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THE T. S. ORDER OF SERVICE.

IN the Supplement of the last issue of the *Theosophist*, the foundation of the T. S. Order of Service was notified. The inspiration of this may be found in the following article, written by a Master of THE WISDOM, and printed by H. P. B. in an early number of *Lucifer*. It is as a trumpet call, summoning the Theosophical Society to take up its great *rôle* as the pioneer of the Religion of Humanity, which will be the mother of a new civilisation, and to prepare [illegible] pare to lay the foundations of that civilisation in a way worthy of future master-builders. Those who aspire to return, life after life, to share in this gigantic work of rearing a civilisation based on the spiritual idea of Universal Brotherhood, should now begin to try their 'prentice hands on hewing into shape the rough stones that lie around them on every side; so shall they gradually become expert craftsmen, and prepare for the higher work of the future. Let us listen to a Master's idea of what the Theosophical Society should be, as a whole, in its Lodges and in individual members.

SOME WORDS ON DAILY LIFE.

It is divine philosophy alone, the spiritual and psychic blending of man with nature, which, by revealing the fundamental truths that lie hidden under the objects of sense and perception, can promote a spirit of unity and harmony in spite of the great diversities of conflicting creeds. Theosophy, therefore, expects and demands from the Fellows of the Society a great mutual toleration and charity for each other's shortcomings, ungrudging mutual help in the search for truths in every department of nature—moral and physical. And this ethical standard must be unflinchingly applied to daily life.

Theosophy should not represent merely a collection of moral imperson[illegible], a bundle of metaphysical ethics, epitomised in theoretical dis-*nually* no[illegible]ions. Theosophy *must be made practical;* and it has, therefore, example disencumbered of useless digressions, in the sense of desultory they o[illegible]tions and fine talk. Let every Theosophist only do his duty, that absen[illegible]ich he can and ought to do, and very soon the sum of human associsery, within and around the areas of every branch of your Society,

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will be found visibly diminished. Forget Self in working for others—and the task will become an easy and a light one for you.

Do not set your pride in the appreciation and acknowledgment of that work by others. Why should any member of the Theosophical Society, striving to become a Theosophist, put any value upon his neighbour's good or bad opinion of himself and his work, so long as he himself knows it to be useful and beneficent to other people? Human praise and enthusiasm are short-lived at best; the laugh of the scoffer and the condemnation of the indifferent looker-on are sure to follow, and generally to outweigh the admiring praise of the friendly. Do not use the opinion of the world, nor provoke it uselessly to unjust criticism. Remain rather as indifferent to the abuse as to the praise of those who can never know you as you really are, and who ought, therefore, to find you unmoved by either, ever placing the approval or condemnation of your own Inner Self higher than that of the multitudes.

Those of you, who would know yourselves in the spirit of truth, learn to live alone even amidst the great crowds which may sometimes surround you. Seek communion and intercourse only with the God within your own soul; heed only the praise or blame of that deity which can never be separated from your *true Self, as it is verily that God itself*, called the Higher Consciousness. Put without delay your good intentions into practice, never leaving a single one to remain only an intention, expecting, meanwhile, neither reward nor even acknowledgment for the good you may have done. Reward and acknowledgment are in yourself and inseparable from you, as it is your Inner Self alone which can appreciate them at their true degree and value. For each one of you contains within the precincts of his inner tabernacle the Supreme Court—prosecutor, defence, jury and judge, whose sentence is the only one without appeal, since none can know you better than you do yourself, when once you have learned to judge that Self by the never-wavering light of the inner divinity—your higher Consciousness. Let, therefore, the m which can never know your true selves, condemn your outer according to their own false lights.

The majority of the public Areopagus is generally composed self-appointed judges, who have never made a permanent deity any idol save their own personalities—their lower selves; for th

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who try in their walk in life to follow their *inner light* will never be found judging, far less condemning, those weaker than themselves. What does it matter, then, whether the former condemn or praise, whether they humble you or exalt you on a pinnacle ? They will never comprehend you one way or the other. They may make an idol of you, so long as they imagine you a faithful mirror of themselves on the pedestal or altar which they have reared for you, and while you amuse or benefit them. You cannot expect to be anything for them but a temporary fetish, succeeding another fetish just overthrown, and followed in turn by another idol. Your western society can no more live without its Khalif of an hour, than it can [illegible] looking anxiously [illegible] Dear Friend, are you [illegible] heart, [illegible] ration [illegible] ship one for any longer period ; and whenever it breaks an idol [illegible] then besmears it with mud, it is not the model, but the disfigured [illegible]age which it has created by its own foul fancy and endowed with [illegible] own vices, that Society dethrones and breaks.

[illegible] Theosophy can only find objective expression in an all-embrac[illegible], code of life, thoroughly impregnated with the spirit of mutual [illegible]lerance, charity and brotherly love. Its Society, as a body, has a [illegible]ask before it which, unless performed with the utmost discretion, will cause the world of the indifferent and the selfish to rise up in arms against it. Theosophy has to fight intolerance, prejudice, ignorance and selfishness, hidden under the mantle of hypocrisy. It has to throw all the light it can from the Torch of Truth, with which its servants are entrusted. It must do this without fear or hesitation, dreading neither reproof nor condemnation. Theosophy, through its mouth piece, the Society, has to tell the Truth to the very face of Lie ; to beard the tiger in its den, without thought or fear of evil consequences, and to set at defiance calumny and threats. *As an Association,* it has not only the right, but the duty to uncloak vice and do its best to redress wrongs, whether through the voice of its chosen lecturers or the printed word of its journals and publications—making its accusations, however, as impersonal as possible. But its Fellows, or Members, have *individually* no such right. Its followers have, first of all, to set the example of a firmly outlined and as firmly applied morality, before they obtain the right to point out, even in a spirit of kindness, the absence of a like ethic unity and singleness of purpose in other associations or individuals. No Theosophist should blame a brother,

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whether within or outside of the Association ; neither may he throw a slur upon another's actions or denounce him, lest he himself lose the right to be considered a Theosophist. For, as such, he has to turn away his gaze from the imperfection of his neighbor, and centre rather his attention upon his own shortcomings, in order to correct them and become wiser. Let him not show the disparity between claim and action in another, but, whether in the case of a brother, a neighbor, or simply a fellow-man, let him rather ever help one weaker than himself on the arduous walk of life.

The problem of true Theosophy and its great mission are: first, the working out of clear unequivocal conceptions of ethics, ideas and duties, such as shall best and most fully satisfy the right and altruistic feelings in men ; and second, the modelling of these conceptions for their adaptation into such forms of daily life, as shall offer a field where they may be applied with most equitableness.

Such is the common work placed before all who are willing to act on these principles. It is a laborious task, and will require strenuous and persevering exertion, but it must lead you insensibly to progress, and leave you no room for any selfish aspirations outside the limits traced. Do not indulge personally in unbrotherly comparison between the task accomplished by yourself, and the work left undone by your neighbors or brothers. In the fields of Theosophy *none is held to weed out a larger plot of ground than his strength and capacity will permit him.* Do not be too severe on the merits or demerits of one who seeks admission among your ranks, as the truth about the actual state of the inner man can be only known to Karma, and can be dealt with justly by that all-seeing Law alone. Even the simple presence amidst you of a well-intentioned and sympathising individual may help you magnetically. You are the free volunteer workers on the field of Truth, and as such you must leave no obstruction on the paths leading to that field. . .

The degree of success or failure are the landmarks the Masters have to follow, as they will constitute the barriers placed with your own hands between yourselves and those whom you have asked to be your teachers. The nearer you approach to the goal contemplated, the shorter the distance between the student and the Master.

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Thus has the Master spoken. It is for us to answer His call. The T. S. Order of Service aims at making Theosophy practical in order that the sum of human misery, within and around the areas of every branch of our Society may be visibly diminished It will seek to model the conceptions arrived at by theosophical study, for their adaptation into useful forms of daily life, thus obeying the Master's precept, and it offers a common work to all who are willing to act on these principles.

Only those members who feel that the time has come for such an effort will, naturally, join the Order. Its Leagues will be animated by a common spirit—the effort to adapt Theosophy to the daily life of men, and to supply methods for co-operation among like-minded people—but they will be diverse in methods and in opinions. Those who agree in an aim, a method, a line of work, will form a League ; another may be formed with the same aim, but different in method and in line of work. To take an obvious example : sincere Individualists and sincere Socialists have a common aim, the improvement of society, but they differ widely in their methods and lines of work. In the T. S. we have members of both kinds ; both should work in their different ways, in different Leagues, with those like-minded with themselves.

" Dear Prince, are you ill ? " she said, looking anxiously into

Two important points should be noted in the tentative constitution : I. The Central and National Councils are formed of F. T. S. only ; the Provincial and Local Councils must have two-thirds of their members F. T. S., but may have one-third non-members. The object is to keep the whole movement permeated by theosophical ideals, but also to permeate the outside world with the same ideals. II. A blending of the autocratic and democratic ideas will be sought in the future civilisation ; the results of the lessons learned along both lines by humanity will be utilised. As an experiment in such blending, each group will elect its Local Council ; the Chairman of the Council will be appointed by the Provincial Council from among the elected members. And so on, all the way up.

A third point may be added : it would be better to have no subscription in money, but subscription in definite work should be a *sine quâ non*. Good work attracts money to carry it on, and the Order may trust to this law.

To begin the work in any place, a Fellow should call a meeting,

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for a defined object, of those who sympathise in one way of working for the object. Those who are willing should pledge themselves to work ; they should then elect a Local Council. The Local Council will elect its Chairman—there being as yet no Provincial Council—will frame bye-laws, determine the form of pledge—if such form be necessary—submit the bye-laws and pledge to a general meeting of the group, and, when they are approved of, forward them for ratification to the Central Council at Adyar. Thus the first unit is formed.

Some further details will be found in the Supplement as to Leagues already sketched out.

ANNIE BESANT

THE DISCIPLE.

CHAPTER VII.

[*Continued from p.* 402.]

IT was Beryl's birthday ; she was seventeen. She had a little bible which her mother gave her, in which the day of the birth had been written, and when Prince Georges asked her if she was sure of her age and the date on which she was born, she showed him this. It seemed to affect him strangely, and after looking at it for some time he gave it back to her and begged her to take it to her own room, and keep it carefully always. Later in the day he drew from a secret drawer in his writing table two or three notes written in that same handwriting, glanced them over, and put them back. From that time Beryl's birthday was always kept and made a fête-day at the château. She received no letters on that day, as most girls do, for indeed she received no letters on any day. Her life was entirely centred in the place she dwelt in. The one friend she had outside it, Mrs. White, had never ventured to write to her during all these years, feeling that what she was to know she would in due time be told.

Therefore a letter which lay on her plate at the breakfast table caused her great surprise. She took it up and gazed at it with great curiosity.

It was a large square white envelope, bearing the English post-mark as well as others, and it was addressed in the English manner,

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in a fine, rather small, writing, to Miss Beryl Delvil, care of Prince Georges Ghyka, the Ghyka Château, near Jassy, Roumania.

"A letter from England!" she cried in her joyous voice. "Oh, dear Prince Georges, it is the first letter I have ever had in my life! It must be from Mrs. White. I have wondered sometimes if she had quite forgotten me."

"She has not forgotten you," said the Prince; "but I do not think that letter is from her."

There was a note of pain in his voice, and Beryl dropped the letter and went to him.

[illegible]

"Dear Prince, are you ill?" she said, looking anxiously at him. He was very pale, and very quiet.

"No, dear little girl, I am not ill. I am anxious about the contents of that letter."

Beryl glanced at it as it lay on the table, in surprise.

"Why, what can there be in it to make you anxious?" she asked.

"I do not know the handwriting," said Prince Georges, "but there is a mark on the envelope which is a warning of danger. Do you see that thick blue pencil mark in the shape of a cross upon it?"

"Yes," she said. "Is it made by the postman?"

"No," he answered. "I took the letter out of the letter bag and looked at it closely; for the first letter ever brought to you by the post naturally interested me very much. The mark was not on it then. I laid it down on the table and took the other letters out of the bag, chiefly in order to see if there was one for me from England which might explain the one to you. But there is not. And when I looked again at your letter this mark was upon it—made then and there by a hand I had not seen."

Beryl looked at him in awe and with concern, for he spoke like one in trouble.

"I have only seen it once before in my life," he went on, after a moment. "It is the warning of a great ordeal, given that strength may be sought and found to go through with it. I have told you before you open the letter that you may understand how to read it. You must seek within for light. Your path will be difficult. Open it, dear."

He sat down in his place and began to open his own letters,

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the usual quantity which he received every morning—notes from friends and relations, communications from tradesmen and business agents, letters from scientific men and students. He was known to many, in many lands, though he lived so quietly now in his own place. He opened all the letters, glanced them through, and laid them down in separate heaps according to their contents. When he had finished he looked up to see Beryl standing quite close to him, quite still, her letter open in her hand. All the rose-color had gone from her face ; she was white as ashes.

"What is it ?" he said. "Oh, child, is it so bad ?"

Her eyes had a strange, set look in them.

"My dear mother, when she knew she was to die and leave me, told me that she hoped I should never meet my father, from whom she had hidden me. This letter is from him. He claims me. Has he the power to do this ? Can he take me from you ?"

Prince Georges hesitated a moment before he answered. Then he said : "I do not know."

Beryl uttered a faint cry of dismay and terror.

"You do not know !" she said. "You are not sure ! Oh, then, he will take me. He is implacable. My mother said so."

She dropped the letter and sank into her chair beside the table. Bouquets stood beside her place, some from the gardeners, some from the peasants ; there were presents lying beside it wrapped in silver paper. She looked at none of them. She sat there like a statue, like one from whom all life and warmth had been withdrawn. Prince Georges was half afraid to speak to her ; and, moreover, he knew not what to say. At last he said : "May I read the letter ?"

She took it up and gave it to him.

It was a brief, business-like, simple letter, one which would not seem to be of the kind to cause so much dismay.

MANCHESTER SQUARE, LONDON.

My dear BERYL,—I have had a great deal of trouble to trace you, but I have succeeded in doing so at last. My wife took you away from me, and, when she died, Prince Georges Ghyka, who I presume was a friend of hers, carried you off to Roumania. Neither of them had any right to do what they did. Prince Georges Ghyka cannot possibly compensate for the trouble, annoyance, and expense he has caused me by taking this entirely illegal action. I shall

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therefore expect nothing from him except to bring you to Budapesth to meet me. I shall be there in a few days. I will let you know later at which hotel I shall be staying.

Your affectionate father,

VICTOR DELVIL.

Prince Georges read it through twice, folded it up, put it in the envelope, and looked earnestly at the blue cross. Then he laid it down.

"The way is dark before me," he said, in an uncertain voice. "I have no light. I know not what to do."

[illegible] even now not what to [illegible] her mother. The

Some of the servants came to the door with their birthday offerings, and children from the village began to sing outside the open window a song which Beryl had taught them. At this hour the Prince and the young girl had always finished breakfast, and were ready to attend to the crowd of retainers and their numerous demands, so that all felt sure they were safe in coming now to offer their birthday good wishes. But the breakfast stood untouched upon the table, and neither of them moved nor spoke, but sat as though stunned into a dreadful silence.

"Something has happened," whispered one of the old servants. "The Prince has some bad news! Let us take the children away."

Then Beryl roused herself. "No, no," she said. "They will be so disappointed," and springing up she ran to the window and greeted all the little ones and received their little offerings. The Prince meantime spoke to the servants.

"Yes, there is bad news," he said. "I am afraid our beloved young lady may be compelled to leave us and go back to her relations in England. I will tell you more about it when I know more.

They went quietly away and a great gloom and sadness fell upon the château. Beryl found that the children had prepared something for her out in the park, and they were eager for her to come with them at once. She yielded without any hesitation. Her own deep unhappiness made her the more loth for any other to suffer even the least disappointment. So she went away through the garden, surrounded by a dancing, singing bevy of little ones. Prince Georges found himself alone. He knew his steward would not come to him, nor make any claim upon his time this morning; it was a fête day. He gathered up his letters, put them into a drawer, and left the

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room. Very quietly he went up the great staircase. The servants had all gone away to their own distant quarters to chatter among themselves as to what they had heard and to speculate as to what it might mean. No one was about, to notice the Prince, who went up the stairs along the corridor which ended in a baize door, unlocked it, and locked it behind him, and then went down the stone staircase, which became completely dark before it ended. He had to strike a light to unlock the baize door here ; this he did, went in, and locked it behind him. And then he stood in utter, absolute darkness and silence. He advanced no step, he made no movement ; he stood perfectly still in the stillness. And he prayed as men pray who ask for life. He knew not what words formed themselves in his mind, or came in confused whispering from his lips. His whole being was an inarticulate entreaty—that she might not be taken from him. He knew not how long he stood like this, whether it was hours or minutes—it seemed like a century ; and then suddenly his attention was arrested by a light appearing in the darkness—a light like a small flame. A moment later, and a luminous shape stood before him, like light at first and then like a white cloudlike form ; and then with all the appearance of a solid human figure, so real that even the strangeness of its being illuminated from within vanished from the consciousness of the one who saw it. The Prince stood in silence and awe ; he had not seen this shape since he had seen it in the death-chamber of Beryl's mother. At last he spoke in a very low voice : " Greeting, Master ! "

Her eyes had seen [illegible]

The piercing eyes had been fixed on him from the first momen that they were visible, searching him through and through, reading heart and brain and soul. As they stood there they seemed like men of the same age, of equal strength, contemporaries, possibly colleagues. But the one who had come there down stone steps in his physical body was stumbling upon the threshold of occultism ; while the other—who had come upon an ethereal pathway to this place and conquered all the laws of nature which are accepted by science, in order to do so and to temporarily create a physical body therein for his use—this one stood so high upon the ladder of life that it was natural for him to be addressed as Master. His right to it was of the same nature as that by which the professors in the schools are called masters by their students ; the only difference

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being that his school was the school of life itself, and his laboratory the workshop of nature.

"You have failed," he said. "The test applied to you shows that you cannot yet advance beyond the level of human nature."

"Failed!" cried Prince Georges in a voice of awful despair and dismay.

"Yes, you have failed. You have begun to love this disciple placed in your charge more than you ever loved her mother. The thought is unuttered, even but dimly formed, but the passion is there. You love her as a woman; you would live out your life in bliss with her at your side. You would take her and keep her for yourself as your very own. You might as well try to take the flower from my table, the pen from my hand. She became a member of the White Brotherhood in her last incarnation, and she belongs to it and to it only; she has its work to do; for that is she born. She is beyond human passion, protected from it by invisible forces. You have to let her go, to give her up to her father."

"Have mercy upon me!" cried Prince Georges. "I cannot part with her. It is worse than death."

"You have to do so," was the quiet answer. "Make no difficulty about it. You have no right over her, and you must surrender her. In another year or two you might have essayed to make her your wife and hold her by right, and then you would have been stricken by an awful punishment. You have been saved from that, and her father has been allowed to find her before you make too great a mistake for pardon."

"What is to become of me?" demanded the Prince.

"You will be given a task to accomplish, which you must approach unflinchingly, and persevere in, despite all discouragements. If you do this, your next incarnation will again bring you to the step over which you have stumbled this time."

"And if I do not?"

"You will be flung back to the lowest step of all, to begin there afresh."

The Prince raised his hand to press upon his eyes—something, which he scarcely recognised as sudden scalding tears, burned the lids. When he looked up again he was alone and in complete darkness.

MABEL COLLINS.

(To be continued.)

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INDIA'S HOPE.

[*Continued from p.* 410.]

TO go a little step further : the inhibition against re-marriage of the Hindu widow rests on a higher spiritual basis than is ordinarily supposed, and the sacred scriptures are not to be blamed when they teach that those who are united in body are also necessarily united in spirit, and that the death of the husband, with a view to the spiritual union of the pair in coming incarnations, warranted that the surviving wife should consider herself dead to the ephemeral joys of the lower animality. But the ideal of the divine, laid down in the Shâstras was, so far as common-sense can judge, intended solely for those perfect types of evolving monads, who by kârmic affinities, in heaven and on earth, were indissolubly common partners of the Divine Life, by identity of interests and idiosyncrasies of character. When society was in a state of disruption, and when the spirituality of the ancient Aryâvarṭa was on the decline, that which was at first meant for the intellectual and moral growth of two souls became, in fact, a source of degrading mimicry when India began to fall in the scale of nations, when she commenced living the letter, but not the spirit of religion, when her brilliant exterior had nothing to respond to it within. Domestic affairs, by reason of the Procrustes bed she made for her daughters, became quite deplorable and gloomy. Every girl was then to play the rôle of a Sâviṭrî or a Jânakî, without the necessary preliminaries of the past lives of the latter.

The rage of imitating the past glories, without the heroic sacrifice, or mighty struggles to overcome the flesh, became the order of the day, and, sad to say, the merest fulfilment of the laws of evolution, *viz.*, to have the seed prior to the tree, was ignored; and the hands of India's spiritual clock were set centuries back. Study India from any side you like, her present downfall is due to her overdoing of religious forms. Saturated with religious ideas, she forgot to follow the high ideals of the religious life. When deprived, at the age of two or three, of her anticipated companion in life, a mere child, with its mother's milk hardly dry on its lips, was told to eke out a

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most disconsolate life of girlhood and womanhood, which had no justification at the bar of human reason, but was simply enjoined to parade the ancient holiness of the renowned heroines of India. In those degenerate days, when there was a dearth of self-sacrificing brilliant monads incarnating in India, and when those that did come had not a past commensurate to living the wonderful ideals of the nation's past; a pale, lustreless imitation failed to revive the former glories of the children of the soil. Evolution cannot proceed by compulsion or by extraneous force. When the ground is not well ploughed and manured, perfect seeds shoot into stunted and sterile trees. All growth, in the human kingdom as in the vegetable one, must come from within ; a child cannot be a man, nor a sapling a tree, by the mere force of pulling. In fine, India's artificiality and her semblance of religion heralded her ruin.

So deeply is religion ingrained in her heart, that hardly a generation passes, when she has not some stir in her inmost life, in this direction. When things seem to be very gloomy for her spiritual progress, when matters are not what they should be for the sole aim of her life, then suddenly appears a Chaiṭanya, a Nânak, a Kabir, a Tulsiḍâs, a Mirâbai, a Ḍaḍu, a Blavatsky, an Olcott, to infuse new blood into her exhausted system. Religious revivals are not matters of chance here ; they are periodical, oft-recurring, and seem to be the cyclic phenomena of her constitution, inseparable from climatic and atavic surroundings, quite unknown and undreamt of in any other country on the face of the globe. What politics and patriotism are to the West, religion is to India. There were countries which were extremely vivacious with religion, at a certain stage of their existence, but are not so now ; but there never was a time when India could afford to be without religion.

She is really and literally the seat and home of the Gods, though they may not now take an active part, as of old, in her well-being ; but they are ever ready to help her in her needs. India has to be taught one most important lesson, in which her material and moral salvation mainly lies, and that lesson can never be told her too often. She must learn to be human first, and then to be divine ; instead of divine first and human afterwards. The process of growth should be of nature, natural ; she should grow in the slow march of evolution. At her door, there should not be swarms of *soi-disant* Sannyâsis ;

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her Gṛhasṭhas would be better Sannyâsis in course of time ; then her Sannyâsis would be Saviors. Let us be natural, let us be men first, before we dream of being Gods. To face the bald, stern matter-of-fact realities is wisdom of the highest order ; to shun them in one incarnation is to court a host of them in the next. Conquer earth before entering the golden gate of Heaven. Then, when Heaven is gained, earth will seem of no significance, but never, never before.

Enough has been said, with much pain of heart, and with unpleasant frankness, of this glorious country ; for I prefer to be of India even in her obscurity, rather than to be a citizen of the West, in its wanton *nonchalant* materialism, under the sway of a restless civilisation, to peace unknown, and from mental calm divorced.

How shall we, under the present circumstances, wean India from her abject situation ? Is it possible to rebuild her into her former spiritual stateliness, into her pristine greatness ? Do what you will, say what you like, there is no hope for the spiritual salvation of the human race elsewhere than in India, where religion for humanity exists in a more vital and realisable form, than in any other part of this globe ; where occultism lives to save mankind from dogmatism, stiff-necked atheism, and sickening scepticism ; where the mysteries about the invisible God and the *rationale* of His invisibility are facts solid and hard for man's intellect and faith. To snatch India from her present hopeless and helpless condition will be a task of tasks for those few who can spell out the secrets of human evolution by bringing forth, before the eye of the world, those ineffable truths of the higher life which alone can regenerate the "lost, weak, and bound." Let light be shed into the material darkness of India, and she is quite ready to drive away the spiritual myopy of the world. Let the cry of the Sage, in the depths of earth's wilderness, be heard in the cave of the human heart ; and there shall swell the symphonies of peace and goodwill to man. The West has joined hands with the East, in the infinite wisdom of Providence, which promises a harmonious wedding of the go-ahead intellect of the former with the saving spirit of the latter. When India is able to stand on her own legs once more, she will have the power and capacity to spiritualise humanity for centuries to come.

After a long spell of waiting, a gleam of hope has dawned upon her hitherto dark horizon, which is promiseful of greater and brighter

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light, which will glow with time, and will prove of efficient service at home. To me it seems that in the Benares Central Hiṇḍû College, and in similar institutions, which aim at developing the formative faculties of the head and the heart, which combine the shrewd mentality of the West with the devotional enthusiasm of the East, lies the future salvation of India. Now is the time, when a fair beginning is made, to din into her ears the cry : " Awake, awake to thy strength !" In the college lie the germs of India's future rise ; it is the cradle where sleeps the babe of Mother East and Father West ; in the best of everything that is useful to man in the product of his intellect is fused the noblest of everything of the heart that uplifts him nearer to the Throne of his Maker. By the attainment of the sciences, which have done so much for the material comfort and well-being of the human race, and by the development of the mystic insight into the unseen universe, more real and more valuable than the seen, there will come a day when the children of India will begin to appreciate how the struggles, moral and mental, are intended to widen the horizon of their vision, on the different stages of evolution. The great Sages of India, who taught her the " Ṭaṭṭvam asi," will be objects of heartfelt veneration and love when she comes to learn its practical utility by her independent and self-denying efforts. Her religion will be then wedded to science, and her science, far from the path of atheism, will be the eldest born of religion.

Anxious as India is to shed spiritual light on the West, she must be also able to imbibe some of the man-making virtues of the latter, her powers of organisation, her indomitable perseverance, and her intractable masterfulness to see a thing through, when once taken in hand. It is the glorious privilege of the Theosophical Society that it aims at accomplishing an unheard-of revolution in human thought, by transplanting the best of the West into the East, and the undying wisdom of the East into the West ; to perpetuate the memory of the Âryan race, so monumental in its intellectual achievements, for the guidance of generations to come. In a civilisation in which the West will worship spirit in matter, and the East will realise the value of matter in spirit, humanity will wear the crown of immortality, which no earthly King has worn, nor have the coffers of royalty ever bought. What holds up the Benares College as India's hope, as her future savior, as her guide and comfort-giver, is the harmonious

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welding there of the scientific education of the West with the pure devotion of the East. Had there been no encouragement within its four walls for the deep spiritual insight of the Hinḍû, its existence would have had little justification; and,at the same time, had the healthy secular education of the West not been allowed to take its root side by side with a praiseworthy physical training, the college would have remained but a mummy, a mere figure-head, a thing to be admired for its uniqueness, but not of any practical use. Even in western countries institutions like this college are rare indeed, and at the very door of the East, where spiritual knowledge is made so much of at the sacrifice of material requirements, it is rarer still to see them ; and it is no exaggeration to say that it is the first attempt in the right direction, which will bring forth the latent energies of the children of India in a forceful manner, for the good of those who will call themselves the makers of India.

It is a well-known fact, that in western colleges religious education is not ignored ; but there is a vast difference between religious education and what is known as the spiritual one ; for the former may give to a boy a great adherence to the faith in which he is born, it trains him up in his mature years to be its ardent admirer, but the latter is primarily meant to teach one the essence of things as they exist ; it not only makes him a lover of his own religion, but of humanity at large, by reason of the identity of all men in their highest essence. India is a religious country, but she is *par excellence* a spiritual one, and she is therefore the one teacher in the whole world which can impart the divine precepts of the spirit to the children of humanity. She is ever known in history to conquer her conquerors by the vast treasures of her mystic knowledge, no less than by her material wealth. Though ruled over, she rules the hearts of men. Her time-honored Vedânṭa is revered as the most rational solution of the sphinx of human life, and her *Song Celestial* is yet unsurpassed in the spiritual works of the human race. How many savants and sages of Europe have found and do still find the solace of their life in the Upaniṣhaṭs, the legacy of the Āryan race, an Ariadne's clue to thread the labyrinth of human evolution ! They were not written in India for the Indians alone, but they were written for men of all ages and all temperaments, for all the pilgrims

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of the Infinite on this globe who are in search of their Home. They preceded Jesus and Plato by thousands of years, and (who knows) may have served as a source of inspiration to these great Initiates, in whose wisdom we glory, and whom we hold dear as the common possession of humanity.

SEEKER.

[*To be concluded.*]

FOOD AND THE MAN.

THE present is an age of 'food-reform.' No one can mistake the signs of the times; they are writ large everywhere. On all sides there is a cry against the old custom of eating and drinking to repletion everything pleasing to the taste, of pandering to the appetite on all occasions. The ancient idea that man needs pounds of solid food per diem in order to maintain his strength is being exploded, and attention is being turned to food chemistry; diet is being regarded from a scientific point of view, and gradually the rule is coming to be recognised that we should eat to live, that we should not live to eat; that great thinkers are small eaters; that fasting is preferable to feasting; and that those who choose their food carefully and eat sparingly are free from many of the ills the flesh is generally considered heir to.

Naturally, the question is being asked now more freely than ever: "What attitude does Theosophy adopt towards food-reform?" An answer must be forthcoming, and it should be one which thoroughly indicates the position of Theosophy in the matter, a position it is by no means easy to define to the "man in the street," but one regarding which there should be no doubt whatsoever in the minds of theosophical students. For if Theosophists are to maintain their reputation as advanced thinkers, they must shun no questions of the day, and least of all a question which affects the health and well-being of the nation.

It must be borne in mind that Theosophy does not dogmatise; it does not possess a code of beliefs upon all questions for Theosophists to hang, framed and glazed, in some conspicuous place upon a wall, to serve as a constant mentor, and to remind all and sundry who gaze thereon that the owner is an immaculate object, who

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would be better preserved from the cares and wiles of this wicked world were he stuffed and placed in a glass case ! Tolerance towards the beliefs of all is the key-note of Theosophy, and therefore it is impossible to identify it wholly with some small sub-division of religion, ethics, or morals, in fact with a division of anything, since it is in itself the fundamental essence of good—the whole. Further, it recognises the truth of the Great Law, that compulsion is powerless to effect reform, that since the standard of right and wrong differs with every inhabitant of this planet, the most one can do is to teach and to lead—and to love ; hence Theosophy could not say to any one of its followers : " Your line of conduct shall be that of your brother." But it does bid you help your brother, and it bids your brother help you, in every way possible, and it teaches you that this may be more speedily and worthily effected by each purifying himself physically, morally and mentally, that he may become an instrument better fitted for the working of the Divine Law, that he may become a broader and deeper channel for the diffusion of the Universal Love ; and herein lies the solution of the attitude of Theosophy to the question of food-reform.

And so with regard to food-reform we have to ask ourselves two questions : " Shall we by aiding this work of reform encourage the spread of Theosophy and help to fulfil the Divine purpose ? Shall we, by reforming our own diet, derive physical, moral, and mental benefit ? " And before we commit ourselves to an answer, we shall do well to study and to discuss the subject thoroughly, that light may be thrown thereon in every aspect, that we may not be accused of hasty judgment.

Taking the term food-reform in a general sense, it will be found that would-be food-reformers urge abstinence from a diet wherein fish, flesh, fowl, alcoholic liquors, adulterants and preservatives of all kinds figure. Likewise far greater restriction in eating and drinking than that exercised at present, regularity in food-taking and a return to a simple method of living, following, as closely as possible, a natural method. It is impossible to enter into details regarding every plan suggested ; one must accept food-reform, or rather the definition given, *en bloc*, for purpose of argument, otherwise one might write essays thereon *ad infinitum* and with little effect.

Now, suppose we accept the dictum of the food-reformers

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and abstain from the items mentioned on their black-list, how are we likely to fare from a physical point of view? Heredity and environment are to be taken into consideration certainly; but we will skip these essential factors for the present, and endeavor to note the general result likely to accrue. Those who are opposed to food-reform maintain that fish, flesh and fowl are necessary articles of diet for mankind, in these latitudes at any rate. They claim that strength is not forthcoming without them, and they endeavor to support their argument by stating that man was created a carnivorous being. On the other hand, food-reformers vouch for innumerable instances where life has been supported on non-flesh diet for years, for a life-time, with none but the most beneficial results, and they contend that flesh-eating and intoxicant-drinking are responsible for many of the terrible diseases prevalent among humanity of the present day.

What have the authorities on diet to say? Since food-reformers claim—and it does seem that their contention is supported by facts—that food-reform enables one to do without the aid of medicine and medical treatment, one cannot expect to find the medical profession as a whole in favor of a reformed diet; but there are many physicians, conscientious men, who recognise its value and who have not hesitated to declare their opinion in its favor.* The advice once given by old Dr. Abernethy is now proverbial: "Live on six-pence a day, and earn it." Lord Playfair has said that "animal diet is not essential to man." Sir Henry Thompson, in a paper entitled "Diet in Relation to Age and Activity," writes: "It is a vulgar error to regard meat in any form as necessary to life. All that *is* necessary to the human body can be supplied by the vegetable kingdom....It must be admitted that some persons are stronger and more healthy who live on that food." Addressing the Congress on Public Health a few years ago, Sir Benjamin W. Richardson said: "I sincerely hope that before the close of the nineteenth century, not only will slaughter-houses be abolished, but that the use of animal flesh as food will be absolutely abandoned." Dr. G. Sims Woodhead has not the slightest hesitation in saying that men may and often do live in full health and vigor on a *carefully selected*

* This seems rather unfair to the doctors, the vast majority of whom labor to abolish their own profession.—ED.

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dietary from which flesh food is excluded ; and Dr. Haig contends that his researches prove that not only is it possible to sustain life on the products of the vegetable kingdom, but that it is infinitely preferable in every way and produces superior powers both of mind and body. And from the point of view of comparative anatomy, Baron Cuvier declares that man resembles no carnivorous animal, and that the orang-outang, the most anthropomorphous of the ape tribe, is strictly frugivorous, this view being confirmed by Professor William Lawrence, Dr. F. A. Pouchet, Professor Sir Charles Bell, Professor Sir Richard Owen, Professor John Ray, and Pierre Gassendi, in writing to his friend Van Helmont.

Here we have the weight of authority in support of the contention of the food-reformers, that the result of food-reform is increased health and vitality, and that man is not a carnivorous creature by creation, that his flesh-feeding is only an aberration—a phase of human evolution, if one may put it so. And apart from Theosophy, everyone must be influenced somewhat by such high testimony in favor of food-reform. And now to take a look at the other side, still from a physical point of view, that of the evil arising from meat-eating, or that which it is claimed arises from meat-eating.

It is one of the strongest arguments in favor of food-reform, that where people subsist largely on flesh foods they run very grave risks of obtaining a tainted supply. It is exceedingly difficult to detect the presence of disease in meat, and when one bears in mind that in few cities in this country is there any proper system of meat inspection, and even in London there is only a cursory examination, no microscopical search, such as there should be, the risk one runs by including meat in one's diet can be readily perceived. On the other hand, it is quite apparent that there are no such risks with a vegetable diet, including fruit and nuts thereunder. An unsound apple, pear, potato or cabbage can be detected by the veriest tyro, and supplies can always be obtained almost first-hand, whilst there is little chance of artifice being resorted to, to disguise unsound articles, such as there is in " dressing unsound meat " and, for the matter of that, fish. Take the scourge of this country, consumption. In 1895, the Royal Commission on tuberculosis reported that numerous experiments had been performed upon the possibility of the tubercular virus entering the body through the alimentary canal, and that in

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those experiments the apparently healthy flesh of tuberculous cattle (not the manifestly diseased organs) had been swallowed by various animals, with the effect that the disease had in many cases fatally followed the injection of such infected material. Since it is stated that fifty per cent of the cattle slaughtered for human consumption are tuberculous, also that the bacilli of tubercle can withstand the temperature of boiling water for ten or fifteen minutes, and that the interior of a large joint does not reach boiling point at all, the danger one runs of contracting consumption from meat-eating is apparent. Then with regard to cancer—the deaths from which have doubled in the last twenty years, alongside a corresponding increase in the consumption of meat—Dr. Alex. Marsden, Chairman of the Cancer Hospital, London, in a letter to the *Standard* five years ago, said that the first step urgently required to be taken as a precautionary measure, with a view to arresting the increase of cancer then going on, was to stop the sale of diseased meat and other foods of an injurious and pernicious nature ; and he added that he was informed that it was a very common practice with farmers, the moment they discovered disease in sheep or cattle, to at once kill and prepare them for market ; and so skilfully could this be done that animals suffering from anthrax, foot-and-mouth disease, tuberculosis, etc., were dressed up so that experienced butchers and experts were deceived, and the same thing was said to be going on in New Zealand and Australia, and other food-producing countries !

It has been ascertained that in countries where the inhabitants abstain from flesh-feeding, they are immune from cancer and other fearful diseases common to flesh-eaters. Of 19,529 deaths among natives in Cairo during 1891, only 19 were returned as due to cancer ; in England during the same year the proportion of cancer deaths was 1 in 29. And in Tunis, Algeria and Morocco, all countries where the inhabitants subsist largely on cereals and vegetables, cancer is almost as rare as in Egypt. The only cancer deaths occurring in those countries are amongst the Arabs and Copts, who have become Europeanised, so to speak, and have adopted a meat diet; never do they occur amongst the Berberines and the Soudanese. Add to this startling fact that many almost wonderful cancer cures by means of vegetarian diet are vouched for by well-known physicians, and one can scarcely escape the conclusion that flesh-eating

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favors the propagation of that dread disease. Then we have appendicitis, a complaint which seems to arise from gluttony and rapid eating, but which is never found among vegetarians. Dr. Victor Pouchet, an authority on the malady, says he has never discovered a case of appendicitis amongst those who have never eaten meat; and he adds that statistics prove that the frequency of this lesion is proportional to the importance given to flesh-foods in the dietaries of different peoples. And lastly, maladies caused by uric acid. These are to be enumerated by the score, and most prominent amongst them are rheumatism, paralysis, hysteria, dyspepsia, Bright's disease, dropsy and diabetes. An excess of uric acid in the system gives rise to them; that is not disputed. How does the excess get there? A pound of beefsteak contains fourteen grains of uric acid, a pound of liver nineteen grains, and a pound of sweetbread seventy grains, and from three to four grains only can be taken and eliminated daily! The inference is obvious. Chicken, fish, oysters and other flesh-foods contain uric acid in about the same proportion as beefsteak; but the proportion per pound amongst vegetables is about three or four grains only, slightly higher in the case of such pulses as lentils, broad beans, etc.

EDWARD E. LONG.

(*To be concluded.*)

Climb the mountains and get their good tidings. Nature's peace will flow into you as sunshine flows into trees. The winds will blow their own freshness into you, and the storms their energy, while cares will drop off like autumn leaves.

JOHN MUIR.

The best things are nearest; breath in your nostrils, light in your eyes, flowers at your feet, duties at your hand, the path of God just before you. Then do not grasp at the stars, but do life's plain, common work as it comes, certain that daily duties and daily bread are the sweetest things of life.

Hath man no second life? Pitch this one high!
Sits there no judge in heaven our sin to see?
More strictly, then, the inward judge obey!
Was Christ a man like us? Ah, let us try
If we then, too, can be such men as he.

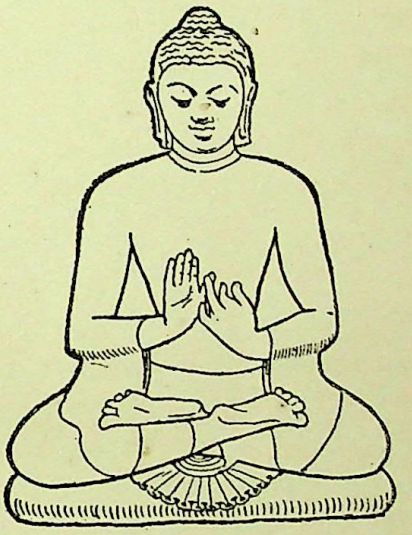
MATTHEW ARNOLD.

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COMPARATIVE RELIGION

PHILOSOPHY & SCIENCE



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LETTERS FROM A SUFÎ TEACHER.

(*Continued from p.* 374.)

IV.

LETTER 6.

On the qualifications of a Teacher.

BROADLY speaking there are five qualifications :

(1) Devotion to God : one cannot be devoted, unless he is free from servility to all save Him.

(2) Capacity to receive truths direct from God without any intermediary : one cannot unfold this capacity without completely getting rid of the lower human nature.

(3) Nearness to God : one cannot approach God unless he is equipped with the Divine character, and his Spirit reflects the light of the Divine attributes.

(4) Acquisition of knowledge from God without any intermediary : for this the heart should be cleansed of all impressions, sensual and intellectual.

(5) Being an Elect of the Heart Doctrine, which relates to the knowledge of the Divine Essence, the Divine qualities, and the Divine works : one cannot attain to this stage without a second birth. "One born of the mother's womb sees this world ; one born of the Self (*i.e.*, quitting the lower human nature) sees the supersensuous world."

Nevertheless it is said that the qualifications of a Teacher are indescribable and innumerable. A Teacher is not the body, the head, or the beard, visible to man : He is in reality the inner being by the side of God, in the region of Truth, clothed in Divine mercy and glory . . . Here is a query : How can a beginner find out such a Teacher and Guide, know and follow Him ? It is not meet for a beginner to weigh Divine Men with the balance of his little intellect and to look at Them with his limited vision. Nor is it meet to follow one on his mere assertion. Then how to know if such a one is a genuine Teacher or a mere pretender ?

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Answer : Each seeker is furnished with materials appropriate to his lot. He cannot transcend them, . . . nor can anything hinder him from using them.

Query : Is there any sign whereby to distinguish a pretender from a true Teacher, the worthy from the unworthy ?

Answer : There are many signs, but it is impossible to describe and fix them. For all that, there is no sign or mood, the presence or absence of which *alone* would mark a Teacher or a pretender. In short, one blessed with the Divine Grace should set his feet on the path, turn away from sensual pleasures and passional gratifications, and fix his attention on God : then the glance of some Perfect Teacher will shine in the mirror of the heart . . . When a true disciple catches such a glance, he instantly contracts a love for the Beauty of His Godly Strength, becomes restless and uneasy, and comes to the Path. This uneasiness forbodes fortune and success. Perfect discipleship consists in perfect love for the beauty of the Teacher's Godly Strength. A disciple should follow the wishes of his Teacher and not his own wishes . . . In each locality there is a Teacher who protects men living in that area. The King of the time is only one, but there is an ordinary teacher in each town. According to tradition there are always 365 Friends of God, who are the props of the world and the channels of the transmission of blessing and mercy from heaven to earth . . . O brother, know it for certain that this work has been before thee and me (*i.e.*, in bygone ages), and that each man has already reached a stage. No one has begun this work for the first time. Everything is according to Divine dispensation. Do you suppose 100,024 prophets to have ushered any new work into the world ? By no means. They stirred up what lay already in the bosom and led man to what was ordained for him by God . . .

V. (*a*).

LETTER 7.

Discipleship.

Desire is a craving in the heart for a certain object ; the craving produces a stir in the heart, the stir arouses a tendency to seek for the object. The nobler the object, the purer the desire. . .

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Desires are three-fold :—

(1) The desire for the world. It consists in the absorption of a man in the seeking of worldly objects : such a desire is a downright danger. When it clouds the heart of a neophyte, it keeps him back from all virtues, and lures him to failure. A life spent in the gratification of such a desire deprives one of eternal happiness after resurrection.

(2) Desire for heaven. The soul transcends the previous stage, longs for the heavenly state and permanent happiness, and practises life-long asceticism, so that he may attain his object on the day of resurrection. The desire for heaven is nobler than the desire for the world . . .

(3) The desire for God. A man (at this stage) unfolds the inner sight, aspires to transcend the created universe, and considers it disgraceful to seize anything contained in that area—so that he develops a longing for the Creator Himself and is respected in heaven as well as on earth. When a disciple ceases to hanker after the world and heaven, and regards everything save his object as a hindrance to his (onward) march, he should heartily endeavor to seek God, come manfully to the Path, and resort to a compassionate Teacher, so that the latter may help him in treading the Path, and tell him of its dangers, to secure him a safe journey without any break or failure.

The Teacher cannot turn an unruly candidate into an earnest disciple . . . If the spirit of the Path lies latent in a candidate, it will unfold by His company and service. The Divine Law works in this way.

V. (*b*)

VARIOUS LETTERS.

On Discipleship.

When a man calls himself a disciple, he ought to justify the title to the fullest extent and firmly tread the straight Path. He should constantly use the collyrium of turning back (*Taubán*), put on the robe of detachment from connexions and from self, taste the wine of seeking out of the cup of Purity, draw the sword of Magnanimity from the Sheath of Religion, dismiss the cravings of the infidel Desire, practise absorption, and not care for the higher

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or the lower worlds. When he has become proficient in the truths of discipleship and the subtleties of seeking, has gathered the fruits of purification and asceticism, begun to tread the Path and passed through several stages of the journey—then, if asked whether he is a disciple, he may say: "I may be one, God helping." Thus is discipleship justified and pretension avoided.

This is the way of those endowed with insight and divine Wisdom: not to look to personality at any stage, nor to depend upon its possessions. Many saints with a life-long devotion have slipped down from dizzy heights . . . A disciple who concentrates in himself the purity of all the angels and the piety of all men is self-conceited and sure to fall, *if* he knows himself better than a dog . . . The beginner has a tongue, the proficient scholar is silent (*Letter* 54).

A disciple is a worshipper of his Teacher. If his rest and movements are in accordance with His commands, he is a disciple; if he follows his own desires, he is a follower of his desires, not of his Teacher. A disciple is he who loses himself in the Teacher. He shakes off his desires, as a serpent casts its slough. If he has even a *minimum* of desire left in him, and doubts and protests find room in his heart, he is a worshipper of himself, not of the Teacher . . . A disciple should be a worshipper of the Teacher, so that he may become a worshipper of God. One who obeys the Messenger verily obeys God (*Fawâed-i-Rukni*).

God has concealed precious gifts under the difficulties He has imposed upon these men (*i.e.*, the disciples). A disciple should manfully discharge his duties without fail, in spite of the hardships and trials of the path. God does not work in one way only, and it is difficult to know which way will lead the disciple to Him—joy or sorrow, gift or privation. There is a divine secret underneath al sufferings and enjoyments in the world (*The series of* 28 *Letters*—*Letter* 1).

"A long journey is needed to ripen the raw." As a fruit requires both sunshine and shadow for its maturity, so a pilgrim requires the dual experience—joy and sorrow, union and separation, presence and absence, for his perfection (*Ibid*, *Letter* 5).

There is no bar to the reception of the Divine Light. If there is any, it is due to lack of capacity. How can an unpolished mirror

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reflect an image? . . . The pilgrim needs patience and endurance, not hurry and unrest. God knows each man as he is, and sheds the Light when he deserves it (*Ibid, Letter* 4).

Contentment is a *sine quâ non* : one without it should abandon occultism and go to the market.

The performance of duties to the best of one's abilities cannot be dispensed with, as it is necessary for the safe passage of the pilgrim. While sane, he should follow truth : truth in words and conduct is ever beneficial, never harmful (*Ibid, Letter* 15).

VI (*a*).

The Friend of God—(The Walee).

The *Walee* (or the Friend of God) is one who constantly receives the favors of the Deity, which consist in his being guarded against all troubles, the hardest of which is the commission of sins. As a Prophet must be sinless, so a Friend must be protected. The distinction between the two is this : the one is beyond the commission of a sin ; the other is liable to commit a sin on rare occasions, but does not persist therein . . . The Friend is endowed with all possible virtues . . . Again, it is said, the Friend is he who does not fail in his duties to God and the universe. He does not serve through hope and fear of agreeable and disagreeable consequences. He does not set any value on his individuality . . .

A Friend may be either known or unknown to the people. If he is unknown, he is not affected by the evils of fame . . .

A Friend is he who does not long for the world or for Heaven, forsakes himself for the Divine friendship and turns his heart to the True One . . . The Friends are the special objects of the love of God. Owing to their devotion, they have been chosen as the Governors of His kingdom, the channels of His activities, receive special powers, and are liberated from the bondage of the desire-nature. They do not desire anything save Him, nor feel attachment to anything save Him. They have been before us, are in these days, and will be till the end of the world . . .

They are to-day the appointed Agents of God to serve as channels for the propagation of the messages of the ancient Prophets, and to govern the world—so that the rain may pour from heaven by their

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blessings, that plants may grow from the earth by Their purity, and that the faithful may prevail over the faithless by Their strength.

Superhuman powers are a kind of idols in this world. If a saint is content with their possession, he stops his onward progress. If he turns away from them, he advances the cause of his union with God. Here is a subtle mystery and it is this: true Friendship consists in the rejection of all save the Beloved. But attention to superhuman powers and reliance upon them means the rejection of the Beloved, and satisfaction with something other than Himself.

BAIJNÂTH SINGH, *Translator.*

(*To be continued.*)

STUDIES IN COMPARATIVE SCIENCE.

III.

HAVING shown, in previous papers, that the latest embryological researches into the origin of germ-cells fully confirm the teachings of Occult Science, I pass on to consider some of the consequences which flow out of this confirmation of ancient Eastern teachings by recent researches in modern western Science.

In the first place, seeing that the teachings of H. P. B. about the physical germinal cell are now demonstrated by western scientists to have been correct, it is reasonable to accept also as correct the rest of her statement, namely, that there exists an "inner soul" or "spiritual potency" in the physical cell, which "guides the development of the embryo" and is "the cause of the hereditary transmission of faculties, and all the inherent qualities in man."* Other passages in the *Secret Doctrine* throw further light on this subject. Thus, we learn that the ultimate *source* of this "Spiritual Potency" is the "Fourth Order of Celestial Beings," "the highest Group among the Rûpas" (atomic Forms), "the nursery of the human, conscious, spiritual Souls," the "Imperishable Jîvas;" and that, in its ultimate *constitution* it is "the Germ that will fall into generation."* In its ultimate *composition*, the "spiritual potency" or "inner soul" of the physical cell is "the fluid that contains the

* *Secret Doctrine*, I., 238.

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five lower principles of the six-principled Dhyânî," "the five virtues [the fluid of, or the emanation from, the principles] of the six-fold Heavenly Man."* In its ultimate *nature*, it is the Jîva, for "between the Moneron of Haeckel and the Sarîsṛpa of Manu, there lies an impossible chasm in the shape of the Jîva; for the 'human' Monad, whether 'inmetalised' in the stone-atom, or 'invegetalised' in the plant, or 'inanimalised' in the animal, is still ever a divine, hence also a *human* Monad. It ceases to be human only when it becomes *absolutely divine*. The terms 'mineral,' 'vegetable,' and 'animal' Monad are intended to create a superficial distinction; there is no such thing as a Monad (Jîva) other than divine, and consequently having once been, or having in the future to become, human," its *functions* "on this Earth are of a five-fold character. In the mineral atom, it is connected with the lowest principles of the Spirits of the Earth (the six-fold Dhyânîs); in the vegetable particle, with their second—the Prâṇa (Life); in the animal, with all these, *plus* the third and the fourth; in man, the germ must receive the fruitage of all the five. Otherwise he will be born no higher than an animal,—namely, a congenital idiot."† "Thus in man alone the Jîva is complete"; ‡ "for though the lower animals, from the amœba to man, received *their* Monads, in which all the higher qualities are potential, these qualities have to remain dormant till the animal reaches its human form, before which stage Manas (mind) has no development in them. In the animals every principle is paralysed, and in a fœtus-like state, save the second, the Vital, and the third, the Astral, and the rudiments of the fourth, Kâma, which is desire, instinct—whose intensity and development varies and changes with the species."§ "As to his physical body, it is shaped by the lowest terrestrial lives, through physical, chemical and physiological evolution."‖ "Nor, when examined from the physical side alone, is there any essential difference in the matter composing the body or physical form of the Mineral, Vegetable, Animal and Man, for the cell-germinating substance, the cytoblas-

* *Secret Doctrine* I., 244.
† *Secret Doctrine*, I., 244, 245.
‡ *Secret Doctrine*, I., 245.
§ *Secret Doctrine*, II., 266.
‖ *Secret Doctrine*, I., 245.

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tema, and the mother-life from which crystals originate, are one and the same essence, save in differentiation for certain purposes."*

To sum up, then, it may be said that the material potentialities of the Mineral, Vegetable, Animal and Man are regarded as residing in and dependent upon the physical germ out of which they develop; but their spiritual potentialities reside in and are dependent upon the Jîva or spiritual germ that dominates the physical germ. Moreover, the physical germ "cannot germinate unless it has been fructified by" the spiritual germ.† Such are the occult teachings and facts.

In the second place, let us look for some facts in modern science, which confirm the occult teachings. Here, at the outset, we meet with a difficulty—that of classification. The western scientist, examining nature from without, classifies its objects under three kingdoms: the Mineral, Vegetable and Animal, and he includes man in the latter. The eastern scientist, examining Nature from within, and seeing the Jîva which is functioning in the physical form and the degree of development of that Jîva or of its qualities, makes of man a separate kingdom, the 'Human Kingdom,' because in man alone is the Jîva seen to be complete and individualised. When the Jîva has become disconnected from its physical form or body, then the physical form disintegrates and returns to the elements which composed it, whether plant, animal, or human body, and, as every scientist knows, these elements are used up again to form other new forms. So in the Bible of the Christians we read: "All are of the dust, and all turn to dust again."‡

In this connexion it is interesting to note that the Hinḍû system of disposing of the dead body by cremation is strictly in conformity with scientific principles and in harmonious relation with Nature's work, and that it is far better at the present day than the Parsî system of exposure of the dead body to the air to be eaten by birds or the western system of burial in coffins. By fire the dead body is quickly disintegrated and returned, purified, to the elements, in accordance with Nature's law—and the work of the Ḍevas is thereby aided. By exposure to air, or by burial in coffins, this natural

* *Secret Doctrine*, II., 267.
† *Secret Doctrine*, I., 244.
‡ *Eccl.* III., 20.

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process is retarded, and when—as so often happens to-day,—physical death is the result of disease rather than of the natural withdrawal of the vital force of the Jîva from its physical tenement, then the birds which eat the diseased flesh, or the coffin that contains it, become fresh centres or new foci of infection, which spread disease to animals and to man, and, by obstructing the processes of Nature, hinder the work of the Devas. But, sooner or later, according to the method used, the dead bodies of vegetable, animal and of man are reduced to their elements, and this material is used up again for the building of new bodies—vegetable, animal, and human. "The physical and chemical constituents of all being found to be identical, chemical science may well say that there is no difference between the matter which composes the ox and that which forms man."* "But the occult doctrine is far more explicit. It says: "Not only the chemical compounds are the same, but the same infinitesimal *invisible* lives compose the atoms of the bodies of the mountain and the daisy, of man and the ant, of the elephant and of the tree which shelters it from the sun. Each particle—whether you call it organic or inorganic—*is a* life."* Here, again, we have the teaching of the omnipresence of the universal Jîva,—and hence that each particle—if viewed from within—is a life. Putting this statement side by side with the statement previously quoted, as to the physical body being shaped by the "lowest terrestrial lives, through physical, chemical and physiological evolution,"† it follows that we ought to be able to establish, not only a physical and chemical identity between the matter which composes the several bodies, but also a physiological identity between Mineral, Vegetable, Animal, and Man. This has been done through the valuable scientific researches of Professor Jagadîsh Chandra Bose, of the Presidency College, Calcutta; and to his two works, *Response in the Living and Non-Living* (published in 1902), and *Plant Response as a Means of Physiological Investigation*, published in (1906), I would refer the student for details. In his first work Professor Bose demonstrates the similarity of Responsive Phenomena in inorganic and in organic matter. He obtained response-curves from metals, which are similar to the response-curves obtained from

* *Secret Doctrine*, I., 281.

† *Secret Doctrine*, I., 245.

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organic tissues by means of records traced on a revolving cylinder, and these tracings show that metals as well as organic tissues evince signs of fatigue under continuous stimulations, and signs of being affected by poisons and signs of recovery from such effects. Illustrations are given in his book, that show the effect of fatigue in muscle, in platinum, in tin ; also a 'staircase' response in muscle and in metal ; the depressing effect of potassium bromide on tin ; the abolition of response in metals by poison, and so on. He writes : "Just as the response of animal tissue is exalted by stimulants, lowered by depressants, and abolished by poisons, so also we have found the response in plants and metals undergoing similar exaltation, depression, or abolition . . . Just as animal tissues pass from a state of responsiveness while living, to a state of irresponsiveness when killed by poisons, so also we find metals transformed from a responsive to an irresponsive condition by the action of similar 'poisonous' reagents. The parallel is the more striking since it has long been known with regard to animal tissues that the same drug, administered in large or small doses, might have opposite effects, and in preceding chapters we have seen that the same statement holds good of plants and metals also. . . . Thus living response in all its diverse manifestations is found to be only a repetition of responses seen in the inorganic."*

LOUISE C. APPEL, B.Sc., M.B., B.S.

Then, welcome each rebuff
That turns earth's smoothness rough,
Each sting that bids nor sit, nor stand, but go !
Be our joys three parts pain !
Strive, and hold cheap the strain ;
Learn, nor account the pang ;
Dare, never grudge the throe !

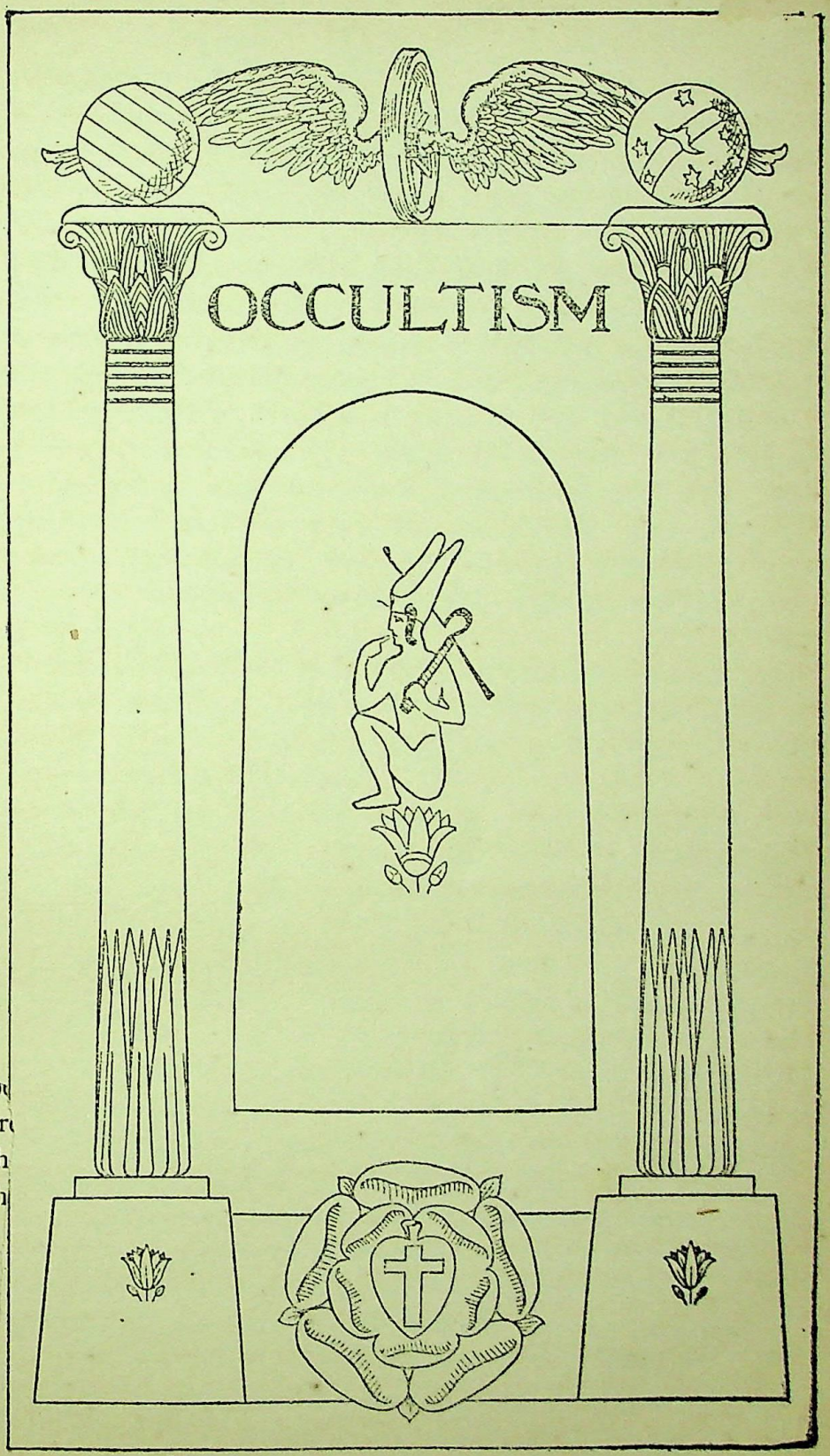
ROBERT BROWNING.

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* Bose's *Response in the Living and Non-Living*, pp. 188-189.

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OCCULT CHEMISTRY.

III.

WE now pass from the consideration of the outer forms of the chemical elements to a study of their internal structure, the arrangement within the element of more or less complicated groups—proto-elements—capable of separate, independent, existence; these are susceptible of further dissociation into simpler groups—meta-proto-elements—equally capable of separate, independent, existence; these, once more, may be dissociated into yet simpler groups—hyper-meta-proto-elements—also capable of separate, independent existence, and resolvable into single ultimate physical atoms, the irreducible substratum of the physical world (see *ante*, pp. 354–356).

We shall have to study the general internal structure, and then the breaking up of each element, and the admirable diagrams, patiently worked out by Mr. Jinarâjadâsa, will make the study comparatively easy to carry on.

The diagrams, of course, can only give a very general idea of the facts they represent; they give groupings and show relations, but much effort of the imagination is needed to transform the two-dimensional diagram into the three-dimensional object. The wise student will try to visualise the figure from the diagram. Thus the two triangles of hydrogen are not in one plane; the circles are spheres, and the atoms within them, while preserving to each other their relative positions, are in swift movement in pe-ee-dimensional space. Where five atoms are seen, as in bromine arc-d iodine, they are generally arranged with the central atom th-ove the four, and their motion indicates lines which erect four th-ne triangles—meeting at their apices—on a square base, rming a square-based four-sided pyramid. Each dot re-esents a single ultimate atom. The enclosing lines indicate the ıpression of form made on the observer, and the groupings of ıe atoms; the groups will divide along these lines, when the lement is broken up, so that the lines have significance, but they lo not exist as stable walls or enclosing films, but rather mark limits,

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not lines, of vibrations. It should be noted that it is not possible to show five of the prisms in the five intersecting tetrahedra of prisms, and 30 atoms must, therefore, be added in counting.

The diagrams are not drawn to scale, as such drawing would be impossible; the dot representing the atom is enormously too large compared with the enclosures, which are absurdly too small; a scale drawing would mean an almost invisible dot on a sheet of many yards square.

The use of the words 'positive' and 'negative' needs to be guarded by the following paragraphs from the article on 'Chemistry' in the *Encyclopædia Britannica*. We use the words in their ordinary text-book meaning, and have not, so far, detected any characteristics whereby an element can be declared, at sight, to be either positive or negative:

"When binary compounds, or compounds of two elements, are decomposed by an electric current, the two elements make their appearance at opposite poles. Those elements which are disengaged at the negative pole are termed electro-positive or positive or basylous elements, while those disengaged at the positive pole are termed electro-negative or negative or chlorous elements. But the difference between these two classes of elements is one of degree only, and they gradually merge into each other; moreover the electric relations of elements are not absolute, but vary according to the state of combination in which they exist, so that it is just as impossible to divide the elements into two classes according to this property as it is to separate them into two distinct classes of metals and non-metals."

We follow here the grouping according to external forms, and the student should compare it with the groups marked in the lemniscate arrangement shown in Article II.(p. 377, properly p. 43 February), reading the group by the disks that fall below each other; thus the first group is H, Cl, Br, I, (hydrogen, chlorine, bromine, iodine) and a blank for an undiscovered element. The elements grow denser in descending order; thus hydrogen is an invisible gas; chlorine a denser gas visible by its color; bromine is a liquid; iodine is a solid—all, of course, when temperature and pressure are normal. By the lowering of temperature and the increase of pressure, an element which is normally gaseous becomes

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a liquid, and then a solid. Solid, liquid, gaseous, are three interchangeable states of matter, and an element does not alter its constitution by changing its state. So far as a chemical 'atom' is concerned, it matters not whether it be drawn for investigation from a solid, a liquid, or a gas; but the internal arrangements of the 'atoms' become much more complicated as they become denser and denser, as is seen by the complex arrangements necessitated by the presence of the 3546 ultimate atoms contained in the chemical 'atom' of gold, as compared with the simple arrangement of the 18 ultimate atoms of hydrogen.

According to the lemniscate arrangement, we should commence with hydrogen as the head of the first negative group, but as it differs wholly from those placed with it, it is better to take it by itself. Hydrogen is the lightest of the known elements, and is therefore taken as 1 in ordinary chemistry, and all atomic weights are multiples of this. We take it as 18, because it contains eighteen ultimate atoms, the smallest number we have found in a chemical element. So our 'number weights' are obtained by dividing the total number of atoms in an element by 18 (see p. 349, January).

Hydrogen (Plate V., 1). Hydrogen not only stands apart from its reputed group by not having the characteristic dumb-bell shape, well shown in sodium (Plate I opposite p. 349, January), but it also stands apart in being positive, serving as a base, not as a chlorous, or acid, radical, thus "playing the part of a metal," as in hydrogen chloride (hydrochloric acid), hydrogen sulphate (sulphuric acid), etc.

It is most curious that hydrogen, oxygen and nitrogen, the most widely spread gases, all differ fundamentally in form from the groups they reputedly head.* Hydrogen was the first chemical

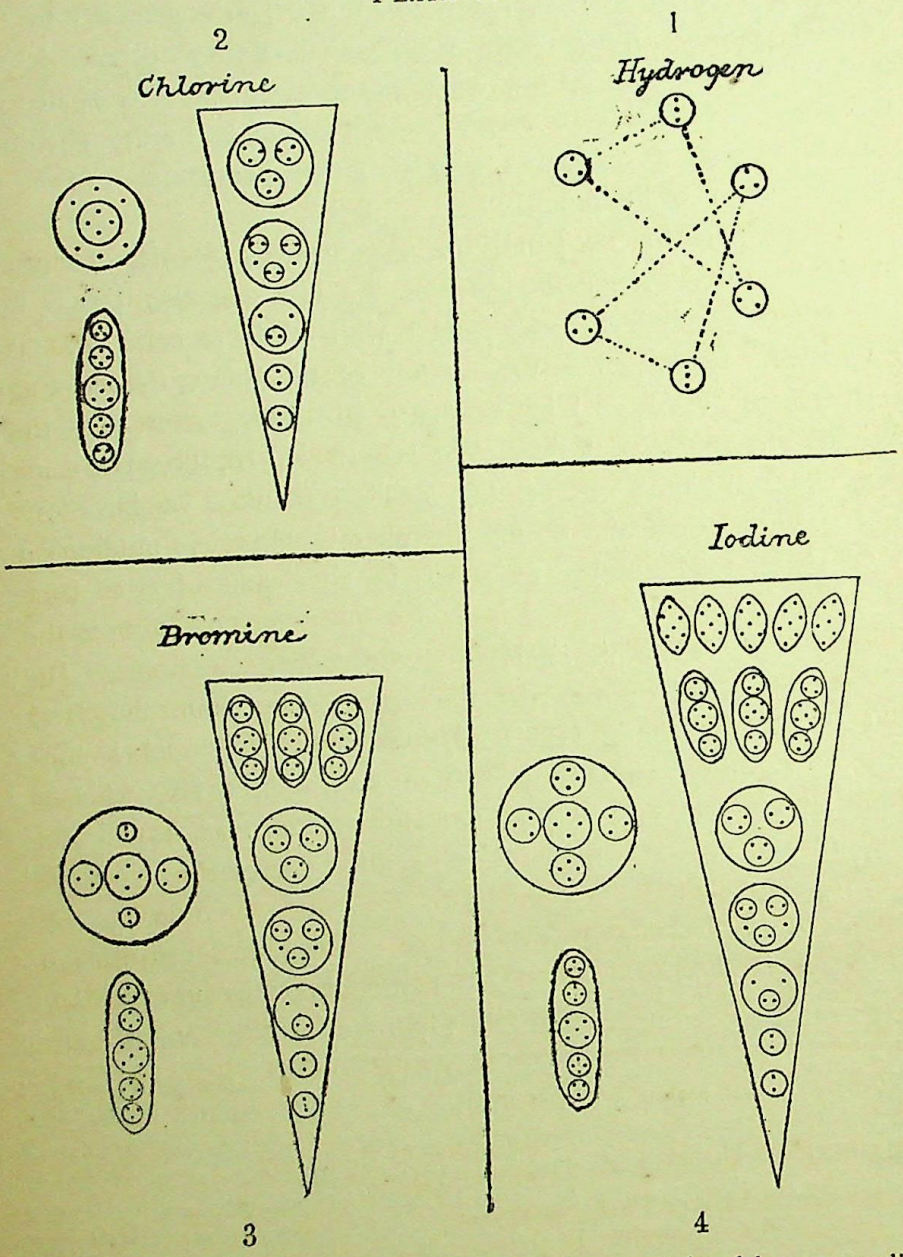
* Since writing the above, I have noticed, in the *London Edinburgh and Dublin Philosophical Magazine and Journal of Science*, conducted by Dr. John Joly and Mr. William Francis, in an article entitled "Evolution and Devolution of the Elements," the statement that it is probable that in "the nebulous state of matter there are four substances, the first two being unknown upon earth, the third being hydrogen and the fourth . . . . helium. It also seems probable that . . . . hydrogen, the two unknown elements, and helium are the four original elements from which all the other elements form. To distinguish them from the others we will term them protons." This is suggestive as regards hydrogen, but does not help us with regard to oxygen and nitrogen.

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element examined by us, nearly thirteen years ago, and I reproduce here the substance of what I wrote in November, 1895, for we have nothing to add to nor amend in it.

PLATE V.



Hydrogen consists of six small bodies, contained in an egg-like form (the outer forms are not given in the diagrams). The six little bodies are arranged in two sets of three, forming two triangles

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which are not interchangeable, but are related to each other as object and image. The six bodies are not all alike; they each contain three ultimate physical atoms, but in four of the bodies the three atoms are arranged in a triangle, and in the remaining two in a line.

HYDROGEN :	6 bodies of 3	...	18
	Atomic Weight	...	1
	Number Weight $\frac{18}{18}$	...	1

I. THE DUMB-BELL GROUP.

1*a*. This group consists of Cl, Br, and I, (chlorine, bromine and iodine); they are monads, diamagnetic and negative.

CHLORINE (Plate V., 2).—As already said, the general form is that of the dumb-bell, the lower and upper parts each consisting of twelve funnels, six sloping upwards and six downwards, the funnels radiating outwards from a central globe, and these two parts being united by a connecting rod (see, again, sodium, Plate I).

The funnel (shown flat as an isosceles triangle, standing on its apex) is a somewhat complicated structure, of the same type as that in sodium (Plate VI., 2), the difference consisting in the addition of one more globe, containing nine additional atoms. The central globe is the same as in sodium, but the connecting rod differs. We have here a regular arrangement of five globes, containing three, four, five, four, three atoms respectively, whereas sodium has only three bodies, containing four, six, four. But copper and silver, its congeners, have their connecting rods of exactly the same pattern as the chlorine rod, and the chlorine rod reappears in both bromine and iodine. These close similarities point to some real relation between these groups of elements, which are placed, in the lemniscates, equi-distant from the central line, though one is on the swing which is going towards that line and the other is on the swing away from it.

CHLORINE :	Upper Part { 12 funnels of 25 atoms	...	300
	Upper Part { Central Globe	...	10
	Lower Part Same	...	310
	Connecting Rod	...	19
		Total ...	639
	Atomic Weight	...	35·473
	Number Weight $\frac{639}{18}$	...	35·50

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(The Atomic Weights are mostly from Erdmann, and the Number Weights are those ascertained by us by counting the atoms as described on p. 349, January, and dividing by 18. Prof. T. W. Richards, in *Nature*, July 18, 1907, gives 35·473.)

BROMINE (Plate V., 3).—In bromine, each funnel has three additional bodies, ovoid in shape, an addition of 33 atoms being thus made without any disturbance of form; two pairs of atoms are added to the central globe, and a rearrangement of the atoms is effected by drawing together and lessening the swing of the pair of triplets, thus making symmetrical room for the new-comers. The connecting rod remains unchanged. The total number of atoms is thus raised from the 639 of chlorine to 1439. Over and over again, in these investigations, were we reminded of Tyndall's fascinating description of crystal building, and his fancy of the tiny ingenious builders busied therein. Truly are there such builders, and the ingenuity and effectiveness of their devices are delightful to see.*

BROMINE : Upper Part	12 funnels of 58 atoms	... 696
	Central Globe	... 14
Lower Part Same		... 710
Connecting Rod		... 19
	Total	... 1439
Atomic Weight		... 79·953
Number Weight $\frac{1439}{18}$		... 79·944

IODINE (Plate V., 4).—We find herein that the central globe gains 4 atoms, the two pairs becoming 2 quartets; the connecting rod exactly reproduces the rods of chlorine and bromine; the funnel is also that of bromine, except that five bodies, containing 35 atoms, are added to it. The 1439 atoms of bromine are thus raised to 2887.

IODINE : Upper Part	12 funnels of 93 atoms	... 1116
	Central Globe	... 18
Lower Part Same		... 1134
Connecting Rod		... 19
	Total	... 2287
Atomic Weight		... 126·01
Number Weight $\frac{2287}{18}$		... 127·055

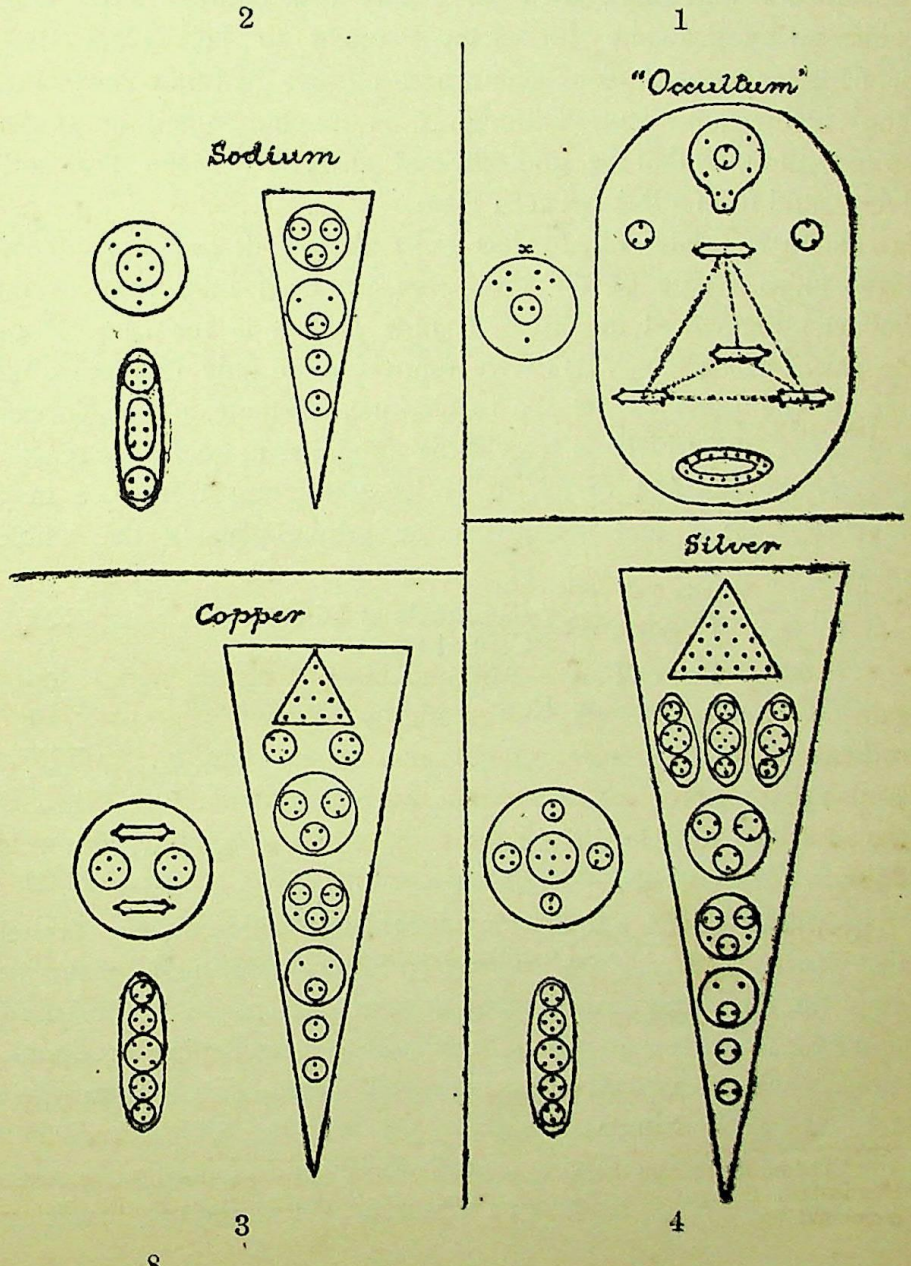
* Theosophists call them Nature-Spirits, and often use the mediæval term Elementals. Beings concerned with the elements truly are they, even with chemical elements.

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The plan underlying the building up of groups is here clearly shown ; a figure is built up on a certain plan, in this case a dumb-bell ; in the succeeding members of the group additional atoms are symmetrically introduced, modifying the appearance, but following the general idea ; in this case the connecting rod remains unaltered, while the two ends become larger and larger, more and more

PLATE VI.



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overshadowing it, and causing it to become shorter and thicker. Thus a group is gradually formed by additional symmetrical additions. In the undiscovered remaining member of the group we may suppose that the rod will have become still more egg-like, as in the case of gold.

I (*b*). The corresponding positive group to that which we have been considering consists of Na, Cu, Ag, and Au (sodium, copper, silver and gold), with an empty disk between silver and gold, showing where an element ought to be. These four elements are monads, diamagnetic, and positive, and they show the dumb-bell arrangement, although it is much modified in gold; we may presume that the undiscovered element between silver and gold would form a link between them.

SODIUM (Plate VI., 2) has been already described (p. 349, January), as a type of the group, so we need only refer to its internal arrangement in order to note that it is the simplest of the dumb-bell group. Its twelve funnels show only four enclosed bodies, the same as we see in chlorine, bromine, iodine, copper and silver, and which is very little modified in gold. Its central globe is the simplest of all, as is its connecting rod. We may therefore take it that sodium is the ground-plan of the whole group.

SODIUM :	Upper Part	12 funnels of 16 each ...	192
		Central Globe ...	10
	Lower Part	Same ...	202
	Connecting Rod	...	14
		Total ...	418
	Atomic Weight	...	23·88
	Number Weight $\frac{418}{19}$	...	23·22

COPPER (Plate VI., 3) introduces an addition in the funnel, that we shall find elsewhere, *e.g.*, in silver, gold, iron, platinum, zinc, tin, the triangular arrangement near the mouth of the funnel, and adds to the ten atoms in this nineteen more in three additional enclosed bodies, thus raising the number of atoms in a funnel from the sixteen of sodium to forty-five. The number in the central globe is doubled, and we meet for the first time the peculiar cigar or prism-shaped six-atomed arrangement, that is one

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of the most common of atomic groups. It ought to imply some definite quality, with its continual recurrence. The central column is the three, four, five, four, three, arrangement already noted.

COPPER :	Upper Part	12 funnels of 45 atoms	... 540
		Central Globe	... 20
	Lower Part	Same	... 560
	Connecting Rod		... 19
		Total	... 1139

Atomic Weight	... 63·12
Number Weight $\frac{1139}{18}$	... 63·277

SILVER (Plate VI., 4) follows copper in the constitution of five of the bodies enclosed in the funnels. But the triangular group contains twenty-one atoms as against ten, and three ovoids, each containing three bodies with eleven atoms, raise the number of atoms in a funnel to seventy-nine. The central globe is decreased by five, and the prisms have disappeared. The connecting rod is unaltered.

SILVER :	Upper Part	12 funnels of 79 atoms	... 489
		Central Globe	... 15
	Lower Part	Same	... 963
	Connecting Rod		... 19
		Total	... 1945

Atomic Weight	107·93
Number Weight $\frac{1945}{18}$	108·055

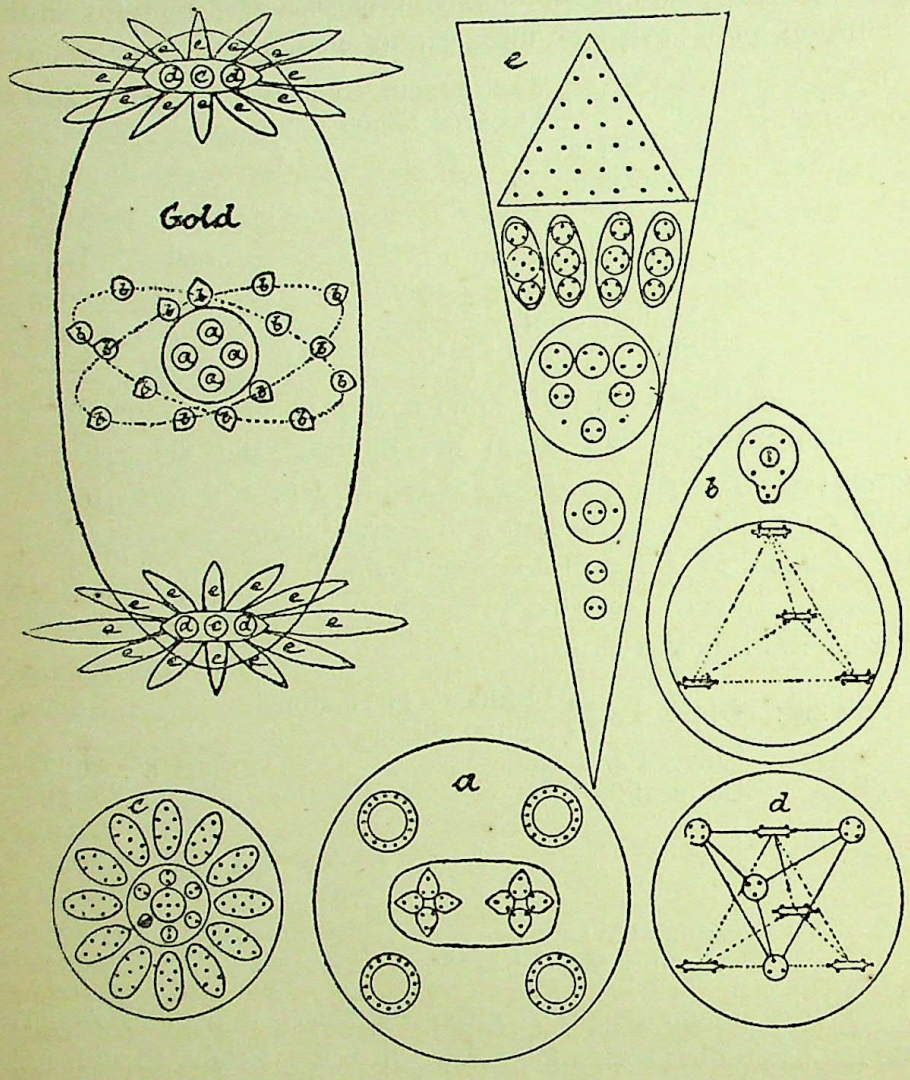
(This atomic weight is given by Stas, in *Nature*, August 29, 1907, but it has been argued later that the weight should not be above 107·883.)

GOLD (Plate VII.) is so complicated that it demands a whole plate to itself. It is difficult to recognise the familiar dumb-bell in this elongated egg, but when we come to examine it, the characteristic groupings appear. The egg is the enormously swollen connecting rod, and the upper and lower parts with their central globes are the almond-like projections above and below, with the central ovoid. Round each almond is a shadowy funnel (not drawn in the diagram), and within the almond is the collection of bodies shown in *e*, wherein the two

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PLATE VII.



lowest bodies are the same as in every other member of the negative and positive groups; the third, ascending, is a very slight modification of the other thirds; the fourth is a union and re-arrangement of the fourth and fifth; the fifth, of four ovoids, adds one to the three ovoids of bromine, iodine and silver; the triangular group is like that in copper and silver, though with 28 atoms instead of 10 or 21, and it may be noted that the cone in iron has also 28. The central body in the ovoid is very complicated, and is shown in *c*. The bodies on each side, *d*, are each made up of two tetrahedra, one with four six-atomed prisms at its angles, and the other with four

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spheres, a pair with four atoms and a pair with three. We then come to the connecting rod. One of the four similar groups in the centre is enlarged in *a*, and one of the sixteen circling groups is enlarged in *b*. These groups are arranged in two planes inclined to one another.

GOLD: Upper Part	12 funnels of 97 atoms		... 1164
	Central ovoid	*c*	... 101
		2 *d*, 33	... 76
Lower Part Same			... 1341
Connecting Rod	4 *a* 84		... 336
	16 *b* 33		... 528
		Total	... 3546
Atomic Weight			... 195·74
Number Weight $\frac{3546}{18}$			... 197

It may be noted that the connecting rod is made up of exactly sixteen atoms of occultum, and that sixteen such atoms contain 864 ultimate atoms, the exact member of atoms in titanium.

We must leave occultum and the breaking up of the members of these groups till next month.

ANNIE BESANT.

(To be continued.)

"The man of perfect virtue in repose has no thoughts, in action no anxiety. He recognises no right, nor wrong, nor good, nor bad. Within the Four Seas, when all profit—that is his pleasure; when all share—that is his repose. Men cling to him as children who have lost their mothers; they rally round him as wayfarers who have missed their road. He has wealth and to spare, but he knows not whence it comes. He has food and drink more than sufficient, but knows not who provides it. Such is a man of virtue."—P. 151, Chap XII.

CHAUNG TZŪ.

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THE SUPERPHYSICAL WORLD AND ITS GNOSIS.

[*Continued from p.* 450.]

HE who is in search of the paths to occult knowledge, by the means which have been indicated in the foregoing chapters, must fortify himself throughout the whole course of his efforts by a certain thought. He must ever bear in mind that after persevering for some time he may have made very real progress without becoming conscious of it in the precise way which he had expected. He who does not remember this is likely to lose heart, and in a short while to abandon his efforts altogether. The mental powers and faculties about to be developed are at the first of the most delicate kind, and their nature differs entirely from the conceptions of them which are formed in the student's mind. The latter was accustomed to occupy himself with the physical world alone. The mental and astral worlds eluded his gaze, and baffled his conceptions. It is therefore not remarkable if, at first, he fails to realise the new forces, mental and astral, which are developing in his own being. This is why it is dangerous to enter the path leading to occult knowledge without experienced guidance. The teacher sees the progress made by the pupil long before the latter becomes conscious of it himself. He sees the delicate organs of spiritual vision beginning to form themselves before the pupil is aware of their existence, and a great part of the duties of the teacher consists in perpetual watchfulness lest the disciple lose confidence, patience and perseverance before he becomes conscious of his own progress. The teacher, as we know, can confer upon the student no powers which are not already latent within him, and his sole function is to assist in the awakening of slumbering faculties. But he may be a pillar of strength to him who strives to penetrate from darkness into the light.

There are many who leave the occult path soon after setting foot upon it, because they are not immediately conscious of their own progress. And even when higher experiences first begin to dawn upon the seeker, he is apt to regard them as illusions, because he had anticipated them quite differently. He loses courage,

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either because he regards these first experiences as of no value, or because they appear so insignificant that he has no hope of their leading to any appreciable results within a measurable time. Courage and self-confidence are the two lamps which must never be allowed to burn themselves out on the pathway to the occult. He who cannot patiently repeat an exercise which has failed for an apparently unlimited number of times will never travel far.

Far sooner than a distinct perception of progress, comes an inarticulate mental impression that the right road has been found. This is a feeling to be welcomed, and to be encouraged, since it may develop into a trustworthy guide. Above all it is imperative to extirpate the idea that any fantastic, mysterious practices are required for attainment of higher experiences. It must be clearly realised that ordinary everyday human feelings and thoughts must form the basis from which the start is to be made, and that it is only needful to give these thoughts and feelings a new direction. Everyone must say to himself : in my own sphere of thoughts and sensations the deepest mysteries lie enfolded, but hitherto I have not been able to perceive them. In the end it all resolves itself into the fact that man, ordinarily, carries body, soul and spirit about with him, yet is conscious only of the body, not of the soul and spirit, and that the student attains to a similar consciousness of soul and spirit also.

Hence it is of high importance to give the proper direction to thoughts and feelings, in order that one may develop the perception of that which is invisible in ordinary life. One of the ways by which this development may be carried out will now be indicated. Again, like almost everything else we have explained so far, it is quite a simple matter. Yet the results are of the greatest consequence, if the experiment is carried out with perseverance, and in the right frame of mind.

Put in front of you the small seed of a plant. It is then necessary, while contemplating this insignificant object, to create with intensity the right kind of thoughts, and through these thoughts to develop certain feelings. In the first place let the student clearly grasp what is really presented to his vision. Let him give himself an account of the shape, color, and all other qualities of the grain of seed. Then let his mind dwell upon the following train of thought : This grain of seed, if planted in the soil, will

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grow into a plant of complex structure. Let him clearly picture this plant to himself. Let him build it up in his imagination. And then let him reflect that the object now existing only in his imagination will presently be brought into actual physical existence by the forces of the earth and of light. If the thing contemplated by him were an artificially-made object, though such a close imitation of nature that no external difference could be detected by human eyesight, no forces inherent in the earth or light could avail to produce from it a plant. He who thoroughly grasps this thought and inwardly assimilates it will also be able to form the following idea with the right feeling. He will say to himself : " That which is ultimately to grow out of this seed is already as a force now secretly enfolded within it. The artificial duplicate of the seed contains no such force. And yet both appear to be alike to my eyes. The real seed, therefore, contains something invisible which is not present in the imitation." It is this invisible something on which thought and feeling are now to be concentrated.*

Let the student fully realise that this invisible something will later on translate itself into a visible plant, perceptible by him in shape and color. Let him dwell upon the thought : " The invisible will become visible. If I could not think, then I could not realise, already, that which will only become visible later on." Particular stress must be laid on the importance of *feeling* with intensity that which one thinks. In calmness of mind a single thought must be vitally experienced within oneself to the exclusion of all disturbing influences. Sufficient time must be taken to allow the thought, and the state of feeling connected therewith, to become, as it were, imbedded in the soul. If that is accomplished in the right way—possibly not until after numerous attempts—an inward force will make itself felt. And this force will create new powers of perception. The grain of seed will appear as if enclosed in a small luminous cloud. The spiritualised vision of the student perceives it as a kind of flame. This flame is of a lilac color in the centre, blue at the edges. Then appears that which one could not

* Anyone who might object that a microscopical examination would reveal the difference between the two would only show that he has failed to grasp the intention of the experiment. The intention is not to investigate the physical structure of the object, but to use it as a means for the development of psychic force.

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see before, and which was created by the power of thought and feeling brought into life within oneself. That which was physically invisible (the plant which will not become visible until later on) has there revealed itself to the spiritual eye.

It is pardonable if, to many men, all this appears to be mere illusion. Many will say : "What is the value of such visions or such hallucinations ?" And many will thus fall away, and no longer continue to tread the path. But this is precisely the important point—not to confuse, at this difficult stage of human evolution, spiritual reality with the mere creations of phantasy, and to have the courage to press manfully onward, instead of growing timorous and faint-hearted. On the other hand, however, it is necessary to insist on the necessity of maintaining unimpaired, and of perpetually cultivating, the healthy attitude of mind which is required for the distinguishing of truth from illusion. Never during all these exercises must the student surrender the fully conscious control of himself. He must continue to think as soundly and sanely in these conditions as he does with regard to the things and occurrences of ordinary life. It would be a bad thing if he lapsed into reveries. He must at every moment be clear-headed and sober-minded, and the greatest mistake would be if the student, through such practices, lost his mental equilibrium, or if he were prevented from judging as sanely and clearly as upon the matters of work-a-day life. The disciple should, therefore, examine himself again and again to find out whether he has remained unaltered in relation to the circumstances among which he lives, or whether perchance he has lost his mental balance. He must ever maintain a calm repose within his own individuality, and an open mind for everything, being careful at the same time not to drift into vague reveries or to experiment with all sorts of exercises.

The lines for development here indicated belong to those which have been followed, and whose efficacy has been demonstrated in the schools of occultism from the earliest ages, and none but such will here be given. Anyone attempting to employ methods of meditation devised by himself, or which he may have come across in the course of promiscuous reading, will inevitably be led astray and will lose himself in a boundless morass of incoherent fantasies.

A further exercise which may succeed the one described above,

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is the following : Let the disciple place himself in front of a plant which has attained the stage of full development. Now let his mind be absorbed by the reflection that a time is at hand when this plant will wither and die. "Nothing," he should say to himself, "nothing of what I now see before me will endure. But this plant will have evolved seeds which in their turn will grow into new plants. I become again aware that in what I see something lies concealed which I cannot see. I will fill my mind wholly with the thought that this plant-form with its colors will cease to be. But the reflection that the plant has produced seeds teaches me that it will not disappear into nothing. That which will prevent this disappearance, I can at present no more see with my eyes than I could originally discern the plant in the grain of seed. The plant, therefore, contains something which my eyes are unable to see. If this thought fully lives in me, and combines with the corresponding state of feeling, then, in due time, there will again develop a force in my soul which will ripen into a new kind of perception." Out of the plant there once more grows a flame-like appearance, which is, of course, correspondingly larger than that which was previously described. This flame is greenish at the centre, and has a yellow hue at the outer edge.

He who has won this vision has gained greatly, inasmuch as he sees things not only in their present state of being, but also in their development and decay. He begins to see in all things the spirit, of which the bodily organs of sight have no perception. And he has thus taken the initial steps on that road, which will gradually enable him to solve, by direct vision, the secret of birth and death. To the outer senses a being begins to exist at its birth, and ceases to exist at its death. This, however, only appears to be so, because these senses are unable to apprehend the concealed spirit. Birth and death are only, for this spirit, transformations, just as the unfolding of the flower from the bud is a transformation enacted before our physical eyes. But if one desires to attain to direct perception of these facts, one must first awaken the spiritual vision by the means here indicated.

In order to meet, at once, an objection which may be raised by certain people already possessed of some psychical experience, let it be admitted immediately that there are shorter and simpler ways than this, and that there are persons who have direct perception of

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the actualities of birth and death, without having had to pass through all the stages of discipline here set forth. There are human beings endowed with high psychical faculties to whom only a slight impulse is necessary for the developing of these powers. But they are exceptional, and the methods described above are safer, and are capable of general application. Similarly it is possible to gain some knowledge of chemistry by particular methods, but in order to make safer the science of chemistry, the recognised reliable course must be followed.

An error fraught with serious consequences would result from the assumption that the goal could be reached more simply by allowing the mind to dwell merely on an imaginary plant or a grain of seed. It may be possible by such means to evoke a force which would enable the soul to attain the inner vision. But this vision will be, in most cases, a mere figment of the imagination, for the main object is not to create arbitrarily a mental vision, but to allow the veritable nature of things to form an image within one's mind. The truth must well up from the depth of one's own soul, but the necromancer who shall call up the truth must not be one's ordinary self, but rather must the objects of one's perception themselves exercise their magical power, if one is to perceive their inner reality.

After the disciple has evolved, by such means, the rudiments of spiritual vision, he may proceed to the contemplation of human nature itself. Simple appearances of ordinary life must be chosen first. But before making any attempts in this direction it is imperative for the student to strive after an absolute sincerity of moral character. He must banish all thoughts of ever using the insight to be attained in these ways for his own personal benefit. He must be absolutely decided that under no circumstances will he avail himself, in an evil sense, of any power which he may gain over his fellow-creatures. This is the reason why everyone who desires to gain direct insight into the secrets of human nature must follow the golden rule of true occultism. And the golden rule is this : For every one step that you take in the pursuit of the hidden knowledge take three steps in the perfecting of your own character. He who obeys this rule can perform such exercises as that which is now to be explained.

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Begin by observing a person filled with a desire for some object. Direct your attention to this desire. It is best to choose a time when this desire is at its height, and when it is not yet certain whether the object of the desire will be attained or not. Then surrender yourself entirely to the contemplation of that which you observe, but maintain the utmost inner tranquillity of soul. Make every endeavor to be deaf and blind to everything that may be going on around you at the same time, and bear in mind particularly that this contemplation is to evoke a state of feeling in your soul. Allow this state of feeling to arise in your soul, like a cloud rising on an otherwise cloudless horizon. It is to be expected, of course, that your observation will be interrupted, because the person at whom it is directed will not remain in this particular state of mind for a sufficient length of time. Presumably you will fail in your experiment hundreds and hundreds of times. It is simply a question of not losing patience. After many attempts you will ultimately realise the state of feeling spoken of above as fast as the corresponding mental phenomena pass through the soul of the person under observation. After a time you will begin to notice that this feeling in your own soul is evoking the power of spirtual vision into the psychical condition of the other. A luminous image will appear in your field of vision. And this luminous image is the so-called astral manifestation evoked by the desire-state when under observation. Again we may describe this image as flamelike in appearance. It is yellowish red in the centre and reddish blue or lilac at the edges. Much depends upon treating such experiences of the inner vision with great delicacy. It will be best for you at first to talk of them to nobody except your teacher, if you have one. The attempt to describe such appearances in appropriate words usually only leads to gross self-deception. One employs ordinary terms not applicable to such purposes and, therefore, much too gross and clumsy. The consequence is that one's own attempt to clothe this vision in words unconsciously leads one to blend the actual experience with an alloy of imaginary details. It is, therefore, another important law for the occult enquirer that he should know how to observe silence concerning his inner visions. Observe silence even towards yourself. Do not endeavor to express in words that which you see, or to fathom it with reasoning faculties that are inadequate. Freely surrender yourself to these spiritual

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impressions without any mental reservations, and without disturbing them by thinking about them too much. For you must remember that your reasoning faculties were, at first, by no means equal to your faculties of observation. You have acquired these reasoning faculties through experiences hitherto confined exclusively to the world as apprehended by your physical senses, and the faculties you are now acquiring transcend these experiences. Do not, therefore, try to measure your new and higher perceptions by the old standard. Only he who has gained already some certainty in his observation of inner experiences ought to speak about them with the idea of thereby stimulating his fellow-beings.

As a supplementary exercise the following may be set forth. Direct your observation in the same way upon a fellow-being to whom the fulfilment of some wish, the gratification of some desire has just been granted. If the same rules and precautions are adopted as in the previous instance, you will once more attain to spiritual perception. You will distinguish a flame-like appearance which is yellow in the centre and greenish at the edges. By such observations of one's fellow-creatures one may easily be led into a moral fault—one may become uncharitable. All conceivable means must be taken to fight against this tendency. Anyone exercising such powers of observation should have risen to the level on which one is absolutely convinced that thoughts are actual things. He may then no longer allow himself to admit thoughts incompatible with the highest reverence for the dignity of human life and of human liberty. Nor for one moment must he entertain the idea of regarding a human being as a mere object for observation. It must be the aim of self-education to see that the faculties for a psychic observation of human nature go hand in hand with a full recognition of the rights of each individual. That which dwells in each human being must be regarded as something holy, and to be held inviolate by us even in our thoughts and feelings. We must be possessed by a feeling of reverential awe for all that is human.

For the present only these two examples can be given as to the methods by which an insight into human nature may be achieved, but they will at least serve to point out the way which must be followed. He who has gained the inner tranquillity and repose which are indispensable for such observations will already, by so doing, have

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undergone a great transformation. This will soon reach the point at which the increase of his spiritual worth will manifest itself in the confidence and composure of his outward demeanor. Again, this alteration in his demeanor will react favorably on his inner condition, and thus he will be able to help himself further along the road. He will find ways and means of penetrating more and more into the secrets of human nature, hidden from our external senses, and he will then also become ripe for a deeper insight into the mysterious correlations between the nature of man, and of all else that exists in the universe. By following this path the disciple will approach closer and closer to the day on which he will be deemed worthy of taking the primal steps of initiation, but before these can be taken one thing more is necessary. At first it may not be at all apparent to the student why it should be necessary, but he cannot fail to be convinced of it in the end. The quality which is indispensable to him who would be initiated is a certain measure of courage and fearlessness. He must absolutely go out of his way to find opportunities for developing these virtues. In the occult schools they are cultivated quite systematically, but life is itself in these respects an excellent school of occultism, nay, possibly the best. To face danger calmly, to try to overcome difficulties unswervingly, this is what the student must learn to do ; for instance, in the presence of some peril, he must rise at once to the conception that fears are altogether useless, and ought not to be entertained for one moment, but that the mind ought simply to be concentrated on what is to be done. He must arrive at a point where it has become impossible for him ever again to feel afraid or to lose his courage. By self-discipline in this direction he will develop within himself quite distinct qualities which he needs if he is to be initiated into the higher mysteries. Just as man in his physical being requires nervous force in order to use his physical senses, so also, in his psychic nature, he requires the force which is only produced in the courageous and the fearless. For in penetrating to the higher mysteries he will see things which are concealed from ordinary humanity by the illusions of the senses. The latter, by hiding the higher varieties from our gaze, are in reality our benefactors, since they prevent us from perceiving that which, if realised without due preparation, would throw us into unutterable consternation, things which we could not bear to behold. The disciple must be

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able to endure this sight. He loses certain supports in the outer world which were owed to the very illusions that encompassed him. It is truly and literally as if his attentions were suddenly drawn to a certain danger by which for some time he had already been threatened unconsciously. He was not afraid hitherto, but now that he sees his peril, he is overcome by terror, although the danger has not been rendered any greater by his knowledge thereof.

The forces at work in the world are destructive and creative. The destiny of manifested beings is birth and death. The initiate is to behold this march of destiny. The veil which in the ordinary course of life clouds the spiritual eyes is then to be uplifted. The man is himself, however, interwoven with these forces, with this destiny. His own nature contains destructive and creative powers. As undisguisedly as the other objects of his vision are revealed to the eye of the seer, his own soul is bared to his gaze. In the face of this self-knowledge the disciple must not suffer himself to droop, and in this he will only succeed if he has brought with him an excess of the necessary strength. In order that this may be the case he must learn to maintain inner calm and confidence in the most difficult circumstances; he must nourish within himself a firm faith in the beneficent forces of existence. He must be prepared to find that many motives which have actuated him hitherto will actuate him no longer. He must needs perceive that he has hitherto often thought or acted in a certain manner because he was still in the toils of ignorance. Reasons like those which he had before will now disappear. He has done many things out of personal vanity; he will now perceive how utterly futile all such vanity is in the eyes of the initiate. He has done much from the motives of avarice; he will now be aware of the destructive effect of all avariciousness. He will have to develop entirely new springs for his thought and action, and it is for this that courage and fearlessness are required.

It is a matter especially of cultivating this courage and this fearlessness in the inmost depths of the mental life. The disciple must learn never to despair. He must always be equal to the thought: I will forget that I have again failed in this matter. I will try once more as though nothing at all had happened. Thus he will fight his way on to the firm conviction that the universe contains inexhaustible fountains of strength from which he may drink. He

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must aspire again and again to the divine which will uplift him and support him, however feeble and impotent the mortal part of his being may prove. He must be capable of pressing on towards the future, undismayed by any experiences of the past. Every teacher of occultism will carefully enquire how far the disciple, aspiring to initiation into the higher mysteries, has advanced on the road of spiritual preparation. If he fulfil these conditions to a certain point he is then worthy to hear uttered those Names of things which form the key that unlocks the higher knowledge. For initiation consists in this very act of learning to know the things of the universe by those Names which they bear in the spirit of their Divine Author. And the mystery of things lies in these Names. Therefore is it that the Initiate speaks another language than that of the uninitiate, for the former knows the Names by which things were called into existence. So far as the subject of Initiation itself can be treated in a journal, this shall be done in our next article.

DR. RUDOLF STEINER.

(*To be continued.*)

Heaven lieth at the feet of mothers.
He who knoweth his own Self, knoweth God.
Death is a bridge that uniteth friend with friend.

Sayings of Muhammad the Prophet.

Work for the Mind. If you will be refined in your Spirits, refined in your Morals, if you will be more than *vulgus hominum*, you must set yourself in the ways of Reading, Meditation, Conference, and Self-reflection, and awaken your Intellectuals, else you shall come to nothing.

Reverence God in *Thyself*; God is more in the *Mind* of *Man* than in any part of this world beside.

The Laws of God are not *Impositions* of Will, or Power, or Pleasure; but the *Resolutions* of Truth, Reason, and Justice.

It is better for us that there should be difference of judgment if we keep charity; but it is unmanly to quarrel because we differ.

The grossest errors are abuses of noble truths.

From *The Sayings of a Christian Mystic*, B. Whichcote (17th Century).

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SHIVA-SÛṬRA-VIMARSHIṆÎ.

WITH THE BHÂṢHYA OF KSHEMARÂJÂ.

[The text of this in Samskṛṭ makes four solid pages, and I have thought it better to give here only the text of the Sûṭras themselves, and reserve the text of the Bhâṣhya for separate publication.—Ed.]

AUM.

ADORATION to Paramashiva, the Guru. Now the Shiva-sûṭra-vimarshiṇî is taken up for consideration.

Whence the hosts of Kṣheṭrajñas veiled (in ignorance) rise, where they obtain rest, what is Truth, whose vibrations constitute this universe, by whom all this is filled, the Principle of Spanḍa, * which rises self-determined and full of Bliss, is immortal and unsurpassed, that Consciousness of Shaṅkara (which becomes) differentiated into two by cognition of relativity, is Supreme.

Seeing that the (existing) commentaries have been vitiated by ignorance of tradition, I now comment correctly on the Shiva-sûṭras. There lived on Mahāḍevagiri (Kailāsa ?), the teacher, by name, Vasugupṭa, a great Māheshvara, † who rejected the teachings of Nâgaboḍhi ‡ and other teachers of inferior Ḍarshanas ; for, by the grace of Shiva's Shakṭi, he possessed great devotion to Maheshvara and (always) worshipped Shiva ; and his heart was purified by (following) the holy paths of the many Yoginîs § and Siḍḍhas of Parameshvara. Once, in a dream, he was illuminated with right knowledge by the favour of Paramashiva, of Supreme Grace, who desired that the secret path should not be lost to the world of men (Jîva-loka), filled with cognition of relativity, and revealed to him : " On a huge slab on this

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* Spanḍa is the ultimate principle of the universe, according to this system. It is otherwise Shiva, the universal Pure Ego, which becomes differentiated into the knower and the known, cognition and vibration when veiled by ignorance.

† Mâheshvara is the name given to the followers of the schools which accept the Shaivâgamas as revelation, and worship Shiva as the Supreme Deity.

‡ A popular teacher of Buḍḍhism, possibly of Buḍḍhism as modified by Tântric practices. *Vide* Hall, *Catalogue*, 196.

§ The Yoginîs are troops of Ḍevîs, whose chief function, among other things, is to preside over the seven chakras.

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mountain, the secret is (engraved). Take it and make it known to those that are fit for Grace." On awaking, he searched for the stone, and found one that turned over (upside down) as soon as he touched it ; he, thereupon, identified it with the one he saw in his dream. The dream was verified and thence he got these Shiva-sûṭras, which are the *epitome* of the Shivopaniṣhat.* Having obtained them [copied the Sûṭras], he published them to Bhatta Kallata and others of his disciples. He also embodied (the same teachings) in his *Spanḍakârikâ*.† The Spanḍa Sûṭras thus traditionally handed down have been explained by us in the *Spanḍanirṇaya*.‡ [Here] the Shiva-sûṭras are explained.

By the first Sûṭra, it is taught that consciousness is, in reality, but Shiva, the Āṭmâ of all (Vishva), in opposition to the theory that man and Ishvara are different beings.

चैतन्यमात्मा ॥ १ ॥

1. Consciousness (chaiṭanya) is Āṭmâ.

Since what is not cognised has no existence (Saṭṭva), the common characteristic of all beings is that of being manifested by consciousness (chiṭi-kriyâ). Cheṭana (conscious being) is he who makes manifest (cheṭayaṭe). He is the Master of all cognitive activity (Jñâna-kriyâ). His nature is chaiṭanya, which is thus the name of complete Independence § with reference to cognitive activity. Such Independence exists only in the Bhagavân Paramashiva ; for the activities of all beings down to those that do not seek Him depend upon Him. Though He possesses endless characteristics, Niṭyaṭva (Eternality), Omnipresence, Formlessness, etc., yet Niṭyaṭva and the rest belong also to other objects ; hence, Independence, which (alone) is not found in others, has to be spoken of

* Shivopaniṣhaṭ may mean either an Upaniṣhaṭ of that name of which we know nothing, or merely Shiva's secret teaching.

† Published with the commentary called *Spanḍapradīpikâ* of Uṭpalâchârya, by Paṇḍiṭ Vâman Shâsṭrî Islâmpurkar, vol. xvi. of *The Vizianagaram Samskṛṭ Series*. It is noteworthy that in different recensions, as also by different commentators, this work is ascribed both to Vasugupṭa and to Kallaṭâ.

‡ No. 511 of the MSS. purchased by Buhler in Kashmîr, p. xxxiii, *Tour in Search of Sanskrit MSS., etc.*

§ This school regards chaiṭanya (consciousness) and svâṭanṭrya (independence, self-determinedness) as inseparably bound together ; this combination is indicated by the word Spanḍa.

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as His special characteristic. Hence this (Independence) is described, to the exclusion of other characteristics, by the abstract noun * chaiṭanya. This is Āṭmâ; not any other (category) accepted by individualists (bheḍavâḍîs) as possessing a differentiated nature. † If this (differentiated nature that is predicated of the individual by the bheḍavâḍî) be other than chaiṭanya, it would be (marked by) unconsciousness and hence cannot be Āṭmâ. If it is of the nature of consciousness, it cannot be endowed with differentiation, for (one) consciousness cannot be cognised as separate from (another) consciousness by (differences of) Space, Time or Form. (Moreover), though the ignorant do cognise (such difference), wise men cannot accept differentiation (of consciousness). As the Āṭmâ is thus pure consciousness, multiplicity cannot be ascribed to it. Differentiation cannot be predicated even when the Malas (defects), which we are going to describe and which are opposed (in nature to the Āṭmâ), attach themselves to it. Though at first the Malas exist, they are extinguished on the attainment of Mukṭi, and hence the doctrine of the multiplicity of Āṭmâs cannot be maintained; for if the potentiality of Mala (continue to) exist then, or if there is the least deterioration in the liberated Shivas ‡ from the state of the beginningless Shiva, they would still be saṃsârîs (unliberated). Thus it has been pointed out that chaiṭanya alone is the Āṭmâ as said in the Sûṭra) and that the theory of the multiplicity of Āṭmâs is untenable.

[Another explanation of the Sûṭra]. For teaching those disciples who desire to enquire what is the Āṭmâ, (he says) the Āṭmâ is not what the Laukika Châr vâka, the Vaiḍika, the Yogâchâra, the

* Bhâva praṭyaya—the postposition, *ya* added to *cheṭana* makes *chaiṭanya*, which thus means the chief characteristic of *cheṭana*, which has been proved to be Svâṭanṭrya, Independence.

† Bheḍavâḍî is usually translated dualist. It means one that recognises each Puruṣha to be an individual unit differentiated (bhinna) from the Supreme and from other Puruṣhas. Hence the name individualist is preferable. 'Separatist' is the nearest English equivalent, but cannot be used on account of the other associations bound up with the word. The nature of such an individual unit of the cosmos is bhinna bhinna svabhâva—being marked off as separate from every other individual, capable of being cognised as different from everything else possessing specific characteristic marks.

‡ In the Shaiva Schools, all individuals are called Shivas. On reaching liberation they are Mukṭa Shivas and identical with the Anâḍi Shiva. Otherwise they are Shivas in Samsâra.

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Mâḍhyamika and other (schools) respectively describe it as, *viz.*, Body, Prâṇa, * Buḍḍhi, Shûnya (void), but it is consciousness, as said (in the Sûṭra).

For even in the state when he falsely conceives himself to be body, etc., that (conception) is illuminated by the true conception—the consciousness of 'I.'† Says the *Mṛṭyuṇiḍ-bhaṭṭâraka* : "It is taught in all the Shâsṭras, the essential nature of Paramâṭmâ is devoid of all limiting conditions (Upâḍhis) ; (such) consciousness is the nature of Āṭmâ." Also in *Vijñânabhairava* : "Consciousness (is) in all bodies, not special anywhere. Hence a man should conceive all beings as filled with it and (thus become) victor of Samsâra." This same (teaching) is contained in the two *Kârikâs* of the *Spanḍa*, beginning with : "From whence this group of organs" ‡ and taught by the Teacher (Vasugupṭa) to his disciples with reference to this Sûṭra.

[Third explanation.] What is called chaiṭanya (consciousness), that is Āṭmâ, that is, Svabhâva, nature ; and, as no adjective is used (restricting the word Āṭmâ in the Sûṭra, the nature) of the Universe, consisting of real and unreal forms (is referred to by the word Āṭmâ). No nature of any thing can exist (if) uncognised at any time. What is known is identical with the chiṭ that is self-luminous ; hence chaiṭanya is the same as Aṭmâ. It is said in the *Shuṣhmabhairava* : "So long as these knowers do not exist, how can there be the known, O dear one ? The known and the knower are one ṭaṭṭva (principle). Hence there is nothing impure [matter does not exist as a separate principle]." This same (teaching) is contained in the two *Kârikas*

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* It is noteworthy that Kṣhemarâjâ defines the Veḍânṭic conception of the Āṭmâ to be identical with the Prâṇa. Later Veḍânṭa, which is a jumble of Sâmkhya, Âgama and Aupaniṣhaḍa teachings, ascribes to the Āṭmâ the characteristics of Puruṣha, Chaiṭanya and Prâṇa.

† A datum of consciousness is an ultimate fact that has to be accepted. The Châr vâka argues : "The Āṭmâ is the body, because I am conscious that I am my body." The Shaiva replies : "When I am conscious I am my body, the consciousness of I is the validating factor whose presence gives a semblance of truth to what the Châr vâka takes as an ultimate fact. The real datum of consciousness is the consciousness of I (aham-vimarsha) and not the identification of 'I' with the body, the Prâṇa, etc. This aham-vimarsha can be extended to many more objects than the body, the Prâṇa, Buḍḍhi, etc."

‡ Wherever possible, the commentator quotes the shlokas from *Spanḍa Kârikâ* corresponding to the Sûṭra which he comments on. The *Kârikâs* here referred to are those marked 6, 7.

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beginning with : "Because the Jîva is the all" (*Sp. Kâr.* 28, 29). As chaiṭanya is the nature (Svabhâva) of all (beings), proofs, etc., are miserably unfit for establishing it, for they themselves have to be proved by self-luminous consciousness, and consciousness cannot be skilfully disproved (*lit.* concealed) by any one as it is always shining. It is said in the *Trikahṛḍaya* : "Just as when one desires to jump with his feet off the shadow of his head, his head cannot (continue to) be where his foot is (arrived), similarly this ray of the moon."*

With the same view, in the important shlokas of the *Spanḍa*, starting with : "Where established" up to "That is truly" (*Sp. Kâr.* 2-5), it is proved that consciousness, the principle of Spanḍa, which is the nature of Shaṅkara, always self-luminous, is the Supreme Truth.

[*Introduction to Sûṭra* 2.]

If the Svabhâva (nature) of the world, consisting of conscious (Jîva) and unconscious (Jaḍa) beings, be the chaiṭanya (consciousness) of the form of Paramashiva, how can bondage arise ?

To answer this question, he makes a sûṭra which is susceptible of two readings, according as '*a*' is prefixed or not, as it is joined (to the previous Sûṭra) or not : †

ज्ञानं बन्धः ॥ २ ।

II. Knowledge is bondage.

Now, as already said, there exists nothing different from the light of consciousness ; then how can mala (defect) exist, or how can its suppression be possible ? Thus the individual-

* When a man tries to jump, so as to get his feet where the shadow of his head lies, the shadow of his head moves off before the feet alight there ; so when a man tries to disprove the existence of consciousness, or as it is called here, "the ray of the moon," it asserts itself in the very attempt to disprove it. In other words, such ultimate facts cannot be disproved by the most skilful sophist. That consciousness is everywhere continuous and beginningless and endless is a question of fact and not of argument—a point forgotten by most Âchâryas when they begin to write their Bhâṣhyas !

† Sûṭras 1 and 2 run together as follows : "Chaiṭanyam-âṭmâjñânam banḍhah." This may be broken up in two ways :—(1) chaiṭanyam-âṭmâ ; jñânam banḍhah ; (2) chaiṭanyam âṭmâ ; ajñânam banḍhah. The sûṭra is so commented on that the readings *ajñâna* and *jñâna* are both woven into it ; this is indicated by these words being italicised when they occur, in the translation. This double reading has also been utilised to refer to the two kinds of Âṇava mala, leading to two forms of bondage, explained later.

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ists question. To answer which, it is said in the *Mâlinî-vijaya*: "Mala is said to be Ajñâna (ignorance) which is the cause of the sprouting of Saṃsâra;" and in the *Sarvâchâra*: "From ignorance the world is bound; thence creation and destruction." As said (in these quotations), there is caused by Parameshvara, in His own Self, which is (all-pervasive) like the Ākâsha, a limitation (which extends to all beings), from those that have not sought refuge in Him to those who have known Mâyâ, and which conceals His nature illuminated by His Independence. That (limitation) is the ignorance (*Ajñâna*) due to the absence of consciousness of identity with Shiva. It is the same as the Āṇava Mala*, which makes one think: "I am finite," the bondage whose nature is limited knowledge (*Jñâna*). That no other can be accepted (as bondage) is discussed fully by us in the *Svachchhandodyota*,† at the end of the fifth chapter in the discussion of *Shrîdîksha* (Initiation). The meaning of this Sûtra is referred to in the part of the *Kârika*: "To him who has lost his independence by his own impurity" (*Sp. Kâr.* 9). Now, this *jñâna*, consciousness (of limitation), of the nature of *Ajñâna* characterized by Akhyâti (want of true perception), and consisting of the attribution of materiality (anâtmatâ) to the Ātmâ, is not alone bondage; but the *ajñâna* which consists in the ascription of the characteristics of Ātmâ (âtmatâ) to what is Anâtmâ, *viz.*, body, etc., is the root-ignorance and is also bondage.‡ This is referred to in the *Kârikâ* beginning with: "The loss of the supreme essence of immortality" (*Sp. Kâr.* 46). Thus have been described by means of this Sûtra the two kinds of Āṇava-mala:

(1) What has been called chaitanya is characterised by Independence; and though a conscious being, he does not

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* *Āṇava Mala*, lit. atomic defect, (âṇava from aṇu, atom), is the consciousness of being an atom. While consciousness is a category which it is not possible to qualify by space or time, the man imagines his I-consciousness to be confined to one limited locality. This is called Āṇava Mala.

† No. 521 in Bühler's list, p. xxxiv, clxviii, *Tour*, etc.

‡ Wrong knowledge is of two kinds, one negative, the other positive, called Akhyâti, and Anyathâkhyâti. Akhyâti (non-knowledge) is ignorance---not cognizing the real nature of Ātmâ and the consequent inability to distinguish it from Anâtmâ. Anyathâkhyâti is false knowledge, the mistaking Anâtmâ for Ātmâ. Hence the two forms of mala (defect) which prevent one from cognizing the Ātmâ are (1) ascription to it of what does not characterize it; (2) mistaking of something else for the Ātmâ, the latter being the more serious defect.

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exercise his Independence and hence loses his wisdom and thinks : " I am finite." [*Jñâna.*]

(2) Though characterised by Independence, yet, while in the body, etc., he conceives the Anâṭmâ to be Āṭmâ. This is (the mala) of *Ajñâna.* It is said in the *Praṭyabhijñâ* : " The loss of Independence by the knower, and the loss of knowledge by the Independent Being, this is the double form of Āṇava mala, from the suppression of his real nature."

[*To be continued.*]

P. T. SRINIVASA IYENGAR, *Translator.*

FAILURE.

What is failure ? Who can say ?
A weary soul at the close of day
Sometimes says : " I have failed,"

" Failed to reach the goal I sought,
Failed to learn the lesson taught."
Nay, fellow travellers, think,

How can effort wholly fail ?
Earnest strife must here avail,
Something you have gained.

The laurel leaves will fade and die,
But struggle lifts the spirit high,
When earth has passed away.

What though the prize another claims,
And yours are but the hopes and aims ;
You have not wholly failed.

Endurance grows from earnest strife,
Your power to strive has added life
With every effort made.

Evil alone can ever fail,
For God is good and must prevail,
We suffer for a time,

Only to learn the lesson well ;
Learn how to live : there is no hell
And sin will merely die.

Good is of God and lives for aye,
Evil of earth and cannot stay
When only God remains.

E. L. WARBURTON.

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REVIEWS.

HOW TO CONTROL AND STRENGTHEN THE MIND.*

This is a collection of three separate books issued by the author previously, entitled :—

(1) *Memory : How to make and Keep it Good.*
(2) *How to acquire an effective Will.*
(3) *How to be Healthy, Wealthy, and Wise.*

In the first two, the author has endeavored to show how the intellect and will may best be brought under control, and be made efficient instruments for the discharging of their respective functions. In the third it is shown how one can become healthy, wise, and even wealthy, by properly and intelligently controlling one's whole nature. The object of the book is, briefly stated, to teach how to acquire complete control over oneself. Of late years very much literature has been given to the world from various sources, containing instructions from different standpoints, on how to control the mind, and of the paramount value of such control. Man is essentially a thinking animal, we are told. To think consecutively and efficiently and to achieve much with little expenditure of energy is what we ought to know. Mind is like steam : uncontrolled mind is like unregulated steam. "Steam allowed to expand in the free air does not move a midge out of its path ; but along a pipe the same steam would drive a piston." Thus a concentrated mind is a real power with its owner. Hence the great value of any book on the subject.

The author has divided the book into convenient chapters, and has presented his instruction in a lucid manner. Some very valuable advice is given to those who wish to avoid bad memory. Referring to the careless man he says : "When he reads he gallops over pages, giving the subject he is reading about very little attention, and then he is surprised that his memory is not retentive. There are two ways in which such a person may improve his memory. One is to read only about that in which he is strongly interested ; the other is not to read only but to think. When you have read a paragraph or a page, stop, and not merely recall what you have read, vaguely in your mind, but put the thoughts expressed into words in your own way." Again, the author draws attention to the evil of carelessly skimming over newspapers and magazines, for thus unconsciously they "are diligently cultivating a habit of careless reading hard to break." Again, the reading of trashy novels for pastime has its condemnation. Dealing fully on all such important points, the author, in an attractive style, places before the public his valuable manual on thought-control. The book merits recommendation.

A. K. S.

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* By ALFRED T. STORY. L. N. Fowler & Co., London.

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MAGAZINES.

The Theosophical Review, February. In the 'watch tower' items we notice an extract from *The Westminster Gazette*, in which the writer emphasises the idea that the ruling power should "try to understand India," and quotes General Gordon's words, as recently reproduced by Mr. Morley in his 'Budget Speech': "To government there is but one way, and it is eternal truth. Get into their skins; try to realise their feelings. That is the true secret of government." Those who really wish to understand the people of India, might profit by a perusal of this item. Rev. Geo. St. Clair gives us the first part of an important article on "Gerald Massey as Egyptologist." Leonard Henslowe presents quite an unprejudiced and very interesting historical sketch on "The Mormons in Reality." "Thoughts on Meditation," by Th. E. Sieve, contains some valuable ideas. The Editor, in his article on "The Self-taught," says:

> All men are in touch with Ātman, just as we are all in contact with the Sun. But only those who have perfected themselves by right thought, right action, and by unselfishly using their powers for humanity, and not for individuality, can possibly have created a vehicle of perception capable of correctly translating cosmic language into the language and ideas of mortal men; because that is the only way such a vehicle is produced."

H. M. Howsin, in a valuable paper on "Stability and Plasticity," most truly says:

> "Freedom is a necessary condition of spiritual discernment, and to fetter, deliberately, our minds with the theories of another, however true, is to preclude the possibility of their future assimilation. Not only is growth arrested, but the whole mentality is weakened, a gradual decay, of the perceptive and discriminating faculties ensues, and the disciple is rendered useless for either service or research."

Among a number of other articles we notice one by Michael Wood, on "The Land of Violets."

Theosophy in Australasia, February, opens with the remaining portion of Mrs. Besant's lecture delivered at City Temple, London, on "Spiritual Life for the Man of the World." "The Religion of the Future" is a short paper by Wynyard Battye, containing an extract from *The Perfect Way*, with comments thereon, relating to 'Christianity *plus* Buḍḍhism.' "The Samurai Order and its Establishment in England," is a summary (from different sources) by C. Vidler. "Agra—City of the Kings," is an interesting description of a visit to that marvellous structure, the Tâj Mahal. Other articles are, "About Sun Worship," by J. W., and "The Three Objects of the T. S.," by Z.

Revue Generale de Sciences Psychiques. December. This monthly is not an unwelcome addition to a science which is still in its infancy and for the present has to depend more on ocular observations than on inner knowledge.

In the first article, on "Human Responsibility," these important words appear:

"In fact, the most of the unhappy criminals sentenced to death should have received moral instruction, should be guided back to the straight road they have left, to the good way out of which they often went in consequence of a badly organised society that creates criminals although her mission is, on the contrary, to create honest men and

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women, people fit for society; that is to say, who ought to live fraternally towards their co-citizens, and not in a continual state of hatred of which anarchy is the result instead of *synarchy*." The Article on the Nâdîs is interesting, especially for those who have read some of the *Upaniṣhaṭs* or the *Veḍas*.

Revue Théosophique for December contains the second part of Mrs. Besant's Address to the Convention of the American Section, on the Moral Code and the T. S.; "Love (the only Master, and the only Creator)" by a Theosophist; "Something More about Manṭras," and "A word on Astrology."

Theosophical echoes from different parts of the world consist chiefly of reports of Mrs. Besant's tour through different European countries and her return to India.

There is the usual continued translation of a portion of *The Secret Doctrine*.

The Russian *Theosophical Review* has reached us, and is a very creditable production in size, paper and printing. We notice among the contents—kindly sent to us, we being innocent of Russian—that there are articles from the pen of our own Editor, of Dr. Steiner and Mabel Collins, and also from Alba (our earnest co-worker) Dr. Stranden and K. Kudriawtgeff. May it live long to carry the light.

The Collection of Essays, "the first fruits of the work of the group H. P. B. in Petersburg"—as runs the inscription to our Editor—comprises no less than 18 articles, original and translated. H. P. B. would have been proud that a group named after her should send out this first theosophical knight-errant in her native land. That it can be published openly shows how changed are the Russian conditions. But never let us forget, in the days of widened freedom, the labors of those who, in the time of darkness, perilled their fortunes and their liberty for the dear sake of Truth.

Theosophy in India, February, opens with the second part of the notes of Mrs. Besant's Lecture to the Benares Branch, on "The Work of the T.S." Next we note an article on "The Holy City of Kāṣī," and, following this, the continuation of the article on "Karma," by U. Venkata Row. Sectional matters, etc., occupy the remaining pages.

The Vāhan, February, has an excellent article on "Knowledge, False and True," by A. H. Ward, from which we copy the following paragraphs:

For me the central fountain of the water of Amrîta in theosophic teaching can be defined as this deathless truth, "I am an eternal pilgrim, heir of my past, father of my future; and I am here now to see the truth and spread it; love the good and do it; imagine the perfect and become it." Impartially review the facts of your life, as an eternal pilgrim, here for these three great ends alone; put away what all the people say, all your past opinions, all your fond delusions, and face life steadily; then you will begin to knead your flour with the water of eternity indeed. It is not easy; the fuller your lower mind is of facts observed from the personal one-life standpoint, the longer it will take you to make all the new mental adjustments required, to fit your conceptions of life to the eternal standpoint. But it can be done with patience, reflection, and continual modification of your ideas of things.

For instance, take the standpoint, "I am the eternal pilgrim," and from there review all the matters which are agitating our Society to-day. How small they all appear, how evanescent, how illusory. To a band of pilgrims of eternity can it

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really matter who is President or who Vice-President ? So long as those chosen are doing their best in their own way, need we agitate ourselves ? If our Society is under the care of the Masters, They will not let it go far wrong ; if it is not, then it does not matter how far wrong it goes. The pilgrims will still be on their way if the Society breaks up because its work is done : they can always go on in the same and work if necessary in other ways ; it is really all one to them.

So we can each face our personal future with courage, in the light of our root principle. I am the eternal one, all that can come is the Karma. I have to work through and so learn the truth ; good or bad, I can always make the best of it. If it is my fate to die in the work-house, I can endure it with dignity. If I am to lose those dear to me, it is because their time of release has come, we shall meet over the way quite soon. I must miss them here willingly for their own sakes, and get used to it. If my friend goes wrong—well he has to learn by experience, so alone can man progress. I can help him to pull himself together, when he has had his lesson ; and in future lives he will not make that mistake again ; so I can wait with patience for the prodigal to return.

Do I lose money ? Then I must cut my coat accordingly, and seek the more the things without money, and beyond price. If I can no longer enjoy the pleasures of the past, I am all the more free to follow after the things that really matter. As a pilgrim one can face everything that can possibly happen, unmoved. Life is a continual flux, all changes, all passes ; I learn from all, I help all, life after life, and I must inevitably attain perfection in the end.

Neue Lotus Blüthen. We accept with pleasure the greetings of Dr. Franz Hartmann in his new monthly whose *renaissance* was heralded by a little explanatory leaflet stating its past history and its future aspirations. The original magazine was started in 1892 with the intention of assisting the spread of theosophic ideas in the West—especially in Germany. After a short life of eight years, because of conflicts and turbulent times, it ceased to exist, as was natural, since we know the Lotus blooms can only blow where the still waters of the lagoon are unruffled and harmonious.

Dr. Hartmann, we are happy to say, has recently rejoined the Society, and has once more determined to help the spread of theosophical ideas by the rebirth of *Lotus Blüthen.* The present number contains some very interesting articles : " The religious ceremonies of the Tibetan Lamas and Buddhist Monks " draws an instructive comparison between the ceremonies of the Tibetan, Buddhist and Roman Catholic worship. " Occult Science and Culture " shows what a tremendous advantage it would be if that Science were generally accepted and what a great light it would throw on all the complex questions of the day. In an article entitled, " Out of my Life," Dr. Hartmann tells some of his personal experiences, and how he was finally led to meet Colonel Olcott and Madame Blavatsky.

We extend to the *Neue Lotus Blüthen* our hearty good wishes.

Tietājā is the new name of the Finnish magazine (formerly *Omatunto*), but the contents are still unintelligible to us.

Acknowledged with thanks : *The Theosophic Messenger, Sophia, La Verdad, Teosofisk Tidskrift, Theosofische Beweging, Revista Teosofica, De Gulden Keten, Modern Astrology, Light, The Brahmavadin, The Brahmachārin, The Gurukula Magazine, The Zoroastrian, Phrenological Journal, Notes and Queries, The Dawn, The Indian Review, The Indian Journal of Education, Srī Vani Vilasini, The Light of Reason, Siddhanta Deepika.*

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THEOSOPHY IN MANY LANDS.

Great Britain.

January has brought a general renewal of Theosophical activities throughout the Section and the lecture season is again in full swing.

There is much discussion of proposed new rules in the air, and no doubt the combined wisdom of the Rules Committee and the Section in Convention will eventually produce some useful amendments. But the constitution of the T.S. is a thing of growth and evolution—like the constitution of the British Empire—and it is not to be supposed that it can be made *perfect* even with drastic alterations. If it is to remain alive it must remain plastic and be adaptable to the needs of a *living* organism.

The brethren of the new Hungarian Section are truly taking time by the forelock! Already we have received an elegantly printed circular asking for suggestions and promises of papers for the Congress of European Sections in 1909, which is to be held in Budapest. Such prompt energy certainly deserves success, while the two suggestions which are made for furthering theosophical propaganda, *viz.*, a polyglot periodical and a training school for teachers are certainly calculated to set the whole Society agog with discussion and provide endless topics for debate at the Congress.

The Samurai Press has first published a sixpenny edition of a brochure which it originally issued at 2*s*. It is entitled *Proposals for a Voluntary Nobility*, and sketches a delightful ideal for a voluntary union of those who are willing "to imagine their best and strive for it." Bushido, the chivalry of Japan, suggested the outline of the proposed movement, and much of the rule of life is calculated to appeal strongly to the theosophist. It seems, too, eminently sane, and one could heartily wish to see it take root among us. The bodily and mental discipline is excellent, though judging by past experience, one fears it would be called too rigid in our ranks—flesh, alcohol, tobacco are all forbidden; study and meditation are prescribed; and an occupation, not inconsistent with Samurai ideals, is insisted on. The West is badly in need of such an order of chivalry, and I imagine it might well take root in India which is now, in so many ways, being stirred by the example of Japan.

Twice during the past month the work of our President and of the T.S. generally in India has been most favorably commented upon by Sir Charles Eliot in articles in the *Westminster Gazette*. Of the Hindu College and the educational work generally he wrote very highly, and this kind of recognition is a satisfactory testimony to the solid work which has been done. May the recognition grow more general and never be less deserved.

One of the principal topics to the fore just now, in the daily press and on the political platform, is Socialism. It is a somewhat sudden

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revival due to a variety of immediate causes, and no doubt the socialist organisations will take full advantage of the flood-tide to disseminate a more general knowledge of their policy and aims. But although the under-current of sympathy and the uneasy conviction that all is not well with the civilisation in which we live, are fundamentally concerned with this revival, and although the existence of such feeling and such awakening is in its way good and makes for future betterment, the theosophist can but realise that the crudity of the remedies proposed will foredoom them to failure, and he will be thrown back on his philosophy to find at once a deeper seated cause and a more far-reaching remedy.

E.

ITALY.

I am persuaded that in Italy the spreading of Theosophical ideas is going on steadily, but direct propaganda cannot be done in this country as in England and the U.S.A.; instead much can be done indirectly by stimulating and helping the various analogous movements that are all tending towards idealism and spirituality, and to freedom from the cramping dogma of Rome. That Rome is alive to the dangers of all this movement of ideas is clear from the vigor with which they are anathematising priests, magazines and books showing anti-papal tendencies—or rather anti-orthodox views. A priest has published a book in Bologna showing how at the *root* of all these evils (modernism, spiritism, occultism, neo-philosophy) is the poison of Theosophy! and he mixes everything up so ably as to utterly confuse the casual reader, who probably simply determines to have nothing to do with anything of the kind. It would certainly be well if we had more able speakers and writers in our Section, but far from thinking, on looking back over recent years, that little propaganda has been done, I think that, considering the country and the domination of the priests, much has been done, and has been done before it was generally realised how thoroughly has awakened in people the wish to externalise and exchange their ideas on the deep questions of life which have been for so long suffocated by the prohibitions of the priesthood. Libraries have been started, Spiritualism encouraged in its investigations, magazines have been instituted, writers have been stimulated here and there, books have been translated and published, and a Theosophical Manual in Italian is in circulation in the well-known Hoepto Series of Scientific and popular works. All this has been the work of theosophists in Italy since 1900, and quite especially since 1904-5. The results are not seen in this Section, and probably are unlikely to ever be seen in the shape of a large external Section in this country; but the results are nevertheless there, and are growing continually in the great ferment of thought that is taking place inside and outside of the Church—in social questions, in scientific questions, and in philosophic and ethical problems. Indirectly Theosophy is the cause—has stirred the pie with its finger and keeps the finger there. When these partial growths have reached a certain point, and old barriers have been beaten down, then, and only then, I think, will a far greater number come in search of the big mines of spiritual truths in Theosophy and not be frightened at the name. At present it must be kicks for one's pains; and, tired as one sometimes is, one labors on because one must.

W.

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Indian Section: Benares.

The President's lecture on Education, given in the Town Hall on January 19th, was very successful, attracting a large audience, including several Europeans. Mrs. Besant's views on the subject are well known, and she put them forward in a forcible and impressive way, which could not fail to influence her hearers, showing to how large an extent the future of the country lies in the hands of those who are now engaged in the education of its future citizens.

On January 28th, Mrs. Besant left for Madras, and since her departure everything has gone on in its usual quiet and uneventful way, all those who are engaged in working amongst the branches having left for their respective spheres of labor. Last month we spoke of Mr. Varley, one of the oldest London members, as having taken up work in the Central Hindu College. Through some slight alteration in his plans, however, he has left Benares for a time for work elsewhere in connection with his art. Dr. Schrâder, Director of the Adyar Library, has been staying at the Headquarters during the past month, being engaged in the study of some of the Samskṛt MSS. in the two College Libraries.

The Central Provinces' Federation has held its meetings this month at Amraoti, on February 11th, 12th and 13th; the report is not yet to hand, but we learn from Miss Edger, who attended the Federation, and who has also been travelling in these provinces, that the work there is being carried on in a very whole-hearted way, many of the members being very earnest and devoted, not only with regard to Theosophic work proper, but in giving all possible help to the spread of religious teaching amongst students, and also in the formation of groups for the relief of the famine-stricken population, and for the civilisation and instruction of the outcastes. From the report of the Gujerati Federation, which held its first annual session in October last, we find that in the Kathiawar District also the branches are doing much good work in similar directions, thus helping to make Theosophy a great power for good in this country.

M. J.

Ceylon.

During the middle of last month the Buddhists of Galle witnessed a most interesting ceremony; it was, the foundation stone-laying of our Society's Mahinda College at Galle. The site was given by a few Sinhalese ladies of Galle, chiefly due to the instrumentality of an old pupil of the Musaeus Girls' School, who is now in a position to appreciate the value of education. Sufficient funds to make a start being in the hands of Mr. Woodward, he called the Buddhist clergy and the laity together and, amidst much rejoicings, the corner stone was laid by him. The priests recited the Pirith (Blessings and Beatitudes), and addresses were made by others and the noble foundation of a noble work was inaugurated—thanks to the untiring devotion and self-sacrifice of Mr. F. L. Woodward, the principal of the Mahinda College, and his colleagues.

On his return from India, Mr. John, the General Secretary of Australia, spent a week in Colombo, prior to his departure for Sydney. During the time he was here, he visited our two principal educational establishments of Colombo—the Musaeus Girls' School and Ananda College, and he met the workers of the Society, with whom he had many an interesting talk. Before he sailed, he delivered a public address at the Ānanda College, when he bore testimony to the excellent work done by

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the T.S. in all the parts of the world which he had visited. His address was also an eloquent testimony to the Buddhist work initiated by our loved Colonel Olcott in this island. Mr. John's sympathetic address was much appreciated by the audience.

Our good Mr. Schwarz is leaving us on the 14th instant, and he is now saying good-bye to friends in Colombo, but his fellow members of the Hope Lodge T.S. will only say "*au revoir*" to him. We can't think of the Hope Lodge without associating the name of Mr. Schwarz with it. The Ceylon *Morning Leader* of January 24th had the following announcement, and it will be read with interest by his many friends :

A special telegram in these columns some months ago announced the rather disquieting news that Mr. Schwarz, the highly respected head of Messrs. Volkart Bros., Colombo, was resigning from that position to be Treasurer of the Theosophical Society. Considering the position he has held in the mercantile community of Colombo for the last ten years, and remembering also that he has conducted the business of his firm in Karachi, Cochin and several other places in India, his severance must appeal to all who know him in the light of a renunciation. Particularly of a retiring disposition, he tried to live in the world yet out of it. He is very largely a recluse and a very hard student, is a linguist and has read deep into Sinhalese and Hindustani literature and is a musican of parts. Those in the Orchestral Society know his capabilities as a violinist. He has been of great service to the Theosophical Society and was an ardent friend of the late Colonel Olcott. He is also the author of several pamphlets on theosophical subjects. No reference to him would be complete without mention of his liberality to the deserving poor of Colombo, and many there are who can look back to his kindly assistance for re-start in life. He leaves Ceylon most likely at the end of this month.

The Christian Literature Society for India held its Annual General Meeting at Colombo, with His Lordship the Bishop of Colombo in the chair. The Secretary submitted his report for the year, and in that important document, this excellent certificate has been given to the Educational work done by the Theosophical Society : "Education has, during the last ten or fifteen years, gone forward with great rapidity. The Buddhist awakening has partly contributed to this increase. The Buddhists began to perceive that Christian missions were exercising a great influence in favour of Christianity upon the youth of the country, so they formed a Buddhist Educational Association and established many schools and colleges." H.

CEYLON.

The first anniversary of Colonel Olcott's passing away was observed generally in the Island, and the schools of the Buddhist Theosophical Society were all closed. The students of the Ānanda College, Colombo, marched in procession, clad in white, to the nearest temple, and offered flowers, and a memorial address was delivered to them on their return. The girls of the Musaeus school performed a similar ceremony in their own shrine.

FEBRUARY 17TH, AT ADYAR.

The household gathered in front of the statues of the Founders soon after 7 A.M. on the 17th February, and, after a few words from the President, each one, from the President to the sweepers, made a little offering of flowers. Then the Adyar staff adjourned to the Damodar School, built by the Municipality for the Olcott Pañchama Free Schools Trust, and after an exhibition of exercises by the children, the President unveiled a bust of Colonel Olcott and delivered a suitable address. Truly these schools are a noble memorial to him.

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HONOR

TO THE VICE-PRESIDENT OF THE T.S.

A public meeting of the citizens of Madras, convened by the Sheriff, was held on January 15th, 1908, to concert measures to commemorate the distinguished career as a citizen and as a judge of the High Court, of Sir S. Subramania Iyer, K.C.I.E. His Excellency the Governor, in taking the chair, said :

"GENTLEMEN,—I beg to thank you for having signified your wish that I should take the chair on this occasion ; and I can assure you that I accept your invitation to do so with the greatest possible pleasure, the occasion being what it is. I will, if I may, read to you two letters which I received to-day, the first from Lady White, telling me that unfortunately the Chief Justice is unwell and unable to take part in a public meeting. Lady White writes : "Will you ask His Excellency if he will kindly say how more than sorry my husband is that he is prevented from attending the meeting, especially as he is very much personally interested in Sir Subramania Iyer and has the greatest regard for him." The other letter is from Sir Ralph Benson, dated Bangalore, the 12th instant. Sir Ralph writes : "As I understand that you have kindly consented to take the chair at the meeting on the 15th to consider the question of a memorial to Sir S. Subramania Iyer, I write to express my regret that I shall not be able to be present at the meeting, but I need hardly add that I am heartily in favor of the movement. It is perhaps well that memorials of the kind should, as a rule, be reserved for those who are no longer among us ; but if there is one man in Southern India in whose favour the rule may properly be relaxed, both on account of his public services and private virtues, that man is Sir Subramania Iyer."

If you will allow me, gentlemen, before calling upon the mover of the first Resolution, I should like to say only a few words. Sir Ralph Benson in his letter has alluded to the fact that there is something rather unusual about this movement ; and if that is so, I for one am glad that it should be so. I come here this afternoon in my capacity as the head of this Government, and I hope that I may aid in doing unusual honor to a man of unusual quality. Other speakers will, no doubt, tell you of Sir Subramania Iyer's profound learning, of his hard work, of his devotion to duty, of his intellectual acumen, of his power of so expounding the law that the lucidity and clearness with which he did so were not otherwise than very remarkable. They will tell you, I doubt not, of his independence and his courage in judgment, and, indeed, it has been hard to know which of the qualities to admire most—the brilliancy of his intellect, the profundity

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of his knowledge, the fearlessness of his courage or the independence of his judgment. From the point of view of the Government, we have regarded him as an adornment to the bench of the High Court, and it is not an exaggerated phrase that I use when I say that I regard his retirement as a public calamity. Others will no doubt speak to you of Sir Subramania Iyer as a citizen, as an Indian, the leader of the Hindû community. Well, in that capacity he will be better known to them than he is to me. All I can say is this, that it has forcibly been borne in upon me, whether as a private citizen or whether as a distinguished judge, his name is venerated and beloved by all sorts and conditions of men ; and therefore, gentlemen, I can assure you that I am very glad and very grateful indeed to be privileged to take part in this ceremony this afternoon, whereby we are seeking to express our high appreciation of those splendid services which he has rendered to his Government and his country. With these few remarks, gentlemen, I beg to call upon the Honorable the Advocate-General, Mr. P. S. Sivasawmy Iyer, to move the first Resolution."

Mr. P. S. Sivasawmy Iyer, in proposing the raising of a suitable memorial, after a brief *résumé* of Sir Subramania's distinguished career and his great qualities as a judge, concluded :—

" In all those cases in which as a judge he had practically to make the law, he made it with that warm-hearted sympathy with all classes of people and with true perception of what was really required in the interests of the people. As a judge, the quickness of his comprehension, the vast learning that he displayed and his patience, his desire that every litigant should feel that his case had been fully heard, could not fail to be appreciated by any one who appeared before him.

In his other capacities also, Sir Subramania Iyer commanded the love and respect of all those who came in contact with him. He was one of those men whom to know was to love. A more amiable man, a more genuine and tender-hearted man, it is impossible to find in our community. He always delighted in doing good—doing good in an unostentatious and silent manner. He always blushed to find that his good works became known. Of him it may be said that his right hand did not know what his left hand gave. His philanthropy, his generosity and his sympathy with all classes of people have made him universally loved and respected. I am sure that even in his retirement his vast experience and sober good sense will be of the greatest possible help both to Government and to ourselves. Perhaps at no time more than at the present juncture is the guidance of such a man as Sir Subramania Iyer more urgently required. It is only fitting that the services of one so distinguished, of one so universally loved and respected, should be commemorated in a suitable manner. I therefore beg to commend this proposition for your acceptance."

Many others spoke, and, among them, Mr. A. T. Yorke laid stress on his wide-hearted nature : " In my opinion the harmonious

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co-operation of Indian and European inhabitants of this country is essentially necessary for its prosperity, peace and happiness for many years to come. I therefore feel that we all owe a special debt of gratitude to one whose life and example command respect and admiration, whether looked at by eastern or western eyes. The resulting sympathy goes to form a bond which will never gall, but—like the rope with which mountaineers link themselves together—will conduce to mutual safety and advancement in climbing and leading the country ever upwards towards unknown heights."

Another, a Musalmān, Mir Sultan Mohiddin, supported the motion, and said that Sir Subramania Iyer was not merely known as an able man, but a very good man, and was liked equally by Hinḍûs, Europeans, and Muhammadans. He was eminently a peacemaker, and was exceedingly civil and kind to everyone with whom he came in contact, and his retirement was a loss not only to the Government but to the public. He was never known to take sides on behalf of any one particular section, but was thoroughly impartial.

From the *Madras Mail.*

The *Allahabad Law Journal*, after remarking on his "immense store of legal knowledge," points out that "he was called upon to act as the Chief Justice of the Madras High Court on three occasions, and it is universally admitted that he proved as capable an officer and as accomplished a lawyer as the best of his European predecessors."

Such is the man who has been nominated and elected as Vice-President of the Theosophical Society.

SCIENTIFIC NOTES.

A marked feature of scientific thought at the present time is the increased respect with which it is beginning to regard the opinion of the Ancients as to the causes of physical phenomena. An instance of this occurs in the *Proceedings of the American Philosophical Society*, 1907, where Prof. T. J J. See, M.A., a well-known physicist and mathematician, gives a dissertation on the Temperature, Secular Cooling, and contraction of the Earth, and on the theory of earthquakes held by the Ancients. "The second part consists mainly in a discussion of the theories of the Ancient Philosophers—in particular, Plato, Aristotle, Strabo and Pliny, regarding the cause of earthquake. These authorities all held that water and air penetrate into the earth through hollows, fissures and crevices, thus developing vapor in the heated interior, a part of which is expelled from volcanoes; and they also held that earthquakes are due to the pressure of elastic vapors seeking to diffuse themselves into the atmosphere, whether these vapors break through and form eruptions or remain hidden in the earth. Professor See's conclusions point to the general inference that these ancient theories are, in their main substance, in complete accord with the results of modern scientific investigation."

Instances such as the above, which are beginning to multiply in scientific literature, will I think gladden the heart of H. P. B.

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Another article which will interest Theosophists appears in the *Philosophical Magazine* for January 1908, on the Evolution and Devolution of elements. The theory therein developed requires the existence of two undiscovered elements having at once weights between Hydrogen and Helium, which the writers name Proto-beryllium and Proto-boron. The suggested atomic weights are 1·33 and 2 respectively, so that neither of them agree with the one named by Mrs. Besant " Occultum, " whose atomic weight is 3. However, in the table of elements given by them there is a blank space where Occultum might be placed, and a glance at this table rather suggests that another name for Occultum might be Proto-Carbon, in which case it would, as it were, form the base of all organic compounds, or those compounds which are the seat of animal and vegetable vitality.

Another indication of a change of attitude in the scientific world is a review by *Nature*, of the *Transactions of the Theosophical Congress* for 1907, in its issue of January 23rd, 1908 (page 280). The journal *Nature* has the same standing in the world of science as the London *Times* has in the newspaper world, and when such a journal gravely reviews our transactions as matters of scientific interest, it marks a great advance over the scientific attitude of a few years ago.

In *Nature*, of January 30 (p. 291), there is a review of a book by Mr. J. F. Hewett, on The Primitive History and Chronology of India which should be of interest to Theosophists. It is published by James Parker & Co., London, and appears to be a serious study of esoteric chronology as given in the *Secret Doctrine*. It is a most voluminous work consisting of more than a thousand pages.

The review in question is an unfavourable one, because Mr. Hewett regards the Avatârs of the Buddha as historical personages, and states that Zoroaster lived about 10700 B.C. But, in all probability, the very things that are objectionable to the spectical reviewer will be those that specially recommend it to the theosophical student. He concludes by saying we have heard such history from Indian and theosophical lips before, and we do not believe a word of it. To which we may reply, quite so, but the next generation of scientific students will believe it, for the old nineteenth century scientist is now rapidly vanishing, and the one of the twentieth century is beginning to show his colors. The signs of the times clearly show that the following prophecy of H.P.B. (S. D., Vol. I, p. 21) is on the eve of fulfilment : " No one styling himself a ' scholar, ' in whatever department of exact science, will permit himself to regard these teachings seriously. They will be divided and rejected *á priori* in this century [the nineteenth] but only in this one. For in the twentieth century of our era, scholars will begin to recognise that the *Secret Doctrine* has neither been invented nor exaggerated, but, on the contrary, simply outlined. "

As an illustration of the way things are tending, I may mention that quite a flutter has been recently caused in scientific circles by a well-known a stronomer, Mr. Arthur Mee, publicly anouncing his belief in Astrology. Mr. Mee first lectured on Astrology before two English astronomical societies, and then published his lecture in pamphlet form. But what is, perhaps, more remarkable than the publication of the pamphlet is its favourable reception by astronomers in general

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One very eminent astronomer, whose name is not disclosed, writes to say that he is disposed to think there may be something in Astrology, but not to the extent believed in by its followers. The *English Mechanic*, which is the popular journal of English astronomers, both professional and amateur, has opened its columns to a discussion of astrology, and numerous letters have appeared therein, almost all of which are favourable to belief in this ancient science. Mr. Hollis of the Greenwich Observatory, who is one of the editors of the official organ of astronomy, actually undertakes to test astrology on his own account, and Mr. Barley, the sub-editor of *Modern Astrology*, has taken advantage of this favorable phase of scientific opinion to write to the *English Mechanic* and make definite proposals for a public test of the science.

G. E. SUTCLIFFE.

A RACE OF GODS.

The wave of higher thought is affecting all classes of thinkers. Dr. Martine, Medical Officer of Health in Gorton, England, lately addressed the members of the Manchester Physical Society. He spoke on evolution, forecasting a time when men would occupy the position and wield the powers of Gods. Senses which are now lying dormant would unfold, and new worlds would open up to man. A power of vision analogous to, but more powerful than, X-rays, telepathy in its perfection, and a sense of hearing beyond the conception of to-day would be some of the ordinary faculties of this new race. The knowledge of the finer, and at present unknown forces of nature would be vast, and such problems as those of sex would no longer be amongst the mysteries of nature. Pre-destined sex of offspring would be one of the general triumphs of knowledge. Moreover, a third sex would evolve, a race of Godlike beings, in whom these powers would show their highest development.

All this is a mere re-statement of Theosophical teachings, and we are glad to see them taken up so thoroughly outside our own ranks. As these facts become more generally recognised, we may hope that the forerunners of the new race, the Occultists of to-day, may be looked on with less suspicion, for all developments in nature are gradual, and scattered individuals show characteristics which slowly become general. The Occultist merely forces powers which at present lie latent in all.

Paṇḍiṭ Rāmasharan Raturie Sharma has issued the tenth report of his temperance work in Tehri Garhwal State, where he is being much aided by H. H. the Rājā Sahab. The Paṇḍiṭ carries on his work among students, and makes a special crusade against tobacco, which, he rightly says, is most harmful during the period of youth. The Japanese, German and French Governments, he says, have prohibited

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SUPPLEMENT TO
THE THEOSOPHIST.

MARCH 1908.

MONTHLY FINANCIAL STATEMENT.

The following receipts from 21st January to 20th February 1908 are acknowledged with thanks :—

	Rs.	A.	P.
Annual Dues and Admission Fees.			
Mr. Arvid Knös, being Annual Fees of the Scandinavian Section for 1907	254	12	0
Dr. Weller van Hook, American Section	150	6	9
Mr. C. F. C. Brown Henshaw, Town Branch, Calabar, Southern Nigeria, West Coast, Africa, for Admission Fees and Annual Dues for 1907-1908	18	12	0
President's Travelling Fund.			
Cheque from Colombo (*through* W. B. Fricke, Esq., Recording Secretary)	25	0	0
Subscriptions and Donations.			
Mr. R. F. Tebbit, British Consulate, Newchwang, Subscription to Theosophical Society for 1908	15	0	0
Interest and Rents Account.			
Manager, Oriental Publishing Co., Ltd., being rent of the house at Mylapore for December 1907 and January 1908	36	5	0
From Triplicane Urban Co-operative Society, Ltd., being the dividend on the shares (Rs. 15-8-2)	6	1	3
Garden Income.			
From the Contractor, Casuarina trees, being part advance.	1,600	0	0
Colonel Olcott's Statue Fund.			
From Vaidya Brothers, Bombay	1	0	0
Suspense Account.			
Dr. Weller van Hook...	80	5	6
Total ...	2187	10	6

A. Schwarz,
Treasurer, T.S.

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OLCOTT PANCHAMA FREE SCHOOLS.

21st January to 20th February 1908.

	Rs.	A.	P.
Mr. Lovejoy, Lucknow	2	0	0
Assistant Secretary, Karachi Branch	20	0	0
Von Hoffmann, Esq., London	1,000	0	0
A friend of Education, Ranipettai, North Arcot	2	0	0
A friend, Adyar	1	0	0
Mr. Sutcliffe...	25	0	0
J. R. Aria, monthly interest on Indenture, Rs. 1,000 in memory of Madame Blavatsky and Colonel Olcott ...	50	0	0
Total ...	1,100	0	0

MARIE BARNARD RUSSAK,

Honorary Secretary and Treasurer, O.P.F.S.

NEW BRANCH.

CUBAN SECTION.

A charter was issued on December 9th, 1907, to form a Branch of the Theosophical Society at Jiguani, Eastern part of Cuba, to be known as the "Humildad" Branch of the T.S. President, Sr. Casiano Garcia Rens : Secretary, Sr. Jose Pablo Sierra, Jiguani, Barrio de Maffö, Cuba.

J. M. MASSÖ,

General Secretary.

A STANDARD TELEGRAPHIC CODE.

Mr. A. P. Warrington writes, suggesting that the T. S. should adopt a standard code for cabling and telegraphing, and should publish the registered addresses of its officers all over the world, thus facilitating communication. The idea is a very good one, and I shall be glad to hear from all General Secretaries and all E.S. Corresponding Secretaries, if they will help in bringing this about. Each might name the code that he thinks best. Adams' *cable codex* is a fairly useful one, and has plenty of blanks left that can be filled in. Perhaps some one may know of a better.

ANNIE BESANT, P.T S.

The Karachi Lodge, T. S., has issued an appeal for help in building itself a local habitation. The Municipality has given it a plot of land, worth some Rs. 8,000, and the members of the Lodge have given among themselves Rs. 2 500, and hope to collect another Rs. 2,500 in the town. But the building will cost about Rs. 10,000, and to

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complete this sum, aid is needed. Donations may be sent to Mr. C.E. Anklesaria, Karachi T.S., Bunder Road, Karachi, Sindh. May our friends succeed in their good work.

A Rectification Concerning Adyar Library Expenses.

The *Theosophist* of January 1908 not having been sent to me during my journey, it is only now, in Benares, that I could read the "Auditor's Notice" on p. 19 of the General Report, containing the following sentence; "...objects which may legitimately be called in question, *e.g.*, the Director of the Library charging travelling allowance for others besides himself, or officers of the Society, or gentlemen authorised in that behalf."

I do not want to inquire how this statement originated. But to those who read it, I feel obliged to give the following explanations:

(1) During my journey (of seven months as yet) I have not charged the Library anything but Rs. 66-4-6 (not refunded to me yet) for certain MSS. bought by me and copies made on my order. I object to the expression "travelling expenses" used for this sum in the account of the "Adyar Library Fund" (General Report, p. 23).

(2) No Auditor can object to my right (granted to me by the President-Founder) of appointing the persons I want for my assistance. Other men of my rank are accustomed to travel with, at least, one pandit and one servant. Instead of these I chose one companion only (unpaid, of course), *viz.*, my Brahmin disciple. He has been working hard with me, in heat and cold, as many people know who have met us. But I never charged the Library for him in any way.

(3) Nothing has been claimed or received by me this last year from the Library for my travelling expenses. The sum of Rs. 301-7-2 entered as "Travelling Fund" (General Report, p. 23 was sent to the Library with the express destination of being put at my disposal for my present work, but I knew nothing about it until lately, by a letter of the giver. The expenses of my journey (including those for my assistant, but not for anybody else) have been covered, so far, by some contributions given to me personally, as stated in my report, and about Rs. 400 from my own pocket.

Dr. F. Otto Schrâder.

Benares, February 2nd, 1908.

[Dr. Schrâder has sent in no account to the Library for travelling expenses since he last left Adyar, as the funds for his travelling were, as he says, otherwise provided. The Auditor's remark applies to the previous accounts rendered in January 1907—our year begins from Dec. 1. The Rs. 66-4-6, entered as "Travelling Expenses" were not the Rs. 66-4-6 for MSS. bought, but consist of two bills for travelling expenses in January 1907 – one signed by Dr Schrâder and one by the late Librarian—of Rs. 32-8-6 and Rs. 33-12-0. Oddly enough these total to Rs. 66-4-6, exactly the sum paid by the Director for MSS., and naturally, by him, supposed to refer to the latter.

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The Rs. 301-7-2 were sent from abroad " to be spent in purchase of MSS. as Dr. Schrâder will see fit." It is sent " In loving memory of H. S. Olcott." The principal expense incurred in obtaining MSS. is travelling, and hence the sum was so entered. It is held to Dr. Schrâder's orders. A. B.]

The Adyar Library Paurânic Series.

The Purāṇas contain large stores of valuable information on 'superphysical' matters. The modern mind has naturally ignored them, because of its exaggerated democracy and their antiquated fashion of describing life, in which the most simple, which is the most profound, appears to the careless reader as only superficial or fanciful. But now that a reaction has set in, and a reconciliation is being sought for between the excesses of democracy and the extremes of aristocracy, between the old and the new, between material science and spiritual philosophy, and because the Theosophical Society is one of the chief instruments in bringing about this reconciliation, it behoves members, who find themselves favorably circumstanced, to help in this work, under the second object of the Society, by interpreting these Purāṇas in language suited to modern needs, that is to say, in the language of *The Secret Doctrine*, the first work of the times in which a systematic and successful effort is made to show how the theory of material solution is supplemented by the doctrine of the parallel unfolding of consciousness. To so interpret the Purāṇas is to carry on farther the work initiated by H. P. B.

Obviously the first step in the work is the making of good translations from the original Samskṛt into English : these must be accurately made from the best available texts. The next will be the adding of annotations, in terms of Theosophical literature. The third, the preparation of full tables of contents and descriptive indices of subjects for each. Later on, these last would be collected and digested into one volume, thereby immensely facilitating the study of separate subjects, in all the Purāṇas, by separate students.

I should be glad to hear from any members of the Society who may happen to have made any special study of any Purāṇa, or may be willing to make it now, and to take up the work of translation ; or in the case of those already translated, *e.g.*, the *Viṣhṇu Bhāgavaṭa*, the *Viṣhṇu Purāṇa*, and the *Mārkandeya*, the work of annotation and preparation of monographs, tables of contents, and descriptive indices of subjects.

Of course all this has to be a labor of love : the publication of the work done will depend on the funds placed at my disposition for this purpose. As the work grows, the ways of utilising it to the best advantage will become clear, and a group of collaborateurs, under a general Editor, will gradually be formed. The task is a huge one, but it is within the resources of the Theosophical Society.

Annie Besant, P. T. S.

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The Adyar Bulletin.

We notified the yearly subscription to the *Adyar Bulletin* for foreign countries as 2*s.* 6*d.* It should have been 3*s.* (three shillings) or their equivalent. Some welcome subscriptions are coming in.

T. S. Order of Service.

The following Leagues are in course of formation :—

League for Social Brotherhood.

To promote friendly social relations between persons of all the religions living on Indian soil.

League for National Education,

1. To regard religious and moral teaching as an integral part of education.
2. To found colleges and schools controlled by Boards, of which the large majority of members shall be Indians, and in which the principles of the League will be carried out.
3. To promote the writing and publishing of text-books in English and the vernaculars, written on national lines.
4. To encourage Samskṛt, Arabic and Persian learning.
5. To promote the founding of girls' schools, and the training of women as teachers.
6. To endeavor to introduce technical education into existing schools, and to establish Technical Institutes, especially for the improvement and extension of indigenous handicrafts.
7. To provide a sound and useful training for the outcaste classes, such as will enable them to become useful and well conducted members of the laboring population.

[Any one of these objects may be taken up as the work of a special League, where there is difference of opinion as to the whole.]

League for the Promotion of Foreign Travel.

1. To co-operate with all agencies for sending Indian students abroad for education.
2. To co-operate with societies established abroad for the helping of Indian students.
3. To oppose the outcasting of well conducted travelled Indians on their return home, and to promote their re-entry into caste, in cases already outcasted.

League for the Abolition of Child Parentage.

1. To re-establish the ancient and wholesome custom of Brahmachārya, and, as a step thereto induce schools to refuse admission to boys leading the married life.
2. To co-operate with caste conferences in raising the age of marriage for both sexes, and in preventing the actual marriage before the girl-wife has *completed* at least her 15th year.
3. To promote the circulation of literature enlightening the public mind on the destructive results of child parentage, and removing the popular idea that the Shāstras enjoin such parentage.

[This League ought to pledge its members not to celebrate the first marriage (solemn betrothal) of their sons or daughters before a minimum age, to be fixed by each member at a little above the custom

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of his community, so as to raise the marriage-age gradually, and not to permit the second, or actual marriage of his daughter to take place till she has completed at least her 15th year.]

It should be realised that members of these Leagues are expected to support their objects practically, to be willing to face social opposition, and to make personal sacrifices for the redemption of India from the yoke of evil customs.

New Zealand.

The New Zealand Section, at its Annual Convention, held in Auckland on December, 30th, 1907, passed the following Resolutions :—

1. "That it be a recommendation from the New Zealand Section to request all Branches, not having the words 'Branch of the' or 'Lodge of the' in their charters, to have these amended by inserting the above words."

[It seems that where there is more than one Lodge of the T.S. in a town, the Lodge first founded sometimes calls itself 'the——Theosophical Society,' so that other Lodges seem to be branches of the first, whereas if it called itself 'Lodge of the Theosophical Society,' no such confusion would arise.]

2. "That the New Zealand Section heartily endorses the President's declaration to steadily resist any attempt to impose a penal code upon the Society."

Errata.

In February *Theosophist*, p. 367, 13th line, "Majîo-uḍ-ḍîn" should be Najîb-uḍ-ḍîn ; and on p. 370, at the end of the middle paragraph, there should be a period instead of a colon ; as, in the original, the words "This note" refer to the *whole letter*, not to a paragraph. On p. xxiii, of the February Supplement, under "Meetings of the General Council," line 4, "The General Secretaries" should be "11 (eleven) General Secretaries."

On p. 290, January issue, the Ars Regia was spoken of and two errors crept into the statement : Dr. Sulli Rao, the Director is one of the original Founders, and one of the largest shareholders. The *Legge Suprema* was translated by Mmme. Ferrari, not by Mrs. Kirby.

The Râmâyana.

An exhaustive and cyclopœdic English edition of this great work is being issued by C. R. Śrînivâsa Ayyangar, B.A., and Paṇḍit R. Śivarâma Śâstri, of Kumbakonam, and will also contain most important gleanings from the entire range of Sanskṛta literature. It is to be issued in six volumes of about 400 pp. each, royal octavo. Price per vol., in India Rs. 3. Tamil edition Rs. 2. Address c/o Sarasvatī Vilâsa Publishing House, Kumbakonam.

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THE THEOSOPHIST.

FROM THE EDITOR.

The Indian Section has sustained a great loss by the retirement from the office of General Secretary of Bābu Upendranāth Basu Sāhab, on account of continued ill-health. He spent the summer in Kashmīr, in the hope of re-establishing his strength, but the nerves continue to refuse their office, and he is entirely unable to work. Upendranāth Bābu has been General Secretary of the Indian Section since 1895, and has raised the Section from feebleness to vigorous strength. The establishment of its Headquarters at Benares, the fine buildings erected on the lands presented to it, the sound financial condition of the Section, all point to the energy and ability with which he has discharged the duties of his high and responsible office. But far more important than these are the spirituality and the devotion which he has breathed into the Section, and the inspiring example set of a noble life, full of the gentle strength that grows out of a nature rooted in love for the Divine. He has been the Heart of the Section, and sorely will it feel his loss. Let us hope that the loss will only be temporary, and that he may regain in rest the strength he has lost in labor, so that, ere long, we may again welcome to the post he now resigns, the pure heart and strong brain which have guided the Indian work so long and so well. For this work he resigned, in the full strength of his manhood, a high and lucrative position at the Bar, abandoning all the prizes men crave, for love of the Masters and Their Society; to this he has consecrated the best years of his life, and his health has broken down in its service. So we refuse to say to him: "Farewell." We will only say: "Come back."

* * *

Dr. Evans has lately been lecturing in Cambridge, England, on his Cretan explorations. He has dug down on the site of Gnossus, and has reached relics belonging to B.C. 12,000. In a palace belonging to about B.C. 3000, the excavators found a chapel, with

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altar and various paraphernalia of worship, and among these "a splendid Greek Cross of marble." So many crosses have been found in the unburying of ancient cities and temples, that there is nothing exceptional or surprising in this discovery ; but every new witness to ancient truths is valuable, and our H.P.B. is being constantly justified in her statement that more and more proofs of the antiquity and universality of the Secret Doctrine would be discovered during the early years of the twentieth century.

*
* *

I wish to draw special attention to the article in our Brotherhood Section, entitled "Enthusiasm and Fanaticism," by "Alba." Alba is the first General Secretary of the Russian Theosophical Society, and is becoming well known in Russia through her admirable writings. With indefatigable patience, amid many dangers, she has been building up the fabric which now stands out before the world as the Russian Theosophical Society. She herself serves as an admirable example of the enthusiasm she describes, and has known how to avoid the whirlpool of fanaticism in which so many enthusiasts become engulfed. The Russian Government has recognised the Russian T.S., so its members are no longer in danger as belonging to an illegal society. The charter was signed and issued on Nov. 12th, 1908. The final sanction to the Rules of the Hungarian Theosophical Society has been received from the Hungarian Government, and the French Theosophical Society has also very wisely decided to become incorporated under French law. We shall probably ere long find it desirable to drop the ugly word "Section," and revert to the old way of naming, *i.e.*, either the French Theosophical Society, or the Theosophical Society in France ; and so with the other countries. The word "Section" conflicts with the law in several Continental countries, and somewhat masks the autonomy which each National Society enjoys.

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* *

I desire to call the attention of Theosophists to the forthcoming European International Congress, to be holden at Whitsuntide—May 30th—1909, at Budapest. The Hungarian Society is young, but the Magyar is naturally of a bold and chivalrous nature, and it has assumed this heavy responsibility with a light heart. I have promised two lectures : "The Present Cycle and the place of the T.S. there-

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in ; " and " The Christ ; who is He ? " Dr. Steiner has also promised two lectures, which are sure to be full of interest. Members in different lands should take a pride in writing some good papers for the Congress, papers worthy of publication in the Report. It is important that notification of the papers should be sent in good time to the General Secretary, M. Julius Agoston, Rökh Szilard-utca 39, Budapest viii, Hungary, Europe.

* * *

It may be convenient to friends if I here mention my probable movements during next year. I shall be at Adyar, save for short journeys in Southern India, until about March 15th, 1909, and all letters should be addressed to me there. I shall then go to Benares City, and remain there, save for similar short journeys, until I leave for Bombay, whence I sail in the P. & O. SS. " Morea," on April 24th. I propose to go straight through to London, where my address will be with my dear friends the Brights, 31 S. James' Place, London, S.W. I have promised to do a short tour for the Propaganda Committee of the Northern Federation in England, and am to speak, as the representative of the T.S. Order of Service, at a great anti-vivisection meeting in London, to be held in connexion with the Anti-vivisection Congress, which meets from July 6 to July 10. About the middle of July, I hope to go to America, visiting the West Coast during August, being present at the American Convention, and thence going to such places as may be decided on by my good colleague, Dr. van Hook. All these arrangements are, of course, subject to alterations, but, so far as I can tell, they are likely to be carried out.

* * *

Mr. Fullerton is writing his Reminiscences for the *Messenger*, and these will be read, we are sure, with the keenest interest. Mr. Fullerton's long services to the movement in America can never be forgotten, and all who love him—and who that knows him personally does not ?—will be glad to see his name in the organ of the American Society. Dr. van Hook and his able co-adjutor, Mrs. Felix, have certainly lifted their sectional organ into a unique position.

* * *

There are hints in the Scriptures of the world of a great Being who reigns over our globe and guides its destinies. One of our

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more advanced students some time since sent me a reference—*The Larger Sukhāvatī-Vyūha*,§§ 3, 4, Sacred Books of the East, vol. xlix—of much interest in this connexion. A great disciple, ages upon ages ago, at an immeasurable distance of time, determined to become a Buddha of loftiest rank, and became, in truth, in the course of ages, Buddha Amiṭābha, Lord of Sukhāvaṭī. This disciple, Ḍharmākara, ere making his vow, to be perfected kalpa after kalpa, appealed for help to "a holy and fully enlightened Ṭaṭhāgaṭa," who was called Lokeshvararāja, the King—Lord, or Highest Lord, of the world. This great Being was "without a superior." To Him went the disciple Ḍharmākara, and, having worshipped Him, he made his Buddha-vow, prefaced by the following beautiful apostrophe: "O Thou of immeasurable light, whose knowledge is endless and incomparable; here, in Thy presence, no other light can shine. The rays of the moon of Shiva and of the jewel of the sun here are not bright. O best of Beings, thy form is all-embracing; the voice also of Buddha is of endless sound; so likewise His virtue, with meditation, knowledge, power; like unto Thee there is no one in this world." Some of our readers, students of occult lore, may find herein some suggestiveness.

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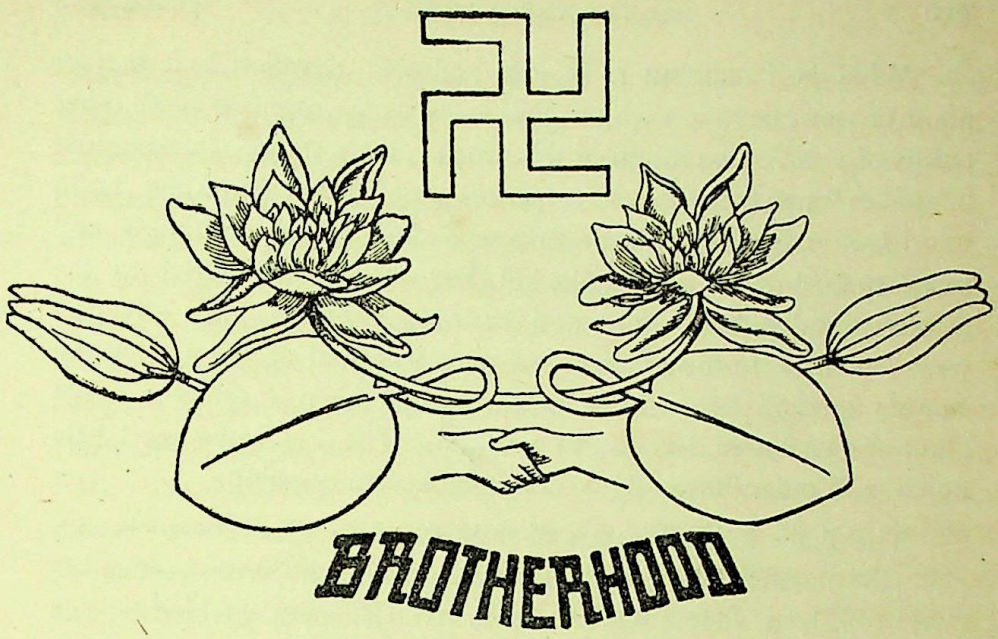
There is a very good article in the *National Review* on "The Hinḍū Conception of Man," by Mme. Jean Delaire. Mme. Delaire points out that "the vast system of faith known as Hinḍūism might be expressed in two words: *Divine realisation*. Man is one with the Deity. Man must realise this oneness with the Deity; this is the cornerstone of Hinḍūism; from this belief all others flow." "The Hinḍū has probed perhaps more deeply than any other in his search for the Supreme Reality, for Truth." "God and Man are one; All is One, One is all. Man is divine and immortal by birthright; he does not, in the words of a modern writer, die and live again, 'he simply goes on living,' for he is the son of the eternal 'I am,' whose dwelling-place is Infinity, whose time is Eternity." It is evident from various phrases in this admirable article that Theosophy has unveiled to Mme. Delaire, as to so many others, the "Wisdom of the East."

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It will be remembered that, in 1895, the American Section of

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ENTHUSIASM AND FANATICISM.

NOTHING is so often confused as enthusiasm and fanaticism, but true enthusiasm is as rare as fanaticism is common. Often enthusiasm transforms itself into its opposite, fanaticism, but fanaticism scarcely ever becomes pure enthusiasm. Perhaps this is the cause of the strange confusion around us. People so seldom see manifestations of pure beauty, that they begin either to mistake for her some sad caricature, or to deny her. This is quite natural, as our self-knowledge is very weak ; in many important phenomena of our inner life we are utterly confused.

What is enthusiasm ? It is God dwelling in us, the opening of our spirituality, the joyful tension of all our spiritual forces. Spirituality is the recognition of the unity of all beings, the recognition of the One Eternal Life hidden under a thousand veils ; and this recognition is such a deep one, that it necessarily leads to the realisation of unity in our own life. Enthusiasm is an attitude of intense spirituality, is an emotion of love, extremely expansive, tending to understand and unite all. On meeting another point of view, enthusiasm tries to come into harmony with it, to come nearer, to find points of contact. It is an attitude of peace and union. Only those movements have force and future in which the fire of enthusiasm is aflame.

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What is fanaticism ? It is an exclusive devotion to a certain point of view, devotion which goes as far as the negation of all other points of view. The origin of this word is interesting. In antiquity "fanatics" was the name of the servants in temples (from the Latin word *fanum*, temple). Those servants had to observe cleanliness and to sweep dust out of the temple, but they were not admitted to the mysteries and did not understand their significance. They attended very jealously to their duties, and were so proud of them, that the word 'fanatic' began to be used ironically when meeting a most blind and exclusive devotion to one idea. The origin of a word tells much, and often throws light on a complicated question.

The characteristic feature of enthusiasm is inclusiveness—broadness ; the characteristic feature of fanaticism is exclusiveness—narrowness of horizon. Here we have their main difference, which reflects itself on the attitude of mankind and the tone of the work. If there is no passionate exclusiveness, there can be understanding and sympathy with other points of view, sympathy and fraternity with people who do not share our views. Therefore there is a constant broadening of the inner life, which enriches itself with the thoughts and feelings which belong to another line. The precious interchange of impressions and thoughts grows, and our capacity of perceiving and understanding the most diverse feelings and thoughts grows also. The broadening life brings with it joy, and manifests as health, strength and serenity.

Fanatic exclusiveness brings the opposite results ; every alien point of view becomes foreign, impossible to understand ; interchange ceases and the soul which loses the capacity to listen to anything outside itself shuts itself utterly. Nearness becomes possible only with those who think wholly in unison with us. The circle of understanding narrows, and the narrowed separate inner life brings sadness, which manifests as nervous irritability and sullen discontent. Salvation and light seem to be only on *our* path ; all those who are not with us are *against* us.

But why is it necessary to keep the elasticity of soul which opens to us beauty even in things alien ? Perhaps the strength of the soul, which freely radiates and tries to embrace as much as possible with its love, might more usefully for the work be concentrated in one focus, in devotion to its ideal ? Fanatics are not less devoted to their

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idea, than enthusiasts. They are ready to sacrifice utterly all which is dear to them, even their life and honor ; in actions they may go farther than enthusiasts. But strength is not so important as the wise direction and the harmonious development of that strength. Waters which take a wrong direction may, if the bed be deepened and narrowed, become a terrible force of destruction instead of a life-creating force. Uncontrolled passions, when serving an idea, may distort truth, and instead of light bring to thirsty hearts disharmony and suffering. Everywhere where harmony is broken, healthy growth and beneficent influences are broken too. The tender flowers of love need a pure atmosphere, which nothing must darken and poison. Fanaticism is a manifestation of a passionate inner life, whose unfoldment is not harmonious, for it is accompained by dark companions, intolerance and separateness. In this unhealthy atmosphere the flower of love perishes, union with brothers becomes impossible, and devotion to an idea manifests in life as hate to its adversaries.

The essence of enthusiasm is fiery love ; the essence of fanaticism fiery animosity, so fierce that love perishes and the tortures of the Inquisition become possible.

The force of feeling and the force of self-sacrifice are utterly the same with the enthusiast and the fanatic ; but their attitudes and methods of work are as different as is different the source in which they find their inspiration.

" Love hopes all, has faith in all, and never ceases ;" such is the cry of enthusiasm.

" May the world perish, but my idea be victorious ! " such is the cry of fanaticism.

Enthusiasm and fanaticism may be compared with purified and non-purified love. Just as in unpurified personal love a man may, with passionate tenderness to the beloved, feel jealousy, envy and mad ambition, so that any obstacle in his way provokes irritation and hate, so the non-purified love of an idea will be accompanied by an impure mixture of akin feelings although they seem impersonal. There is nothing more terrible than when—having outgrown family and national egoism—a man who ceases to say : " My family, my nation, is the best in the world", begins to say : " My Master is higher. My God is better."

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"Judge the tree by the fruits," said Jesus. If a person mixes in his love something of passionate exclusiveness, he clearly shows that his love is mixed with Kāma, its source is astral. Where, in truth, the man has come into contact with the higher realms of Buddhi, his attitude and activity are filled with the fire of unity, which is the main attribute of that plane. Therefore all teachings which have a future are filled with the spirit of brotherhood. Where there is no brotherhood, there is no divine fire descending from the higher plane, and there is no future. The future is with that which is in harmony with the law of evolution; by this law a new principle is unfolding in mankind; this unfolding will begin in the race and the nation where the fire of enthusiasm burns fiercest, where capacity for disinterested service is greatest. If Russia has a share in this great future, if this unfoldment should come through us, how great our responsibility; how cautious must we be not to allow the dark and poisonous stream of fanaticism to appear amidst us. Around us is the noise of powder, cannons, and party-hate. The fire of hate and despair has enveloped our motherland, and the dark fire of fanaticism has seared many a heart which sincerely seeks truth. Theosophy and the young theosophical movement are the lights by which the work of purification and resurrection will be achieved, for the mission of Theosophy is a mission of light and of peace. It remains with us, the first pioneers of this great movement in Russia, to help and to direct it. Not allowing animosity and misunderstanding to appear amidst us, we must learn to recognise in other movements the same rays of truth. And if our ideas are welcome under other names, let us not be sad that Theosophy as a name is not known; but let us rejoice that Theosophy, whatever the name given to her, lives in Russia, and brings everywhere with her the light and the force of resurrection.

ALBA.

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TRUE ART.

LETTER TO A YOUNG PAINTER.

Benares, May, 1908.

MY DEAR A——,

I was indeed glad to hear from you, and that you are at least succeeding outwardly, even if you are not happy in your work. I can well understand how "demoralising and horribly depressing" it must be to paint these fashionable portraits. Like playing worthless music to amuse the crowd, it is calculated to make one feel that there is no more beauty in the world—that the struggle is hopeless. But when this outer coarse work seems to be stifling the inner life, go on struggling and aspiring, and your efforts will work out their own true end. Do not put your best into this artificial work. So to do would be prostitution of the worst kind. But of course you feel it so, and I do not doubt but that if you only feel strongly enough, you will bore a channel through these rubbishy canvasses to finer regions. You may have to lose your life in so doing, but you have to lose it, if you want to do great work. That is the law of progress in every realm of nature ; and when one realises it as an intellectual fact, it is easier to co-operate. But even so, the soul cannot joyfully expand, when, according to the notion of—shall I call them "the lesser"?—evolutionists, there is to be no sharing, on our part, in the earthly fruits of our labors. This relegates the entire reward of the artist to the heavenly state, which of course precludes the possibility of making a heaven on earth, for which every true artist is bound to labor. The basic note of joy is the belief in immortality ; but unless that belief can be put into our work, unless our connexion with these things of beauty that we love is a continuing one, coming from the past, and stretching into the future, we are cut off from the source of artistic, as of all, inspiration. Look at the condition of the arts all around you. Is it not the absence of religion, of intelligent belief, which accounts for the present topsy-turvydom of things in the art world ? Yet, on the other hand, in these days of scientific knowledge, a narrow religion fails to inspire the artist in the way it did of old.

We need an art which will express cosmic ideals, without losing the central types upon which the older arts were built. Do you not think that, unconsciously to themselves, the devout but generally

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narrow-minded painters of the great Madonnas and Babes, limned profounder, more universal, ideas, than the purely—and perhaps doubtfully—historical subjects which they set out to paint ? Even in the most restricted ecclesiastical atmosphere, the contemplation of Mother and Child loosened the chain of narrow concepts, and gave a divine one, that of Woman the Mother, the vehicle of God-incarnations, to the world. If modern art would live, it is these central ideals upon which it must build ; not upon the mere accidents of local coloring, or upon the orthodox concepts, which gave to the masterpieces this or that form, and framed their basic inspirations in this or that environment. The President of the Theosophical Society has pointed out in some of her recent lectures, that the artists of to-day are more often copyists than creators. That is true. We are killing inspiration by tying ourselves down to the forms which have been long since outgrown in our religious experience. Mrs. Besant says well that the artists of to-day lack ideals ; and that remark applies equally to all the arts. Artists have to learn to discriminate between the eternal truths portrayed in the masterpieces, and the associations of circumstances which lent them passing grace. By this I do not imply that the modern world has no need of its Madonnas ; nor to commend a certain realistic type of picture that possesses neither the symbolic authority of ecclesiasticism, nor the anticipatory—almost prophetic—spirit of modernism. More than ever the world has need of pure woman, and pure types generally, to draw it upwards ; it needs her, and them, to-day. But if pictures of the modern Madonna are to inspire the masses as they did of old—and not just hang in secluded rows for the delectation of the cultured few—you painters must catch and fix upon canvas the ideal of modern Motherhood. You must fix it, so that it may form a lasting type for the education of the masses. The enormous growth of intellectual power has enabled our ideals to become correspondingly universal. Motherhood is now more and more the conscious participation in a racial function ; not the giving birth to one child of one mother, but to one hope of the parent-race. And so it is with all other aspects of life. Therefore should painters define cosmic ideals, just as musicians should catch the deeper harmonies of the cosmogonic order ; for true art is ever ahead of its time, albeit clothed in the conditions thereof—and humanity has reached

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a stage where it can respond to the suggestions of a vaster life, presented to it in the idealised types of its present one.

All this, to one who, like yourself, is struggling with the immediate problems of the art-world, may seem like a far-off dream. In reality, the remote becomes the near.

It is not unreasonable to predict, therefore, that the art of the future will be as different from the best pictorial art extant, as this is, in its turn, from that of the savage. Which does not mean, of course, that we are to "kick down the ladder by which we have climbed." We have gained—I say "we," for "art" includes more than that of color—so many powers of life and consequent means of expression, using them each to the ends we could discern. May there not be other, or allied, purposes, and might not our present powers be used for these ? Why should the devotee of beauty not set out to find and express the transcendental purposes of art? and would not the artist then again become the inspired exemplar of men, as he was in the far heroic past ?

Artists are natural leaders. By becoming leaders, I do not mean that they should combat social evils. You cannot fight with art, excepting the fight of the strategist. To search for the true and the good, and to follow it, is the strength of the artist. The other must be starved out. However they may for the moment howl it down, people in their hearts love purity in art, because it gives them life ; and when a work is wrought with devotion and faith on the part of the artist, it never fails to touch humanity, for it evokes the best, the God-sense, and that must triumph.

You need, then, to be a real hero, bearing the pain caused by the ignorance and the indifference always encountered by a pioneer ; transmuting darkness everywhere to joy, and sordid motives to exalted ideals. There are certain rules of life which every pioneer should write upon his heart. If a man is to uplift his fellows, he must first train himself to be incapable of dismay in the face of sinfulness ; to be immune to disturbance in the midst of inharmoniousness ; to be unresenting under provocation ; aware of his faults, however harshly critics may remind him of them, and quick to repair them *in speech and acts*, as well as in thought ; pitiful to the transgressor, and forgiving ; and in the conduct of his whole life, utterly regardless of the opinions of others, and of the effects of his work

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upon his temporal welfare and standing with the world, wherever the ideal is concerned. Without these qualities in some degree developed, none can hope to go far upon the way, of art, for only from the state of harmony can harmony be born.

These, then, are the everpresent sacrifices, in which the artist may join his Master. Through the helpful exercises of art, he can become saint-like, and aid Him in His labors. There is something pathetic in the condition of the modern artist, trying to nourish his soul upon the spiritual food of bygone ages. Why should the gates of heaven be closed to-day ? Why should we not be able to reach and know the deeper regions of life, the habitat of the Ideal, ere yet we lay aside these garments of flesh—as did the apostles and disciples, in all lands, in all religions, of old ? Ah ! that men might produce the outlines of these loftier worlds—none the less real and human, because they are hid from sense—for the enheartening of those who cannot yet pierce the veil, for the purifying of the labors of the world !

True art is ever on the crest of the evolutionary wave. The scientist experiments upon an object of knowledge ; the artist lives it—embodies it in his very person. What poets have sung, scientists, ages after, have re-discovered. But that most modern of modern sciences, psychology, suggests a science of poetry, law in the realm of imagination. If this be so, the artist has been using a subtler science, and a definite, assured material, of which he was unaware, and his dreams will surely be justified at the bar of reason ; for the chasm twixt science and the imagination is fast disappearing.

But, if the future is to witness a science of imagination, then we will indeed see all art and all science unitedly proclaiming Theosophy to the world. For Theosophy is inspired knowledge, in which are wed the concrete and abstract ideals of the hitherto supposedly antagonistic experimental and exstatic natures. Since arts and sciences are now approaching one another, it is for the artist first to assume his divine prerogative of seer, of prophet, and, unabashed by the materialism which for the moment is noisiest, because weakest, to lead humanity towards the realisation of that Wisdom-Religion, the religion of unity, which is the basis and the end of all effort.

Yours,
MAUD MACCARTHY.

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THE EDUCATION OF CHILDREN FROM THE STANDPOINT OF THEOSOPHY.

(*Concluded from p.* 118)

AND here, concerning the deeper foundations of the understanding, let us quote from that excellent educational book, by Jean Paul already mentioned—a work containing generally, golden ideas concerning education and deserving of much more consideration than at present it receives. It is of much more value to the guardian than many of the writings on these lines that enjoy the highest repute. The passage under consideration runs thus :

Do not be afraid of unintelligibility, even if it be of whole sentences ; your look and the manner of your expression, added to the eager desire to understand, elucidates the one half, and with this and in due time, the other half also. For with children, as with the Chinese and with men of the world, the manner of pronunciation is half the language. —Bear in mind, that they understand their language as well as we understand Greek or any other foreign tongue before learning to speak it. Trust to the deciphering of time and to association. A child of five years of age understands indeed the words "yet", "truly", "on the contrary", "of course" ; but for a definition of them one must go not to the child, but to the father !—In the little word "verily" there is hidden a small philosophy. If the eight-year-old child with his growing power of speech is understood by a child of three, why should you then confine your language to his babbling ? Always speak several years in advance (for in books genius speaks to us centuries in advance); with the child of a year, speak as if it were two, with the child of two as if it were six, for the difference of growth may diminish in inverse proportion to the years. Generally speaking, all learning is apt to be too much ascribed to the credit of the teacher—therefore the teacher ought to bear in mind that the child possesses half his world, namely the spiritual (such as his moral and metaphysical ideas) already complete and taught within himself, and that therefore a language composed only of concrete images can never impart spiritual ideas, but can only light them up . . . The joy and assurance used in speaking to children ought to be given as if the assurance and joy came from themselves. We can learn speech from them, just as we teach them by means of speech ; by means of bold and yet correct word-painting, such as for instance I have heard spoken by children of three and four years of age : 'leg-fish' for otter ; 'pig-iron' for the fork used in eating bacon ; 'the air-mouse' (unquestionably superior to one word 'bat') and so on.

It is true that this passage refers to the understanding (before the intellectual comprehension) as exercised in another sphere than that of which we are now speaking, but for this also, the words of Jean Paul have an important meaning. Just as the child receives into his soul's organism the articulations of speech, without making use

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of the laws of grammatical structure with intellectual comprehension, so too, for the cultivation of his memory, the young person ought to learn things of which he will not until later acquire an actual understanding. That which has been acquired in this period of life, at first in a purely mechanical way, is best put into ideas, afterwards, just as one learns more easily the rules of a language when one can already speak it. All the talk of work learned by rote and not understood is nothing more than a materialistic prejudice. For instance, the young person needs only to acquire by a few examples the most necessary rules of multiplication, for which the fingers are far better suited than an abacus, and then to learn fully, by rote, the multiplication table. If one so proceeds, one takes into account the nature of the growing child. But a mistake may be made with regard to this, if, during the time that the memory is forming itself, too much is demanded of the intellect. The intellect being a power of the soul, and only born at the time of puberty, it ought not to receive an outward influence before this period. Until the time of puberty, the young person should assimilate into the memory, treasures, over which mankind has meditated ; later on it is time to permeate with ideas that which has been impressed upon his memory. Hence the growing person ought not merely to take note of what he has understood, but he ought now to understand the things that he knows ; that is to say, the things of which he has already taken possession by means of the memory, just as the child does, when learning to speak. This applies to a wider sphere. At first, assimilation of historical events by mere rote, then comprehension of the same by means of ideas. At first, a good impression upon the memory of geographical data, then an understanding of the relationship of each thing with the rest, etc. In certain respects all comprehension through ideas should be done by means of the stored treasures of the memory. The more the young person already knows through the memory before he comes to abstract comprehension, the better it is. It is hardly necessary to explain that all this applies only to the period of which we are speaking, and not to any later period. If one learns a subject in later life, either by going over it again, or in any other way, the opposite process to that here described might be correct and desirable, although even then a great deal depends upon the particular spiritual nature of the student. But at the time of life of which we have al-

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ready spoken the spirit must not be parched by being overcrowded with intellectual ideas.

It is also true that teaching by mere sense-objects, if carried too far, is the result of a materialistic view of life. At this age every idea must be spiritualised. One ought not, for instance, to be satisfied with merely producing a sense-impression of a plant, a grain of seed, or a blossom. Everything should seem as an allegory of the spiritual. A grain of seed is, in truth, not merely what it appears to the eye. Invisibly the whole new plant inhabits it, and that such a thing is more than what the sense perceives, must be absolutely realised with the perception, the imagination, and the feelings. The mysterious presence of latent existence must really be felt. Nor can it be objected that such a proceeding would weaken the perceptions of pure sense ; on the contrary, by a steadfast adherence to such perceptions alone, Truth itself would be the loser. For the complete reality of a thing exists in Spirit and in Matter, and accurate observations can be no less carefully carried out if one brings to the study not only the physical senses, but also the spiritual faculties. If people could only perceive, as the Occultist is able, how both body and soul are spoiled by mere object-teaching, they would not then lay so much stress upon it. Of what value is it from the highest view-point, if young people are shown all kinds of physical experiments in the mineral, vegetable and animal worlds, if with such a study one does not suggest the application of the sense allegory to the feeling of spiritual mystery ? Certainly a materialistic mind will not be able to make anything of what has here been said, and of that the Occultist is only too conscious. Yet it is also clear to him that a really practical art of education can never proceed from the materialistic mind, so practical does such a mood imagine itself, and so unpractical is it in reality, when it is a matter of considering life vitally. Opposed to the true reality, materialistic opinion seems only fantastic, while to the materialist, the interpretations of Occultism must, of necessity, appear equally so. Doubtless, too, there will remain many obstacles which must be overcome before the fundamental teachings of Occultism, arising throughout from life itself, shall permeate the art of education. But that is to be expected, for at present these truths are strange to many ; nevertheless, if they be really the truth, they will incorporate themselves into all culture.

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Only by a clear consciousness that they are the only educational means by which to work upon young people, can the teacher find always the right way whereby to deal correctly with each individual case. Thus, he must know how the individual powers of the soul—such as thinking, feeling and willing—ought to be treated, and how their development may react upon the etheric body ; while this itself, between the period when the second teeth appear and that of puberty, can be moulded to perfection by influences from outside.

The foundations for the developement of a healthy and powerful will can be laid by the right management, during the first seven years, of those fundamental principles of education which have already been considered. For such a will must have for its support the fully developed form of the physical body. From the period of the second teething it begins to be a matter of making the etheric body, which is now developing, supply those powers to the physical body by which it can solidify its form and make itself firm. That which makes the most vivid impression upon the etheric body also reacts most forcibly upon the strengthening of the physical. And the strongest impulses are evoked in the etheric body through those perceptions and ideas by which a person feels and experiences his own relation to the everlasting source of the Universe, that is to say, through religious experiences. The will, and along with it, the character, of a person will never develope healthily if he cannot experience at this epoch of life, profound religious impulses. The result of the uniform organisation of the will is that the person feels himself to be an organic fragment of the whole world. If the person does not feel himself to be indissolubly connected with a Supreme Spirit, then must the will and character remain unstable, discordant and unhealthy.

The emotional nature develops itself in the right direction by means of the allegories and sense-pictures already described, and especially by all which, whether from history or from other sources, presents to us the figures of persons with character. An absorption in the mysteries and beauties of Nature is also of importance in the upbuilding of the emotional world. And here it is particularly well to consider the culture of the sense for beauty, and the awakening of the feeling for what is artistic. Music should supply that rhythm to the etheric body which then enables it to perceive in everything the

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rhythm otherwise concealed. A young person will be deprived of much for the whole of the later life, who does not receive at this period the benefit of cultivating the musical sense. To him in whom this sense is altogether lacking, a certain aspect of the Universe must remain hidden. Nor should, however, the other arts be, by any means neglected. The awakening of the sense for architectural form, as also for plastic shape, for line, design, and harmony of color—not one of these ought to be missed out in the plan of education. So simply, perhaps, might all this be done, under special circumstances, that the objection that circumstances allow of no development at all in this direction can never be valid. One can do much with the simplest means, if the right sense, in this direction, prevails in the teacher himself. The joy of life, the love for existence, the strength to work—all these arise for the whole being, out of the cultivation of the sense of beauty and art. And the relations of man to man—how ennobled and how beautified will they become through this sense ! The moral sense, which will, at this period, be developed by pictures of life and by standard authorities, will also maintain a certain stability if, through the sense of beauty, the good is recognised as beautiful, and the bad as ugly.

Thought, in its own shape, as an inner life of distilled ideas, must, at the period in question, be kept in the background. Thus, in the midst of the other experiences of the soul between the seventh year and the time of puberty, thought must grow up and the faculty for judgment be matured, so that after a successful puberty the person become capable of founding his own opinions concerning the matters of life and knowledge, with a complete independence. Indeed, the less one works directly upon the critical faculty, and the more one works indirectly through the development of the other spiritual powers, the better will it be for the whole after-life of the person concerned.

Occult science lays down the principles, not only for the spiritual side of education, but also for the purely physical. Thus, to adduce a characteristic example, let us consider gymnastics and children's games. Just as love and joy must permeate the environment during the first years of childhood, so too the growing etheric body must be taught really to experience from bodily exercises a feeling of its own expansion, of its ever increasing strength. For instance

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gymnastic exercises ought to be so carried out that with every movement, with every step, the feeling rises in the inner self of the boy or girl : "I feel increasing power within me." And this feeling should manifest itself within as a healthy delight, a sensation of comfort. For the devising of gymnastic exercises, in this sense, it is of course necessary to possess more than a merely intellectual knowledge of the human body, anatomically and physiologically. It is necessary to possess a close intuitive and sympathetic knowledge of the relation of joy and comfort to the postures and movements of the human body. The formulator of such exercises ought himself to experience how one movement or posture of the limbs will produce a pleasant and comfortable sensation, but another a loss of strength, and so forth. A belief that gymnastics and bodily exercises can be cultivated in this direction is one that can only be supplied to the educator by occult science, or, better still, by a mind sympathetic to such thought. One does not even require the power of vision in the spiritual worlds, but only the inclination to apply to life what has been given out by Occultism. If, especially in such practical departments as this of education, occult knowledge were applied, then all the useless talk of how this knowledge has yet to be proved would straightway cease. For to him who should rightly apply it, this knowledge would itself be a proof through the whole of life by making him healthy and strong. By such means he would perceive, through and through, that it is true in actual practice, and thus he would find it better proved than by all manner of 'logical' and so-called 'scientific' grounds. One can best know spiritual truths by their fruits, and not through a pretended proof, however scientific, for such could hardly be anything more than a logical skirmishing.

At puberty the astral body is first born. With the free outward development of it which follows, all that which is unfolded by the world of externalised perceptions, by one's judgment and the free understanding, will first rush inward upon the soul. It has already been mentioned that these faculties of the soul, hitherto uninfluenced from within, ought to be developed by the right management of educational means, just as unconsiously as the eyes and ears evolve themselves in the womb. But with puberty the time has arrived when the person is ready to form his own judgment concerning the

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things which he has hitherto learned. One can inflict no greater injury upon any one than by too soon awakening within him his own judgment. One should only judge when one has already stored up the necessary qualifications for judging and comparing. If, before this, one creates one's own independent opinions, then these will have no sure foundations. All one-sidedness in life, all dreary 'confessions of faith' which are based upon a few mere scraps of knowledge, and the desire to judge from these of human conceptions that have been approved through long ages of time, rest upon just such mistakes in education. Before one is qualified for thought, one must place before oneself, as a warning, what others have thought. There is no sound thinking which has not been preceded by a sound perception of the truth supported by obvious authority. If one wishes to follow out these principles of education, one must not allow people, at too early an age, to fancy themselves able to judge, for in avoiding this, one will leave them the possibility of allowing life to work upon them from every side, and without prejudice. For by one such judgment, which is not founded on the precious basis of spiritual treasures, he who makes it will cast a boulder on to the path of his life. For if one has pronounced a judgment on any subject, one will always be influenced by having done so ; one will no longer regard an experience as one might have regarded it, if one had not erected an opinion which is henceforth intertwined with the subject in question. In young people the disposition to learn first and then to judge, should be present. That which the intellect has to say of a certain subject ought only to be said when all the other powers of the soul have spoken ; before that the intellect ought only to play the part of mediator. It should only serve to lay hold of what is seen and felt, to apprehend it as it there exists, without allowing the unripe judgment to take possession of the matter. Therefore the young person ought to be shielded from all the theories concerning a thing, before the above-mentioned age, and it should be especially emphasised that he should face the experiences of life in order to admit them into his soul. One can certainly make a growing individual acquainted with what people have thought concerning this or that, but one should avoid letting him form opinions which arise from a premature judgment. He should receive opinions with the feelings, without deciding at once for one view or the other, not attaching

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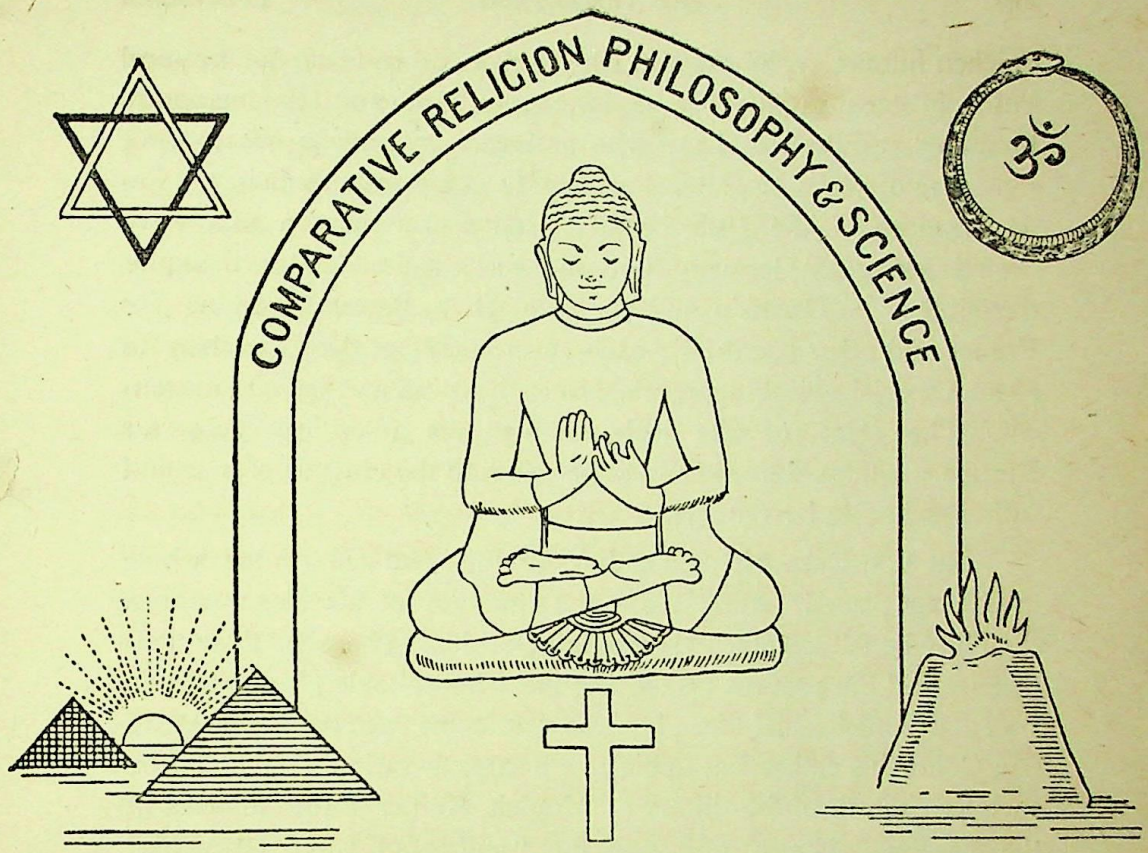
himself to a party, but thinking, as he listens : "one has said this, and the other that." Before all things a large measure of tact is necessary in the cultivation of this sense by teachers and guardians, but the 'occult mind' is just in the position to supply such tact.

It has only been possible here to develop a few aspects of education in the light of Occultism, but it has only been intended to give a hint as to which problem of civilisation this philosophy will have to solve. Whether it can do it depends on whether the inclination for such a way of thinking should henceforth broaden outward in ever-widening circles. In order that this may take place, two things are necessary : first, that people should abandon their prejudice against Occultism. He who will truly associate himself with it, will soon see that it is not the fantastical trash which so many to-day imagine it to be. This is not intended as a reproach to such people, for everything which our time offers as a means of education must, at first, engender the view that Occultists are fantastics and dreamers. On the surface any other view is hardly possible, for there appears to be the completest opposition between what is known as Occult Science or Theosophy, and all that the culture of the present day suggests as the principles for a healthy view of life. Only a deeper consideration reveals to us how full of opposition the views of the present must remain without these principles of occult science—how, indeed, they themselves call out these very principles and in the long run cannot remain without them. The second thing that is necessary is connected with the sound development of Theosophy itself. Life will only welcome Theosophy, if in theosophical circles the knowledge is made to permeate everywhere that it is important to make these teachings bear fruit in the widest manner for all conditions of life, and not merely to theorise about them. Otherwise people will continue to look upon Theosophy as a kind of religious sectarianism, fit only for some excessive enthusiasts. But if it performs positive useful spiritual work, then the theosophical movement cannot, in the long run, be refused an intelligent assent.

DR. RUDOLF STEINER.

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AN EIGHTEENTH CENTURY GERMAN MYSTIC.

I have thought it might interest some who are perhaps at present unacquainted with Von Eckartshausen's celebrated mystical book, *The Cloud upon the Sanctuary*, to attempt to show, mainly by extracts, how closely his teaching resembles our modern theosophical teaching on very important points ; how we have proclaimed and are proclaiming in our days the fundamental thoughts of this 18th century German Mystic. For the links between the centuries draw closer together as each age hails its predecessors on the Path, and honors the wisdom and courage of those who, in less tolerant times, acted as prophets and torch-bearers of the Divine Wisdom.

Born in Bavaria in 1752, Carl Von Eckartshausen was surely —his writings so depict him to us—one of the messengers and teachers who appear at the close of every century, we are told, to attempt to

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quicken human evolution, and who to that end re-teach the mystical truths, inherent in all religions, concerning God and His relation to humanity and the world ; or who endeavor, by specific effort along some line of social or political activity, to ameliorate humanity's lot. At the close of the 18th century, Von Eckartshausen may have been working for Germany (unborn yet as a nation) under the same direction as S. Germain and our own H. P. B. were working for France and other countries ; each, accredited workers, working to effect a special object, appropriate to each nation and its circumstances. The close of the 18th century was a critical time for Europe ; nations were shortly to be cast into the crucible of war and suffering, and to be remade.

But Von Eckartshausen's lines of life were laid on the whole in pleasant places, setting aside the question of his illegitimacy, a disability he felt keenly. Mystic and Occultist as he was, these tendencies did not prevent his leading the "householder," as well as a very active intellectual life. He was a welcome person at the Bavarian Court (his father was noble), he occupied various public posts, such as a censor of the library at Munich, Keeper of the Archives of the Electoral House, and was the "author of some 69 works, embracing many classes of literature, including Science, the Fine Arts, the Drama, Religion, History, and, in particular, certain contributions of great merit to the Occult Sciences."*

"Human weakness is," Eckartshausen explains, "the Cloud upon the Sanctuary." It is clear that he is addressing men already interested and learned in spiritual things—the unknown "dear Brothers of Light, to whom we are specially called to write" ; to none else would the book be of value or significance. Short as the work is (it is composed only of six letters, or chapters), it is terse, to the point, and full of a very specialised knowledge. For Eckartshausen betrays the true token of a spiritual teacher, willingness to communicate to others the truth he himself possesses ; "and that which gives power to our commission is the truth which we possess, and which we pass on to you at the least sign and according to the measure of the capacity of each." Another sign that he holds the teacher's office and knows his pupils well, is the tone of authority he assumes

* A. E. Waite. Introduction to Mme. de Steiger's translation of *The Cloud upon the Sanctuary*. The quotations are all taken from this translation.

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without apology or specific explanation of his own position in that interior Church of which he knows so much, a tone of authority amply justified by the teaching given, the self-evident, direct and personal knowledge the book discloses.

Though clothed, by necessity from the audience he was addressing and the circumstances of his life, exclusively in the Christian form and symbols, it is obvious to any mystical student that Eckartshausen's religious teaching is general to all religions, and not to be restricted to one religion alone. His doctrines are capable of translation into the appropriate terms and symbols of other world faiths than the Christian, for he writes of such essentially general religious conceptions as of man's separation from the Divine and of his inherent craving for re-union ; of evil and his lower nature, which hamper him in his search of the means whereby he may overcome all obstacles and attain Divine knowledge. He writes of the one, the original religion, the source, foundation and sustaining vitality of all religions, which had to retire into the background as man's ignorance and folly increased, " because many people were not capable of comprehending great interior truth, and the danger would have been too great in confiding the Most Holy to incapable people," and in consequence the exoteric religions were founded to help mankind. He writes with a plainness of diction, a simplicity and directness which, except in our own theosophical books, I have never seen equalled in mystical writings. But what gives the book its chief and paramount importance in my eyes, and, I imagine, explains the value attached to it by many who are in the Theosophical Movement, though not in the Theosophical Society—for the book is one much prized by mystics—is his doctrine of what he calls the " invisible celestial Church, the most learned and ancient of all Communities. " It is plain, from the description he gives of this Community's functions and powers, that it is nothing else than that which we call the Great White Lodge. I know no other Christian book which gives the information this book does on this subject, and it is that which makes it of special interest to mystical students of both East and West. How Eckartshausen gained this special knowledge I do not know, except by what is generally rather vaguely termed 'inspiration,' which in this case seems to connote, from a letter to Kirchberger, direct instruction from his own Master. " In this letter, dated March

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19th, 1795, Eckartshausen bears witness to his own personal experience and instructions received from above, his consciousness of a higher presence, the answers which he had received and the visions, with the steps by which he had advanced, even to the attainment of what he terms 'the law in its fulness.' "* Kirchberger and S. Martin—the unknown philosopher—both knew of Eckartshausen and esteemed him. That he proposed communicating to the former the Lost Word connects Eckartshausen with Masonic tradition, and makes him of interest to Masons. We hear of him also as engaged in the mystical study of numbers, in which S. Martin was so keenly interested, S. Martin evolving a mystical numerical system of his own. Apparently also, Eckartshausen was sufficiently orthodox for one of his works—a devotional manual, *God is the Purest Love*—to have attained a very large circulation. In his private life Eckartshausen seems to have carried out fully the first command an Occultist of the right hand path has to obey: "Thou shalt do no evil," and to have been eminent for his charity, amiability and virtue.

"The lofty aim of religion," Eckartshausen writes, in common with all Mystics, "is the intimate union of man with God." To attain this, knowledge is of course necessary, a knowledge which, as he recognises, is by no means possible to all. For this knowledge one ought to have "an organised spiritual sensorium, a spiritual and interior faculty able to receive this light—which is the intuitive sense of the transcendental world; the opening of this spiritual sensorium is the mystery of the New Man, the mystery of Regeneration, and of the vital union between God and man." Translated into theosophical parlance, we should say, I suppose, that first to sense and then to fully comprehend the unity of God and man, and of man with man, it is necessary that Buddhi should function. The term Regeneration may be taken to represent the process by which the disciple becomes the Initiate, the Initiate blossoms into the Master, the repeated expansions of consciousness which constitute the different degrees of Initiation, until the end is attained, man is liberated from the bonds of matter, and *knows*, not merely believes in, his unity with the Self.

Eckartshausen enumerates "three degrees in the opening of our spiritual sensorium. The first degree reaches to the moral plane only; the transcendental world energises through us, but by interior

* A. E. Waite, "Introduction" etc.

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action—called inspiration. The second, the metaphysical world, works in us by interior *illumination*. The third degree, which is the highest and most seldom attained, opens the whole inner man. It breaks the crust which fills our spiritual eyes ; it reveals the kingdom of Spirit, and enables us to see, objectively, metaphysical and transcendental sights ; hence all visions are explained fundamentally."

Of the doctrine the most interesting to us he writes very fully and openly. I quote some of the most interesting passages :

A more advanced School has always existed to whom this deposition has been confided, and this School was the Community illuminated interiorly by the Savior, the society of the Elect, which has continued from the first day of creation to the present time ; its members are scattered all over the world, but they have always been united in the Spirit and in one Truth. . . . This Community possesses a School, in which all who thirst for knowledge are instructed by the Spirit of wisdom itself, and all the mysteries of God and of nature are preserved in this School for the children of light. . . . Perfect knowledge of God, of nature and of humanity are the objects of instruction in this School. It is from her that all truths penetrate into the world ; she is the School of the Prophets and of all who search for wisdom ; and it is in this Community alone that truth and the explanation of all mystery is to be found. It is the most hidden of communities, yet possesses members from many circles. From all time there has been an exterior School, based on the interior one, of which it is the outer expression. . . . All that the external Church possesses in symbol, ceremony or rite, is the letter expressive outwardly of the Spirit of Truth residing in the interior sanctuary. The interior Church was formed immediately after the fall of man, and received from God at first hand the revelation of the means by which fallen humanity could be again raised to its rights and delivered from its misery.

The whole of this is of course in accordance with our theosophical teaching, taking the fall of man as the Christian equivalent for the theosophical conception of man's desending from his resting place in the bosom of the Father, and submitting to the limitations of matter, and helped, instructed on his pilgrimage as rational man by Divine agents, members of the Divine Hierarchies, Avaṭāras, Sons of Venus. "This illuminated Community has been through time the true School of God's Spirit, and considered as a School it has its Chair, its Doctor, it possesses a rule for students, it has forms and objects for study, and in short, a method by which they study. It has also its objects for successive development to higher altitudes." He repeats here the degrees given as to the opening of the inner sensorium, and continues :

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This same Spirit which ripens men for this Community also distributes its degrees by the co-action of the ripened subject. This School of Wisdom has been forever most secretly hidden from the world, because it is invisible and submissive solely to Divine government. It has never been exposed to the accidents of time and to the weakness of man ; because only the most capable were chosen for it, and the Spirits who selected made no error. Through this School were developed the germs of all the sublime sciences, which were first received by external schools, then clothed in other forms and hence degenerating. This Society of Sages communicated, according to time and circumstances, unto the exterior societies their symbolic hieroglyphs, in order to attract man to the great truths of their interior. But all exterior societies subsist through this interior one giving them its spirit. As soon as external societies wish to be independent of the interior one, and to transform a temple of wisdom into a political edifice, the interior society retires and leaves only the letter without the spirit.* In this interior society all disputes, controversies, error, schisms and systems are banished. Neither calumny nor scandal are known, every man is honored, satire is unknown. Love alone reigns, want and feebleness are protected.

It is clear, I think, that here our mystic is writing of a Society covering the very largest spiritual area and including members of many degrees in the spiritual life ; even the Masters, we are taught, are ranked in different degrees, and above Them and below Them extends the chain of pupil and teacher, cause and effect, one life showing as many in manifestation.

Eckartshausen warns us, and the warning is timely and necessary, that it is difficult to speak or write of spiritual verities without materialising them ; in such cases words are but clumsy misfits :

We must not however imagine this Society resembles any secret society, meeting at certain times, choosing its leaders and members, united by special objects. This Society knows none of the formalities which belong to the outer ring, the work of man. In this kingdom of power all outward forms cease...This Community has no outside barriers ..All men are called ; the called may be chosen, if they become ripe for entrance. Anyone can look for the entrance, and any man who is within can lead another to seek for it ; but only he who is fit can arrive inside...Worldly intelligence seeks this Sanctuary in vain ; fruitless also will be the efforts of malice to penetrate these great mysteries ; all is undecipherable to him, he can see nothing, read nothing in the interior.

Eckartshausen finishes the letter (Letter II) in which he specifically deals with the subject by describing its greatness : " It is the unique and really illuminated Community which is absolutely

* Replace ' political ' by ' intellectual ' in the above sentence and it reads as a very appropriate warning to the present situation in the T. S.

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in possession of the key to all mystery, which knows the centre and source of all creation. It is a Society which unites superior strength to its own, and *counts its members from more than one world.* (Italics mine) It is the society whose members form a theocratic republic, which one day will be the Regent Mother of the whole world."

In Letter III, Eckartshausen expressly identifies himself with this Community, giving no explanation ; in fact, warning those he is addressing against asking for information, he writes :

> Do not ask *who* those are who write to you ; look at the spirit not the letter, the thing not at persons. We know, the object and the distinction of man, and the light which lights us works in all our actions. . . . We assure you faithfully that we know *exactly* the innermost of religion and of the Holy Mysteries, and that we possess with absolute certainty all that has been surmised in the Adytum, and that this said possession gives us the strength to justify our commission and to implant to the dead letter and hieroglyphic everywhere both Spirit and Life. This School possesses knowledge of Spirit, and knowledge of all symbols and all ceremony.....as well as the most intuitive truths of all the Holy Books, with the laws and customs of primitive people.

Knowledge of nature's mysteries is theirs also. " We possess a *key to open* the gate of mystery, and a *key to shut* nature's laboratory." They know of " the tie between the divine and spiritual worlds, and of the spiritual world with the elementary, and of the elementary world with the material world .....The practice of our science is in the completion of the Divine union with the Child of Man. " True Occultist is Eckartshausen, for divine knowledge and divine science are for him the passwords by which he wins his way upwards ; the transports of the Mystic, the fiery love of the devotee, are not found in his pages. Truly in his teaching by love of the Master the disciple is transformed, but it is a calm, balanced devotion, seeking to attain by method and reason. He knows the dangers that attend the quest for the unprepared and impure ; he warns his readers that the treasures " which ever remain to us, treasures of the highest wisdom, would bring to carnal minds both weakness and sorrow."

Eckartshausen was a follower of Jesus Christ, but he uses the name Jesus Christ to cover a great deal of ground, to mean a great deal more than the personality of Jesus. " The metaphysical world is one really existing, perfectly pure, and whose centre we call Jesus Christ." The various stages which lead to perfect Regeneration are

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brought about by the birth of the mystic Jesus within our hearts, a stage which must be reached by all who seek to be delivered from return and need the help of a teacher, by whatever name in different creeds or different ages we individualise the teacher and the process. Eckartshausen teaches that all the powers of the understanding as well as of the heart or will are to be fixed on the Master to help our advance in the spiritual life, and then these powers of the understanding and of heart and will "can be ennobled and exalted in a very special manner," culminating in the "complete union of our will with His, by which union man is with Jesus Christ but as one sense, one heart." His instructions on this point are so interesting from their similitude to the means by which the Indian devotee would seek the same end, that I conclude this article by quoting them in full:

Our understanding is formed after that of Jesus Christ. *First* when we have Him in view in everything, when He forms the only point of sight for all our actions.

Second, when we perceive His actions, His sentiments and His Spirit everywhere.

Third, when in all our thoughts we reflect upon His sayings, when we think in everything as He would have thought.

Fourth, when we so comfort ourselves in such wise, that His thoughts and His wisdom are the only object for the strength of our imagination.

Fifth, when we reject every thought that would not be His, and when we choose every thought which could be His.

Sixth, when, in short, we co-ordinate the whole edifice of our ideas and spirit upon the model of His ideas and spirit.

Seventh, It is then will be born in us a new light, a more brilliant one, surpassing far the light of reason and of the senses. Our heart is also reformed in like manner when in everything: First, we lean on Him only; second, we wish for Him only; third, we desire Him only; fourth, we love Him only; fifth we choose only that which He is, so that we avoid all that He is not; sixth, we live only in harmony with Him after His commandments and His institutions and orders; by which, in short, seventh, is born a complete union of our will with His, by which union man is with Jesus Christ but as one sense, one heart; by which perfect union the new man is, little by little, born in us, and Divine Wisdom and Love unite to form the new spiritual man, in whose heart faith passes into sight; and in comparison to this living faith, the treasures of India can be considered but as ashes."

ELISABETH SEVERS.

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STUDIES IN COMPARATIVE SCIENCE.

VII.

THE chemical evolution of the mineral, vegetable, animal, and human kingdoms appears to consist in the presence of two fundamental types of forms, types which resemble each other in every respect, except that the one is the inverse of the other, in the same sense in which a right hand may be said to be the inverse of a left-hand, or a right-handed screw may be said to be the inverse of a left-handed screw, or a looking-glass image of an asymmetric object may be said to be the inverse of the asymmetric object which is held before the glass. The left-hand is identical in all its parts with the right-hand, but the identical parts are arranged in an inverse order in the two hands, in such a way that the two hands cannot be brought into identical positions, or cannot be superposed. Such types may therefore be termed right-handed types and left-handed types respectively. Technically, any two types or forms which are thus related to one another are called enantiomorphous, or chiral, types, and are said to be enantiomorphously, or chirally, related to one another. They possess 'chirality'; right-handed chirality in the case of the right hand, left-handed chirality in the case of the left hand. They are isomorphous, or identical in structure so far as the number and arrangement of their constituent parts, or elements, are concerned, but differ in their chirality, or in the order in which the constituents are arranged. In the January *Theosophist*, on p. 351, Mrs. Besant tells us an interesting fact which bears on this question. She says that two types of the ultimate physical atom have been clairvoyantly observed; and that "they are alike in everything, save the direction of their whorls and of the force which pours through them"; in other words, they are isomorphous, asymmetric, chiral forms, identical in form and structure, but inverse, because one is the plane mirror (or looking-glass) image of the other. She calls them male and female, or positive and negative. Technically, they might be termed chiral, or enantiomorphous, and may be said to possess chirality, or enantiomorphism, and to be chirally related to one another. The male, positive, ultimate physical atom, like a right-handed screw, is a right-handed enantiomorphous form; the corres-

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ponding female, negative, ultimate physical atom, like a left-handed screw, is a left-handed enantiomorphous form. The right-handed forms may also be called dextro-rotatory forms, and the left-handed forms laevo-rotatory forms. How near Pasteur came to this occult fact may be seen from a sentence which occurs in his lecture *On the asymmetry of naturally occurring organic compounds* * which he delivered before the Chemical Society of Paris in 1860. He tells how he discovered that there were two isomeric forms of tartaric acid, one of which had the power of turning a plane of polarised light to the right, while the other had the power of turning a plane of polarised light to the left. The one is dextro-tartaric acid, the other is laevo-tartaric acid—or, to give them their fuller names, dextro-rotatory and laevo-rotatory tartaric acids. Both are said to be 'optically active' because they have the power of rotating the plane of polarisation. The degree or amount of rotation is the same for both. After giving his reasons for assuming that the molecular arrangement of both these 'active' tartaric acids is asymmetric, and that they are both entirely the same, with the exception that the "asymmetry is shown in opposite senses", *i.e.*, by optical rotation to the right and to the left respectively, Pasteur asks: "Are the atoms of the dextro-acid arranged in the form of a right-handed spiral, or are they situated at the corners of an irregular tetrahedron, or do they have some other asymmetric grouping?" And he answers his question by saying: "This we do not know. But without doubt the atoms possess an asymmetric arrangement like that of an object and its reflected image. Quite as certain is it that the atoms of the laevo-acid possess exactly the opposite grouping." Pasteur demonstrated that by combining the dextro-tartaric acid with an equal quantity of the laevo-tartaric acid, which had been artificially prepared, a third isomeric form of tartaric acid was obtained, which is known as 'paratartaric acid' or 'racemic acid,' and he regards it as a 'compensated' form of tartaric acid, because it is optically inactive, or unable to cause rotation of the plane of polarised light. Conversely, Pasteur was able to split racemic acid into two acids, which proved to be dextro-rotatory tartaric acid and laevo-rotatory tartaric acid. He regards racemic acid as a combination of right and left tartaric acids. The explanation of this 'com-

* See G. M. Richardson's *Foundations of Stereo-Chemistry*.

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pensation' seems to lie in the statement made by Mrs. Besant on p. 354 (January *Theosophist*), that "two atoms, positive and negative, brought near to each other attract each other, and then commence to revolve round each other, forming a relatively stable duality ; such a molecule is neutral." Applying, the law of correspondences, we may perhaps be right in saying that dextro-rotatory (or positive) tartaric acid when brought near laevo-rotatory (or negative) tartaric acid results in the formation of a relatively stable duality (racemic acid) which is neutral ; and that racemic acid bears to its two constituent acids the same relation which a molecule bears to the two atoms that compose it.

Thus, there exist in nature three great classes, or sub-divisions or phases, in chemical evolution. The class, or sub-division, or phase, which comprises :—

(1) dextro-bodies or forms ;

(2) laevo-bodies or forms ;

(3) neutral bodies or forms, which are "relatively stable dualities" or combinations of equivalent dextro- and laevo-bodies.

Pasteur adds a fourth class, which he describes as consisting of bodies which are neither dextro, nor laevo, nor a combination of dextro and laevo, but which are 'untwisted' spirals, or bodies whose atoms have by certain processes become so arranged that the bodies are superposable with their reflected image. He was led to this conclusion by his researches on malec and tartaric acids ; and he thinks that 'untwisted' malic acid is natural malic acid, which has had its asymmetry suppressed. It seems to me, however, that this fourth class does not belong to chemical evolution at all, but belongs to the physical evolution of which I have already spoken, and that 'untwisted' malic acid is to be regarded as a homogeneous assemblage of small bodies or molecules, possibly a paired assemblage of similar bodies.

The rotatory power or 'optical activity' is met with in the mineral kingdom (*e.g.*, in crystallised quartz) as well as in the organic kingdom (*e.g.*, in solutions of sugar and of many other natural organic products), and it affords proof of the fundamental identity underlying the chemical evolution of all forms—be they organic or inorganic.

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In many cases of optical activity, small facets are seen on the crystalline substances examined. Some tartaric acid crystals have facets which are directed towards (or face) the right hand side, and such crystals are dextro-rotatory bodies. Other tartaric acid crystals have left-hand facets, and such crystals are laevo-rotatory bodies. Naturally-formed tartaric acid is always dextro-rotatory. Nature does not, it seems, manufacture laevo-rotatory tartaric acid to-day. Racemic acid is inactive (neither dextro-rotatory nor laevo-rotatory), because it is made up of equal quantities of crystals of the dextro and laevo types, which exactly balance one another and thus give rise to a neutral, instead of a positive or negative, body. In the chemical laboratory, racemic (or paratartaric) acid can, as Pasteur showed, be separated into equal quantities of crystals of dextro- and of laevo-tartaric acids. This artificially manufactured dextro-tartaric acid is identical with the dextro-tartaric acid that Nature manufactures. The artificially manufactured laevo-tartaric acid, on the other hand, must be regarded as an artificially-occurring substance, which Nature does not manufacture at the present stage of the evolutionary process, when she manufactures the dextro-tartaric acid. The chemist cannot prepare or manufacture dextro-tartaric acid without at the same time preparing or manufacturing an equal quantity of its inverse, *viz.*, laevo-tartaric acid. So too, in all other cases: whenever Nature during any phase of evolution manufactures either a dextro-body or a laevo-body the chemist who tries to do the same finds that he obtains two bodies. He cannot manufacture the one type of body without at the same time manufacturing the other type also. Nature can, it would seem, manufacture both types of body, but she manufactures them in succession—first the one type is manufactured and then the other. During the manufacture of the second type the first type of body is destroyed or is resolved into simpler substances or elements and used up for the building of other bodies. To this subject which has been worked out by Dr. Beard in a recently published article*, I shall have occasion to refer in a later "Study in Comparative Science." The discovery in 1860 by Pasteur, that the chemist can only produce equal quantities of both types (dextro and laevo) of active tartaric acid, and that Nature can produce the dextro-acid inde-

* See *Medical Record* for October 19th, 1907.

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pendently of its inverse form, greatly impressed Pasteur, and he says: "Therefore the elementary constituents of all living matter will assume one or the other of the opposite asymmetries (dextro or laevo) according as the mysterious life-force which causes asymmetry in natural bodies, acts in one direction or another. Perhaps this will disclose a new world to us. Who can foresee the organisation that living matter would assume, if cellulose were laevo-rotatory instead of being dextro-rotatory, or if the laevo-rotatory albumens of the blood were to be replaced by dextro-rotatory bodies. These are mysteries which call for an immense amount of work in the future."

These researches in Western Science prove, it seems to me, not only that man's physical body "is shaped by the lowest terrestrial lives, through physical, chemical and physiological evolution", but also—so far as proof of it is possible by western scientific methods of research—that the physical germ "cannot germinate unless it has been fructified" by the spiritual germ. When a seed is brought into contact with a suitable soil by being sown in it, the seed germinates, and during this process of germination it splits up the suitable substances which are in the soil into simpler constituents, and it appropriates to itself some of the simpler constituents, and the other constituents remain in the soil. If a physicist or chemist succeeds in the laboratory in splitting up these same substances into simpler constituents, he cannot obtain the simpler constituents which the plant leaves in the soil without obtaining also at the same time other simpler constituents, namely those which the plant does not leave in the soil, because, in germinating, the plant destroys and appropriates these products of destruction to itself for the building up of its body. This destruction and appropriation of simpler constituents constitutes therefore an 'act of nutrition' for the plant. The destruction or death of the one complex form (in the soil) means therefore the formation by Nature of a still more complex form (the plant), and of a less complex form (the bye-product, or 'bye-form', which is left in the soil). The physicist or chemist cannot do this. He can only split up the original substance into two 'bye-forms,' one of which resembles the 'bye-form' above mentioned, while the other 'bye-form' is its inverse—an *artificially* produced, enantiomorphously related form—which does not appear independently in Nature because it has 'sacrificed itself' to build up a far more complex form

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(the plant), in which it lives no longer as an isolated independently-acting member (or form), but as a properly co-ordinated member (or life) of a collection or aggregation of members, all of which co-operate for the formation of a more highly developed form (the plant). If the chemist wants to prepare the one bye-form only, he must do what Nature does; he must put into the test-tube a 'seed' or substance (visible or invisible) which can 'germinate', and in germinating can split up the original substance (or mother-lye) into two bye-forms, one of which it appropriates to itself for purposes of nutrition and growth, and the other of which (*i.e.*, the enantiomorphously related form) is left unused. "There is no such thing in nature as *inorganic* substances or bodies. Stones, minerals, rocks, and even chemical 'atoms' are simply organic units in profound lethargy", Madame Blavatsky writes.* "The cell-germinating substance, the cytoblastema, and the mother-lye from which crystals originate, are one and the same essence,"† because both function as mother-lye. The western Scientist generally restricts the word 'germination' to the case of the *visible* organic units that belong to the vegetable, animal, and human kingdoms, and applies the word 'fermentation' to the case of the *invisible* organic units that belong to the mineral, vegetable, animal, and human kingdoms. The *visible* organic units he terms loosely 'germs', 'seeds', 'spores,' 'cells,' 'organised ferments'; the *invisible* organic units he terms loosely 'enzymes,' 'unorganised ferments.' 'Germination' and 'fermentation' are, however, essentially similar processes, for "Ferments by absorbing oxygen from substances which come in contact with them, produce their destruction."‡

The facts and fundamental phenomena that are common to the physical evolution of all mineral, vegetable, animal, and human bodies lead therefore to the conclusion that there is an 'inner or spiritual' factor as well as an 'outer or physical' factor to be taken into account if we would correctly trace the evolutionary process, and also that although both 'inner' and 'outer' must be regarded as equally necessary, because correlated factors, yet the 'inner' factor becomes increasingly the more important as we ascend in the scale

* *Secret Doctrine*, i., 687.
† *Secret Doctrine*, ii., 267.
‡ *Secret Doctrine*, i., 283,

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of the evolutionary process, because the 'inner' factor dominates the 'outer' and the 'outer' cannot germinate unless it has been 'fructified' by the 'inner.'* The failure to realise or recognise the existence of an 'inner' factor or spiritual germ, as well as of an 'outer' factor or physical germ is a serious lack in Western Science and has resulted in much confusion of thought as regards the evolutionary process, and in an ignoring of facts of occult science, which, if they were generally known, would give a great impetus to the advance of western scientific knowledge, and lead to a better understanding of Indian thought and life, and to a fuller appreciation of eastern teachings. Moreover, it will cause us to modify greatly our western views about heredity and to ask ourselves seriously how much of heredity is traceable to the 'outer' factor, and how much of it to the 'inner' factor. To-day, the 'inner' factor is still entirely ignored by many ardent social reformers and politicians, who, believing only in the 'outer' factor or 'physical,' would seek to improve the human race by 'physical' means alone, and to get rid of 'degeneracy' and 'disease' and of the so-called 'unfit' by methods which, in the light of Theosophy and of Eastern Science, cannot be justified either ethically or intellectually. Among these unsound methods are the mischievous Neo-Malthusian practices and C. D. Acts (for the regulation of vice), which are recommended by medical men ; the practice of Vaccination, of Vivisection, and of Inoculation against plague, cholera, and other diseases, and the establishment of Pasteur Institutes and of other places for the manufacture of serums, antitoxins and lymphs. They are the logical outcome of an intellectual materialism, which, in its worship of the material side of Nature, ignores the more important spiritual side. The latest of these mischievous methods, which some medical men in England are now urging us to adopt and to enforce, is the so-called 'sterilisation' of the 'unfit.' Americans have already blindly accepted this medical recommendation, and one of the United States has sanctioned compulsory 'sterilisation.' A School of Eugenics has grown up in London during the last few years, which also seeks to apply the physical method for the solution of the great social problem that is stirring man's hearts in England to-day. Such methods are inevitably doomed to end in failure, because they ignore the 'inner'

* *Secret Doctrine*, i. 244.

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factor which dominates the 'outer' factor in all the kingdoms of Nature, and dominates it more powerfully and effectively as we ascend from the mineral to the human kingdom. Mendelism and Darwinism, or Mendel's and Darwin's results obtained by experiments with peas and other forms of vegetable and animal life, are accepted and believed by many to be applicable in every detail to the human kingdom. Hence, the insatiable desire of the vivisectors for more and more facilities for vivisection experiments; hence too, the fallacious views about the action and cause of heredity. The only effectual way of combating these errors is to spread the occult truths taught by Madame Blavatsky, and outlined in my first paper *viz*, the presence of a spiritual germ which dominates the physical germ, and is "the cause of the hereditary transmission of faculties, and all the inherent qualities in man."* The essential ground-plan is the same for all the kingdoms, whether we view the physical, the physiological, the chemical or the spiritual (consciousness) expression of it. But the degree or stage of physical evolution reached in these four kingdoms is very different. The same is true of the degree or stage of spiritual evolution reached in these four kingdoms. Dr. Alfred Russel Wallace, touches upon this question in the concluding paragraph of his book on *Darwinism*. He says:

"We thus find that the Darwinian theory, even when carried out to its extreme logical conclusion, not only does not oppose, but lends a decided support to, a belief in the spiritual nature of man. It shows us how man's body may have been developed from that of a lower animal form under the law of natural selection; but it also teaches us that we possess intellectual and moral faculties which could not have been so developed, but must have had another origin; and for this origin we can only find an adequate cause in the unseen universe of spirit." †

The occult teachings are far more explicit, and show that Dr. Wallace has not yet reached the occult truth taught by Madame Blavatsky, although he has reached much nearer to it than Darwin.

L. C. APPEL, B.Sc., B. S., M. B., (LOND.)

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* *Secret Doctrine* i. 238.

† *Darwinism*, by A. R. Wallace, p. 478.

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THE STORY OF THE CROSS.

MANY students have asked as to the origin of the story of the Cross, if it has no real basis in history.

Apart from the historical account, I do not think there is anything existing which does not bear the impress of this story, since it tells of the first great sacrifice of the Logos in the making of this Universe, when from the Unmanifest He assumed the three manifested aspects, or personæ.

No thought is possible that is not already inherent in the Grand Concept of the Unmanifest ; and no object, however trivial, can become, before a concept (purposive) has passed to idea and thence to form. Only in form does concept become manifest. There is but one creative force, thought. Everything that is, was and will be for ever. "Thoughts are things."

Thinking is the means, and Nature is the law of approach towards these things ; for Nature is, as the word implies, the "law of birth." It comes from the same root as natal, national, nativity, etc., all of which indicate the life-stream, the stream of becoming, of being born. Theosophically, it is another name for Root Ray, which is the basis of being. It is the "thing in itself" and not its presentment. It is by trying to be other than ourselves that we get away from the truth of our own being. Yet this truth is the greatest thing in us. It gives the form by furnishing the name.

As the *Bhagavaḍ-Gīṭā* has it : "The faith of each is shaped according to his nature, O Bhāraṭa. The man *consists* in his faith. That which his faith is, *he* is even *that*."

Faith, according to Deussen, is "transcendental knowledge." It is knowledge that is not arrived at by any process of intellection, but knowledge which the heart intuits. It is identical with Truth, the Root Ray, or Nature.

Matter, or Mater, it is which clothes the thought by delimiting the area of the thinking. It is that mode of Spirit which following the law of birth renders visible that which was before invisible. The thought is not more real because of its crystallisation into being, but only more apparent on a lower plane. Matter defines, *i.e.*, it makes finite what before was infinite. It brings to objectivity that which was concept, and in this process illustrates the story of the Cross.

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In the first letter of the word Truth, the old symbol of the Cross, we have the Egyptian Tau, or Path, the undeviating line of life in sacrifice, whose virtue is rectitude and uprightness.

The word Aunk ☥ means life. The horizontal line is the eternal line of action poised and established on uprightness, the level and the perpendicular of masons. In this line of Eternal Causality we have the two hypothetical points of relative causality, called cause and effect. Their distance from each other is arbitrary, but they have a mutual relationship to a common centre, from which they are equidistant. This mid-most point, the point of balance, is established on uprightness, and may be called the point of harmony and justice. It can never be deflected ; is fixed and immutable. It is the point of the mutual negation of the pair of opposites, cause and effect; for it is that point at which cause has passed from cause and has not yet become effect—where effect inheres, yet cannot be said to be cause.

Deussen, in his *Elements of Metaphysics*, postulates three infinities as necessary to manifestation, *viz.*, Infinite Time, Infinite Space, and Infinite Causality ; but to my mind these three are one, called by Gauḍapāḍaka on the *Māṇḍukyopaniṣhaṭ*, a fourth, and so called because, although it inheres in each of the three Infinities equally, it cannot be said to be any one of them. Let us take then the horizontal line of the letter T, the line of causality, as proceeding in infinite Time. It will then be seen that the two extremes would be the points Past and Future, mutually related to that point we call Present. Press back the Past as far as you will, and its relative Future is removed equally in the opposite direction. But midway between them we have ever that point, the Present, in which lies the heritage of all the Past, the potentiality of all the Future. It is the seed of Time which is ever becoming. It is the living germ. There is no point in Time upon which one can put his finger and say : "This is the point Present" ; for, even as it is said, what *was* the Present has become Past, and bears a relation to another point in Future Time to the negation of the Present. Yet there is no time like the Present. The whole gist of life to the Occultist is merged in it. In this way I think it typifies the Cross, the point Present being the Christ crucified between the two thieves in Time—the Past and the Future. The Future is the thief that repents and passes with the Christ (the

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Present) into Para-dise (beyond space). The Past is irrevocable. In that there is no room for repentance. But it is equally saved, its whole fruition being already *with* the Christ. Being freed from the pair of opposites the point Present has no relation to Time. All of our great spiritual Teachers have been Men who lived as if the thing of the moment were the only thing they lived for, were born to do.

Concentrating themselves on the work in hand, living intensely in the Present, pouring their whole life-energy into the thing of the moment, their Point Present expands until it transcends Time and Space, and Past and Future lose their identity in the eternal Now. ("Whatsoever thy hand findeth to do, do it with thy might.") This is the great At-one-ment. In this way we can see how a great Master said in truth : "I *am* the Way, the Truth and the Life ; no man cometh unto the Father but by Me."

Just as causality and time have been dealt with, so Space can be illustrated in the same way. The positiveness, with which we assert (owing to its inherency) that a thing has been, is reflected in Space, in *Place*. *Here* is positive place with its relative *There* (less positive, that is, potential), both of which are merged in the Everywhere, as a common mediator, which again, in transcending Place as conditioned space, is lost in the Nowhere, or no-place. This does not mean annihilation, but true freedom, beyond space limitations.

Let us take again this story of the Cross as related to objects, number, and motion.

In all objects there are three manifested aspects and an invisible fourth. All objects are made up of an infinite number of atoms, and gifted with a definite form, together with a power of cohesion or binding principle as mediator between substance and form. Thus Substance, Form, and Cohesion are the three guṇas of objectivity, while that Reality, which was before and which survives the destruction of the object, is its Purpose. This prior to its manifestation was Pure Concept (Thought) and this it is eternally.

Now as to number, which H.P.B. says, underlies and guides the formative hand of Nature.

We have been so used to dealing with things in positive quantity, that to speak of "degrees of nothing" sounds absurd, save to the expert in mathematics. The decimal system illustrates this, and

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minus quantities assume a reality which would not otherwise be apparent. It also illustrates our theme in this way :

On one side we have positive numeration marked off by a number of digits proceeding from left to right ; so : 1·000, the assertive digit of positive number leading. On the other side we have negative numeration or *minus* quantity ; thus : 0·001. It will be noted that the point which affects numeration in either positive or negative quantity is the *decimal* point. This is in reality no number, yet it has the power of ten, the perfect number, as its name implies, which is again the one and the nought conjoined. Dwelling upon the decimal point you will find it is not limited to the power of ten, but is co-extensive with all numeration. It marks off quantity, whether positive or negative, in completenesses, tens, hundreds, thousands ; always in multiples of ten.

There is but one other factor in the make-up of objective things —motion. Everything, it is said, exists by reason of vibration. I would rather say by motion, regarding vibration as the mode of motion necessary as a media for perception, through response. I would divide motion into three manifested aspects, *viz.* : rotary (Fohat digs holes in space), translatory and vibratory ; or to give them their characteristics : assertive, mediative and responsive.

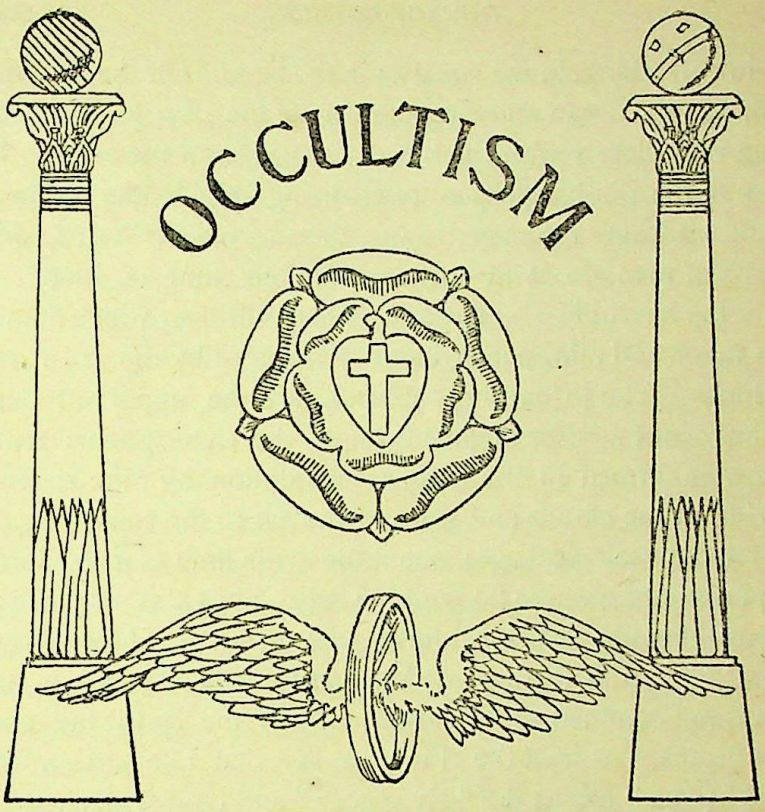
The fourth here is again the transcending through the between, the mediative, or translatory of all motion to No-motion, Absolute Motion or Eternal Rest.

The Pendulum of Life swinging in the vault of Time and Space is ever marking "the beating of the kārmic heart." It finds its points of struggle midway between the limits of its stroke ; and only when it ceases to oscillate between the two extremes and is freed from the pairs of opposites is this point of struggle found to be also the Point of Perfect Rest. The Christ as mediator between God and man has said : "Come unto Me, all ye that are weary and are heavy laden, and I will give you rest."

SYDNEY H. OLD.

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THE LIFE FLUID.

The Theosophical Review for October, 1907, has an article reproducing some published views of Dr. R. Steiner. It opens up a new line of thought in a very suggestive fashion. The main idea, supported in a scientific manner, is that, in the course of evolution, blood appeared in the physiological construction of the body (animal and human) at the same time with the appearance of egoism, ahamkāra, I-ness, in the psychological constitution of the mind occupying the body. This is a very inviting line of thought and may yield useful results if followed out carefully. It may be noted, however, that too much stress should not be laid on the 'peculiarity' of this fluid, or any idea of exclusive relationship between egoism and blood. Naturally, every new idea comes with an overpowering force to him to whom it is new, and in the earliest days of its promulgation tends to be exaggerated. But the law of analogy, symmetry, "as above so below," "as the infinitesimal so the infinite" holds sway over all such—for the reason that everything is in the One and the

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One is in everything, in the small as in the large. On the larger scale, we find, *e.g.*, the ocean and river-systems of the Earth-globe corresponding very closely with the blood-circulation of the animal body. They serve the double purpose of vitalising irrigation as well as purifying and cleansing drainage, in the same way as the veins, arteries and heart of man do with their continuous flow of blood. The tides are the heart-beats. The atmosphere, through which the waters pass as vapor and rain, purified and oxygenated by the solar prāṇa, is the lungs. The ṭirṭhas, holy places, are the important nervous and other centres. For ought we know, the river-systems and the oceans were formed in the earth's constitution by 'the descent of Gangā' from the clouds and gases of heaven to the solidifying earth, in the remote geological ages, about the same time as man's formerly more plastic and gigantic body of the Satya Yuga also solidified more into something like its present form, with a system of blood-irrigation and drainage. And there is good reason to believe that this water-system is not confined to the surface only of the earth but extends into its depths. At least the Purāṇas say that one stream of the 'Gangā' (which means the "Ever-goer" and typifies all rivers) went right into Pāṭāla. And even as the veins carry the impure blood and the arteries the pure, so are certain rivers, Gangā, Narmaḍā and some others, specially 'sacred' and healthful, and others, like the Karmanāshā, impure and dangerous and poisonous, physically and superphysically. And so on.

Thus we see that the 'peculiarity' mentioned is discernible in the āpas-ṭaṭṭva generally, for that is the 'living' biogenetic fluid, *par excellence*, of our present human race, in this particular cycle, as stated in *Manusmṛṭi*.

We may also note that in the human body itself there are other 'systems,' in terms of other ṭaṭṭvas than the fluid ṭaṭṭva, which serve more or less similar functions, and in this sense too the 'peculiarity' is shared by them. Indeed from works on Ṭanṭra it appears that there is *no* part of the human body which is *not* peculiar! A very important piece of work has yet to be done in the way of co-ordinating the ancient Indian system of Anatomy and Physiology (as *e.g.*, described in *Sushruṭa*) with its three main 'constituents,' seven main 'tissues,' seven main 'continuous membranes,' various 'systems' (osseous, vascular, nervous, arterio-venous, etc.,) etc., with modern

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scientific knowledge on the subject, and systematising the facts of the latter under the principles set forth by the former. When this work has been done, then we shall understand these things better. The bony frame-work may be regarded more or less as something apart from the man himself, in the same way as the blood is apart from him. So the epidermic tissue. So the hairy system. So the lymphatic ducts. So the alimentary canal and its contents. So the layers of fat everywhere. So the air-passages of the lungs and the other parts. In the strict sense of living, *i.e.*, 'sensitive,' perhaps only the nervous system is the true physical web of life, and is the man proper, that is that which he regards as 'himself'—the rest being more or less 'non-living,' and as apart from himself. But in the general sense and for purposes of massive prāṇic feel of life, it is these very so-called 'non-living' masses of matter that constitute the 'sharīra' of man, which is the 'container' and 'support' of his sensory and motor organs, indriyas, which is 'himself' as distinguished from 'his instruments'—speaking of course from the standpoint of the physical plane.

On further investigation, Dr. Steiner may be able to discover that, as (by his views) blood corresponds to the etheric double and is the means of the development of egoism, so the other constituents of the body correspond to other constituents of the psychic side of man. This would be only a further illustration of the law of endless sub-divisions and mutual reflexions which is so prominent in theosophical literature. The Hindū religious tradition—that the depositing of the bones or ashes of the dead in special rivers, or performing shrāddhas for them in special places, has special effects on *post mortem* well-being—seems to base on the fact that as the parts and organs of a human being's small body correspond with parts and 'systems' of the Earth's giant body, so these again correspond with parts of the astral sphere and of astral small bodies, etc. Dr. Steiner's investigations may help to justify these traditions.

BHAGAVĀN DĀS.

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SHIVA-SŪTRA-VIMARSHINI.

(*Continued from p.* 153.)

[INTRODUCTION TO 10TH SŪṬRA.]

When he is not always in equilibrium, to him who, though wise, is proud of his equilibrium,

विद्यासंहारे तदुत्थस्वप्नदर्शनम् ॥ १० ॥

X. When knowledge is destroyed, the vision of dream born therefrom.

On the destruction, *i e.*, sinking of shuḍḍhavidyā, already described, and consisting in extensive wisdom, the relics of that wisdom is gradually destroyed and there results svapna, visions, *i.e.*, manifestation of illusory worlds full of differentiation. In the *Mālinīvijaya*, in the passage beginning with : " When Shaṅkara is not graceful, he (the guru) does not teach this ; if he should teach at all, its fruit is not produced," it is said that, even if the fruit (of that teaching) is acquired, the vināyakas make one who is careless become addicted to evanescent pleasures.

In the *Spanḍa*, the same is said in (35) : " Otherwise, from its own nature, creation starts of itself, as in the case of the worldly in the states of Jāgraṭa and Svapna." It is thus taught that the Yogī should be always bent on shuḍḍhavidyā. As said in the *Shrī Pūrva:* " One should (fix) his desire on the Supreme and not be attached to these." Also in the *Spanḍa* (21) : " Hence, always endeavoring to discriminate the spanḍaṭaṭṭva, being always conscious, he soon reaches the truth."

[CONCLUSION OF II UNMEṢHA.]

Thus from Sūṭra II. i ' Chiṭṭam Manṭram' having investigated the Shākṭopāya whose chief (characteristic) is the acquisition of Manṭravīrya and Mudrāvīrya, and which is described in the Āgama as : " Thinking, with the mind, of the thing which cannot be named, what stage he reaches, that is called Shākta," and having ended it with the Sūṭra: " When wisdom is destroyed, the sight of dream born therefrom" (II. ix), with regard to one who is proud of having reached equilibrium, he has opened the way for the Āṇavopāya, related to it.

Thus, in the vriṭṭi called *Shiva-suṭravimarshinī*, the second ummeṣha called ' exposition of shākṭopāya.'

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CHAPTER III.

ĀṆAVOPĀYA.

Now with a view of explaining Āṇavopāya, he describes the nature of Aṇu.

आत्मा चित्तम् ॥ १ ॥

I. Āṭmā (is) chiṭṭa. Chiṭṭa is of the form of Buḍḍhi, Ahamkāra and Manas, whose constant functions are Aḍhyāsa, etc., as it is filled with deposits of the experience (Vāsanā) of objects. It *aṭaṭi, i.e.,* wanders in wombs, by taking up the activities of Saṭṭva, etc., by ignorance of its own nature of consciousness; hence it is Āṭmā, the Aṇu. (But) aṭana, wandering, does not (really) belong to him, who is of the sole nature of consciousness. Hence Āṭmā has already been described by (the Sūṭra) *chaiṭanyam Āṭmā,* intended to describe its own real nature. Now, however, it is defined so as to indicate its āṇāva (atomic) state, characterised by contraction and expansion (samkocha and avabhāsa). Thus there is no contradiction between the earlier and the later (definitions).

[INTRODUCTION TO THE 2ND SŪṬRA.]

Of the Āṭmā, who is of the form of chiṭṭa and who is aṇu,

ज्ञानं बन्धः ॥ २ ॥

II. Knowledge is bondage.

That knowledge, which is of the form of the experiences (vriṭṭi) of pleasure, pain, indifference, illusion, aḍhyavasāya, etc., and of the nature of relative consciousness appropriate to them, is bondage. He being bounded by it enters Samsāra. It is said in the *Maṇṭrasaḍbhāva :* "Those who are under the influence of Saṭṭva, Rajas, and Tamas are knowers of Guṇas. The embodied (man) wanders thus and goes from place to place." It is also said : "Being imprisoned in the Puryashtaka,* which rises from the ṭanmāṭras, and resides in Buḍḍhi, Ahamkāra and Manas, he, the dependent, undergoes the experiences born from it (the puryashtaka) and from objects. Thence he wanders in Samsāra." Thus in the *Spanḍa* (49, 50) in reference

*All the ṭaṭṭvas from Prakṛṭi down to earth form the lingaḍeha called Puryashtaka in the Shaiva school. It is composed of (1) Prakṛṭi, (2) Guṇas, (3) Buḍḍhi, (4) Ahaṅkāra, (5) Manas, (6) Organs, (7) Tanmāṭras, (8) Bhūṭas. Mādhava in Chap. VII of the *Sarvadarshanasaṇgraha* discusses this word and tries in a confused manner to reconcile different enumerations of the eight constituents of the Puryashtaka by different writers.

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to the previous passage, "now we explain the cause Samsāra and Pralaya."

[INTRODUCTION TO 3RD SŪṬRA.]

Now, seeing that as said in *Shrī Vijñāna bhairava* : "All knowledge is illuminative; Āṭmā, too, is the illuminator; on account of the identity of these two, the knower shines in knowledge," knowledge is illumination, how, then, can it be of the nature of bondage? This is true, if by the grace of Paramashiva, we obtain this praṭyabhījñā (recognition of this fact); but, when by His Māyāshakṭi, this knowledge is not (born),

कलादीनां तत्त्वानामविवेको माया ॥ ३ ॥

III. Māyā is the ignorance of the ṭaṭṭvas, Kalā, etc.

"*Of the ṭaṭṭvas*," from Kalā to Kṣhiṭi, characterised by restricted potency, which exist as Kañchuka,* Puryashtaka and Sṭhūladeha "*The ignorance*," the consciousness of their identity, in spite of their appearing to be distinct, is māyā, the universe filled with ignorance of the ṭaṭṭvas. It is said in the *Manṭrasaḍbhāva* : "He whose consciousness is shaken by Kalā, sees objects by Vidyā, is colored by Rāga, is associated with the organs, buḍḍhi, etc., is said to have as his heart, the bondage of Māyā. The qualities attached to it are briefly ḍharma and aḍharma. The one fit to be bound is bound by them." In the *Spanḍa*, (20), too, this is indirectly referred to in : "These, of unenlightened buḍḍhi endeavor to conceal their nature."

Hence for the ending of this,

शरीरे संहारः कलानाम् ॥ ४ ॥

IV. In the body, the destruction of the Kalās.

"*Body*." Made of the great elements, of the form of Puryashtaka, ending with Shamana (Mokṣha), being the gross (body), the subtle (body), and the supreme (body, called Kañchuka, respectively). Therein (reside) the parts, (called) Kalās, being the ṭaṭṭvas from the earth to Shiva. Their destruction is to be understood either by meditating on each as being dissolved in its cause, or by thinking of them as (forming) the body, etc., (and hence objective to the man). In the *Vijñāna bhairava*: "Let him think of all, in order, in the forms

*The five ṭaṭṭvas above Purusha, *viz.*, Māyā, Kalā, Kāla, Vidyā and Niyati, which envelope the Puruṣha are called the Pañcha Kañchuka—fivefold envelope. The Puryashtaka comprises the 25 ṭaṭṭvas below Puruṣha.

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of the world, objects, etc., in the states of gross, subtle and supreme till, in the end, they are dissolved in the Manas." Again : "Let him think of his city as burnt up in the Kālāgni, born from Kāla. In the end, the illumination called Shāntā is born." Such and similar (teaching) is found in all Āgamas. Hence, meditation, etc., have been said to be āṇava in the early Shāsṭras, as in "that state is well called āṇava, which is produced by the different kinds of uchchhāra (breathing), karaṇa (mudrās, etc.,) ḍhyāna (meditation), varṇa (mantras), sthāna (centres)." As this deals with the gross (āṇavopāya), it is not explained in the *Spanḍa* which deals with the Shakṭopāya. What in this work leads ultimately to the Shākṭa (upāya) etc., we have tried and shall try to show its agreement with the *Spanḍa*.

[INTRODUCTION TO 5TH SŪṬRA.]

Having thus described the āṇavopāya called Ḍhyāna, he (now) describes Prāṇāyāma, Dhāraṇā, Pratyāhāra and Samāḍhi which are allied to it.

नाडीसंहार भूतजय भूतकैवल्य भूतपृथक्त्वानि ॥ ५ ॥

V. The stoppage of the Nādīs, the conquest of the elements, the separation from the elements, and the independence of the elements, have to be meditated on by the Yogīs. This (predicate) has to be added. "*The Nādīs.*" The tubes which are carriers of Prāṇa, Apāna, etc. "*Their stoppage,*" causing their dissolution in one place, *viz.*, the central tube of the fire of Udāna by joining the Prāṇa and Apāna to it. It is said in *Shrī Svachchhanḍa* : "Fill by means of the left ; empty by means of the right. This is the purification of the Nādīs, and the path that leads to Mokṣha." "Prāṇāyāma is said to be threefold, emptying, filling and control. The outer (prāṇāyāma) is common (to all beings) ; again the inner is threefold. Empty by means of the inner ; fill by means of the inner ; by them making Kumbhaka without motion, the three inner are done."

"*The conquest of the elements.*" Subjection of the elements, the earth, etc., by Dhāraṇā. It is said in *Shrī Svachchhanḍa* : "The Dhāraṇa (lit., steadying) of vāyu in the thumb and the toe, of fire in the middle of the navel, of the earth in the throat, of water in the ghaṭika, of the ākāsha in the head, is known to be the cause of all Siḍḍhis."

The separation from the elements, the Pratyāhāraṇa, drawing away

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of the chiṭṭa from them. It is said : " When the prāṇa which moves in the heart and manas which runs after sense-objects are confined in the navel, it is Prāṇāyāma, the fourth, called Suprashānṭa."

" *The independence of the elements.*" Pure, independent, consciousness, apart from them. It is said, " Having regularly broken up all that end with unmanā* and given them up by the means already described, O Ḍevī, he attains independence." What has been previously described as " the union with Bhūṭas, the dissociation from Bhūṭas, the conjunction with the universe" (i—20), is acquired without effort by one who is engaged in Sāmbhavopāya. But this is acquired with effort by means of aṇavopāpa. This is the difference.

[INTRODUCTION TO 6TH SŪṬRA.]

This Siḍḍhi, which is called ṭaṭṭvarūpa (reality), coming from purification of body, purification of the elements, prāṇāyāma, praṭyāhāra, dhāraṇā, dhyāna and samādhi, is due to being environed by illusion, not to knowledge of truth. This is taught in (the next sūṭra).

मोहावरणात्सिद्धिः ॥ ६ ॥

VI. Siḍḍhi (is) from being surrounded by illusion (moha).

Moha is Māyā, what causes loss of knowledge. From being surrounded by it, on account of the gradual development of ḍhāraṇā, etc., already described, is produced the siḍḍhi which consists in the enjoyment of that (māyā) ṭaṭṭva, but not the knowledge of the supreme ṭaṭṭva. It is said in the *Lakṣhmīkaulārṇava* : " The self-born Lord Ḍeva is devoid of birth and saṃsāra ; the deluded one does not see the changeless, supreme abodes without beginning and end, peaceful, revealed in all beings."

[INTRODUCTION TO 7TH SŪṬRA.]

In the case of one whose moha is destroyed, " following the middle prāṇa, then the interior prāṇa and apāṇa, taking hold of jñāna shakṭi, one should reach Āsana (fixity) therein." Uḍāna is jñāna shakṭi, because all characteristics of life are drowned in it. " Giving up the characteristics of the gross (body), *i.e.*, prāṇa, etc., then, the interior subtle (ones), the spanḍa, the supreme, that which is beyond the subtle is reached. Hence this is called prāṇāyāma ; thence one does not slip. Giving up the functions of guṇas, sound,

* For the explanation of unmxanā, *vide* comm. on ii. 7. *infra*.

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etc., which are experienced by the mind, one should enter the supreme abode by his mind. This is called praṭyāhāra, which cuts off the noose of death. Transcending the qualities of buḍḍhi, meditating on that which is beyond meditation, the supreme, the pervading, one should meditate on the self-luminous ; this the wise know to be ḍhyāna. That by which one is always steadied in the supreme ātmā is called dhāraṇā, that puts an end to the noose of birth. Regarding equally the elements (residing) in oneself, and others and in the world, the samādhi (fixity) in (the thought) : " I am Shiva, I am the secondless," is the supreme (state). Thus, as described in *Shrī Mṛityujidbhattāraka*, even by ḍhāraṇā, entry into the supreme ṭaṭṭva is produced ; but not partial development (miṭa-siḍḍhi). This is said (in the next sūṭra).

मोहजयादनन्ता भोगात्सहजविद्याजयः ॥ ७ ॥

VII. By conquest of moha endless, extensive (is produced) the acquisition of sahajaviḍyā. *Moha*, Māyā, the bondage which is ignorance and ends with shamana (the ending of saṃsāra). By its jaya, conquest, *endless*, up to the destruction of saṃskāras (potential deposits of karma), *extensive*, immense, is produced *jaya*, acquisition, of *sahajavidyā*, (the knowledge) described as " the knowledge of beginningless ḍharma, etc.," (*vide* comm. on i. 21.) (Dhāraṇā, etc., which are āṇavopāya, lead to this desirable result) for as already said even āṇavopāya leads to shāktopāya. This in *Shrīsvachchhanḍa* in the passage which commences with : " O fair one, the web of bondage, endless, ending with shamana," and which closes with : " After giving up the perception of bondage, the cognition of (real) nature is āṭmavyāpṭi ; shivavyāpṭi is different from it ; when one thinks of the objects possessing omniscience, etc., as (alone) operative, that is shivavyāpṭi, the cause of chaiṭanya ", it is said that by the conquest of the moha which leads to āṭmavyāpṭi is attained the unmanā, which is shivavyāpṭi, the sahajaviḍyā. It is said there : " Giving up thence the āṭmaṭaṭṭva,* one should unite with the viḍyāṭaṭṭva.

This is known as unmanā, determined by the manas. From the gradual determination of the manas, the knowledge (called) unmanā is once for all established. It is the supreme Viḍyā, because

* *Vide* footnote on i. 3.

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there is none other. When he gets it, he at once gets the supreme characteristics of omniscience, etc. It explains the beginningless Ḍharma, teaches of the Paramāṭmā, and leads to the state of Paramāṭmā, hence it is viḍyā ; established in it, he manifests the light supreme, the supreme cause."

[INTRODUCTION TO 8TH SŪṬRA.]

Thus he having attained the Sahajaviḍyā,

जाग्रद्द्वितीयकरः ॥ ८ ॥

VIII. Wakeful, (he becomes) the world-rayed.

If one who has attained the shuḍḍhaviḍyā is careful in being constantly fixed in it, he becomes one who has as his rays the world, which is the *second* with reference to the Ahamṭā, (I-ness), of the nature of Pūrṇavimarsha (full consciousnes), is called thisness (idanṭā), and manifests itself as the known. It means the universe appears to him as his rays. As said in the *Vijñānabhairava* : " Whereever through the senses the consciousness of the Lord manifests itself, that has the nature of ṭanmāṭra, hence it becomes dissolved in consciousness, hence it becomes filled."* Also in *Shrī Sarvamaṇgāla* : " Two things are mentioned, shakṭi and the possessor of shakṭi ; shakṭis are to him all the world, and Maheshvara is the possessor of shakṭi."

P. T. SRINIVĀSA IYENGAR.

(*To be continued.*)

* This quotation is extremely interesting, because it explains the word ṭanmāṭra from the idealistic standpoint of their Kāshmīr Shaīva school. Shiva and shakṭi are the only entities in the world. When this shakṭi flows through one of the senses, it manifestates as sensation. Tanmāṭra is ' that merely,' pure consciousness showing itself in the limited, conditioned form as a sensation. As consciousness manifests itself everywhere " the world becomes filled ;" when consciousness is withdrawn the world is emptiness, unreality, non-entity.

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SOME OCCULT INDICATIONS IN ANCIENT ASTRONOMY.

(*Concluded from p.* 165.)

THE preceding positions and data are all exceedingly striking and they agree very much more closely than could, under all the circumstances, be expected ; while the assignable limits of error show that the last results may be quite accurate. And even if it could be satisfactorily shown that the future corrections to the planetary motions would be in the opposite directions to the above outstanding differences, this would not help objectors to the theory that the Mahāyuga is correct out of the difficulty very far ; for the synodic periods derivable from it would still be far more accurate than any we possessed prior to the year 1820—and there would also remain the greater probability in favor of the conjunction rather than against it. These things being so, the enquiry naturally arises—where and when, setting aside the reference to the Atlanteans and any other theosophic or occult explanation, did the ancients become acquainted with the exact length of this cycle ? We have seen that it would have been impossible for western scientists of the present day to have obtained its measure from their own data, unless put in possession of its approximate length from some external source. It thence appears that the Mahāyuga period is strictly original, and could not have been got up within the historical period or from western data ; and this being so, and it being found to agree so nearly with the best, latest, and most refined efforts of the combined intellectual strength of Europe, it follows that the archaic scientists were in possession of our astronomical periods ages before we, with all our boasted superiority to the ancients in such matters, had arrived at them by slow degrees and intense labor. Moreover this triumph of the ancients is more than complete ; for though it may be claimed that whatever the archaic astronomers may have accomplished in reference to the bodies visible to the unassisted eye, they knew nothing of others, yet by the preceding it appears that our own astronomers can no longer point to *their* discoveries of Uranus and Neptune (which were marvels of telescopic power and intellectual penetration) as a point of vantage to which the scientists of a hoary antiquity could not attain. And indeed, quite independently of the conclusions on this head derivable from the Mahāyuga, which might be vitiated

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if any great alteration is in future made in the mean motions of these two planets (but which we may predict will consist of thirty seconds per century or multiples thereof) it is said that one, if not both of the most distant planets were known to the ancient writers. * This escaped notice until modern times; when by reference to any hand-book on Astronomy we may see that Uranus was discovered by aid of the first great reflecting telescope used in England on the 13th of March in the year 1781; though its existence had been previously suspected, owing to the unexplained perturbations in the movements of Saturn †. And similarly the planet Neptune was discovered by us through the unaccounted-for movements of Uranus, on September 18th, 1846, when it was seen by Dr. Galle with a powerful telescope, in the very point in the sky where the calculations of Adams and Leverrier had indicated that it would be found. ‡ The difficulties which the discoverers had to face were enormous, § but it is said that "both not only solved the problem, but did so with a completeness that filled the world with astonishment and admiration; in which none more ardently shared than those who, from their attainments, were best qualified to appreciate the difficulties of the question". || And every writer upon the subject for the last sixty years has sung pæans of victory over this celebrated performance as the crowning intellectual triumph of the present day **; but by the contents of the present paper it appears that the whole had been forestalled many ages ago by those despised ancients, whom modern Europeans have been in the habit of looking down upon as the very impersonations of superstitious ignorance. ††

And now, after we have seen that all the ancient numbers dealt with will stand the most crucial examination, and that, when put to such a test, they reveal a depth of knowledge sufficient to put to flight all theories as to their source, and possibility of fraud, which have hitherto been forthcoming, what are we to conclude as to

* *The Secret Doctrine*, i. 126, 128, ii. 512, 513. *Cf Isis Unveiled*, i, 267, etc.

† *Orbs of Heaven*, 127, by Prof. Mitchell.

‡ Mitchell's *Astronomy*, 217.

§ *Ibid*, 215, 216.

|| *Popular Astronomy*, 179, ed., 1856, by Dionysius Lardner, D.C.L. For the high attainments and qualifications of Mons. Leverrier and Mr. Adams, see *Orbs of Heaven*, 138 *et seq.*

** Mitchell's *Astronomy*, 211. (Routledge's ed.).

†† Cf *Isis Unveiled*, i, 239.

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their origin ? Will our scientists, if they fail to unravel this Gordian knot, resort to that well-worn and threadbare hypothesis which is thrown in the face of every such question, and conclude that the whole is a mere coincidence of numbers—or that the movements of the planets are not yet so perfectly known as to debar the possibility of serious error in this matter, and that no conjunction may after all take place in the great period as here given ? Well, they are welcome to take refuge in so forlorn a hope ; for with the adoption of those assumptions they will at once fling away all the value which attaches to their patient labor in observation, and the construction of elaborate theories for the last two hundred years ; for, as we have seen, the celestial movements are now supposed to be known within such narrow limits that to attempt to escape from the dilemma by invalidating the quantities which are to-day employed almost in their entirety in the construction of our national ephemeris, and that by amounts sufficient to upset the position we assume in this matter, would be to acknowledge the uselessness of all their labors, and to give up the grounds upon which their hypotheses are based, and for which they contend in the strongest manner. Nevertheless, they will probably not hesitate to support any sort of theory * which may serve to throw discredit upon the early philosophers, rather than face the admission that their own most cherished science may be but a second-hand production, and themselves but the imperfect latter-day exponents of the knowledge which would appear to have been possessed by those students of the archaic time, whose investigations of the phenomena of nature appear long to have preceded the dawn of what we are, or have been, in the habit of talking of as "authentic history." For, when the validity of the present calculations is admitted, there are left only two hypotheses to account for them—first, that they are the result of observation in long-past ages, the records of which (since they are not visibly extant) may be preserved in some place inaccessible to us ; or, on the other hand, that the hidden Masters of the occult knowledge have at their command the means of tracing the motions of the heavens into the depths of primeval time or future millenniums—a power as far exceeding ours as the distances of the fixed stars exceed that of the moon. † Scientists who object

* *The Secret Doctrine*, ii, 460.

† *Cf Isis Unveiled*, i, 331, 332, and Denton there quoted.

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to Occultism are welcome to either horn of this dilemma, neither of which they can admit from their point of view; and it is open to them to propose any better solution—*if they can*. Are we indeed to admit that the old astronomers of, say the lost Atlantis, had such and so great knowledge that ours is dwarfed by comparison? If so, and if that knowledge has been hidden, but not lost, throughout the ages, and is accessible to such as may be fortunate enough to possess the keys of that hidden Temple of Wisdom, then we can understand the reason why the meaning of the ancient glyphs, mystic letters, and other monuments has not been generally known. We may then be able to surmise what may have lain hidden behind the casual remarks of such ancient writers as the Roman historian Censorinus, who, in speaking of these hidden numbers and their meanings, makes use of such dubious expressions as :"*It is not mine to say*; but what I have read in Varro, *that* will I not withhold." * When we contemplate such things we can scarcely wonder that, in the first quarter of the last century, the free-thinking and rationalistic Godfrey Higgins, whom no one will accuse of any theosophic leanings, comes to the conclusion that :

"It is evident *there was a secret science possessed somewhere*, which must have been guarded with the most solemn oaths, and though I may be laughed at by those who enquire not deeply into the origin of things for saying it, yet I *cannot help suspecting there is still a secret doctrine*, known only in the deep recesses, the crypts, of Thibet, St. Peters, and the Cremlin." †

Though these words of the learned Mr. Higgins were penned long before there was any evidence of what has since come to light in theosophic literature, yet the latter-day students of Gnostic Theosophy and the teachings ascribed to the Central Asian Mahāṭmās will be at no loss to decide to what he and the authorities he quotes thus more or less obscurely refer. And if it be objected that the few numbers we have dealt with, however strange the revelations thence, are scarcely numerous enough to support such large conclusions, let it be remembered that, as Higgins says :

"In our endeavors to recover the lost science of former ages, it is

* Cap. xvii *in fine*, quoted in *Anacalypsis*, i, 275. The italics are mine—S.S.

† *Anacalypsis*, i, 275; *Isis Unveiled*, ii, 316. Refer to *The Secret Doctrine*, i, 19, and *re* Mahāṭmās see *Isis Unveiled*, i, 214.

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necessary that we should avail ourselves of rays of light scattered in places the most remote, and that we should endeavor to recollect them into a focus, so that, by this means, we may procure as strong a light as possible; collect as industriously as we may, our light will not be too strong."*

It has hitherto been assumed, and one author has put it in plain words, that, despite all traditions as to the greatness of the ancients in astronomy, we have no proof of it in *extant* works; † but the present paper shows at least a glimpse of the perfection of their science—and a possible reason why we are not in possession of such records is spoken of as due to the action of the Masters of the seventh or occult schools of mystic and oriental philosophy, in having withdrawn and secreted the ancient manuscripts and records from the public eye, and so preserved them from destruction at the hands of the religious fanatics and other such ruthless barbarians and crazy iconoclasts of the dark ages. ‡ Had we the contents of the Alexandrian Library as it was in its prime, and before the last remains of it were, as it is said, destroyed by the order of the Saracen general Amrou, and other such stores of ancient learning now lost to sight, doubtless the knowledge acquired in former days would present a widely different aspect from what it does at present. But Theosophists have at least a measure of hope, derived from the information that all this knowledge is in safe keeping under the care of those great Masters whose home is spoken of as in the Himālayas and elsewhere—that They have it stored away in vast libraries, accessible only to those who have proved themselves qualified to profit by the contents. We may therefore look forward to the future as safe to unravel the mysteries of the past; and thus to restore to their true position those ancient observers and calculators of the far time, who in the dim past of the earliest ages had, as it appears probable, reached a height of scientific attainment which we are only just approaching, and of which the fragments are only to be found in the Occult Indications of Ancient Astronomy.

S. STUART.

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* *Anacalypsis*, i, 175.
† Lewis's *Historical Survey of the Astronomy of the Ancients.*
‡ *The Secret Doctrine*, i, 14, 18; *cf Isis Unveiled*, i, 406, 442.

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THE FIVE CREATIVE POWERS IN THE UNIVERSE AND THE INNER LIFE.

ALL the great religions of the world teach that the phenomenal Universe in which we live came into existence through the power of the Logos, the divine Word. The *Bible* says: "In the beginning was the Word, and the Word was with God, and the Word was God. All things were made by Him, and without Him was not anything made that was made. In Him was the life, and the life was the light of men." A word is an act by which a thought is expressed, and each thought has a certain meaning or sense. Expressed in modern scientific language the above sentence may read: "All things in the visible universe are the outward manifestations or symbols of the creative thoughts which they represent, and consequently the expressions of the ideas which these thoughts contain." Man is a God and creator in his own little world. He does not 'create' things out of nothing; but at first the desire to express something arises in him, he 'draws' * an idea from his own inner self, this idea forms itself into a concrete thought, and this thought, embodying his idea, he expresses in language or in an act. Thus we have in man a representation on a little scale of what takes place in the great world on a large scale, and we can form a conception of what took place at the creation of the world (and still takes place everywhere in nature) without having been there personally ourselves. Religious teachings are seen to contain deep scientific truths, if properly understood. The whole of the manifested world is the language by which the universal infinite Spirit expresses His thoughts. The expression of its qualities is the language by which each thing in nature speaks to us; each mineral, plant and animal says by its very presence: "I am," and if we understand its qualities, we know what the thing is. Each thing speaks to us by manifesting its being, each thing says to us in its own language: "I am!" It tells us what it is by exhibiting itself as that what it actually is.

Speech in its mystic sense is sound; sound is a manifestation of life, the first attribute of Ākāsha, or 'spiritual ether.' Language is sound expressed in letters; each state of existence is a letter in the

* In the German language the word *schoepfen* (to create) means to draw something from some receptacle, like, for instance, drawing water from a well.

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divine alphabet. Our language is composed of sounds represented in twenty-four letters, or symbols, which also indicate the twenty-five elements or Ṭaṭṭwas, of which the material body of this universe is composed. Shaṅkarāchārya in his *Ṭaṭṭva Boḍha*, shows how from Akāsha, or manifested space, originated Vāyu (substance), from Vāyu Tejas (Light), from Tejas Āpas (Water), from Āpas Pṛthivī (Earth), and that from the ṭāmasic portion of these five Ṭaṭṭwas originate the twenty-five compound elements, forming the sṭhūla sharīra, or material body of this world.

The twenty-five letters of our alphabet correspond to these twenty-five compound elements of Shaṅkarāchārya. The great mystic, Jacob Boehme says: "From the A originate the twenty-five letters." The five vowels represent the five creative powers in the universe. In the *Bhagavaḍ-Gīṭā* Kṛshṇa, as the representative of the Word, tells Arjuna: "I am the A and the O" (the Alpha and Omega); the beginning and the end, the infinite universal Spirit and its manifestation in form." In Hebrew the word Jehovah is the name of the universal Creator, the dark God, or Karma. The word is composed of the five vowels, to which is added the H as the symbol of the universal creative breath of life.

H

J E O U A.

If the numbers represented by these letters in Hebrew are counted cabalistically, we obtain the so-called 'Ludalfian number,' known to every architect as indicating the relation of the diameter of a circle to its circumference. Thus "Jehovah" is the Architect of the material world (Joseph the carpenter in the *Bible*). But as yet the world is without light, and the soul of man without love and wisdom, without real self-knowledge, the redeemer. If we now insert within the word *Jehova* the letter *Schin*, which symbolises fire, there arises within the centre the light of wisdom from the fiery spark of divine love, and instead of 'Jehova' we have now the word 'Jehoshua,' the origin of the word Jesus, meaning the spiritual light and life of the soul. (*S. John* I, 4). *

The sound of each letter, if properly pronounced, contains a

* *See*: F. Hartmann. *Jehoshua the prophet of Nazareth.* T. P. S. (London).

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great spiritual power, and the nature of those powers is even indicated by the form of the letters in the Latin alphabet.*

In the shape of A its character is indicated. From the one invisible point (the Absolute) arise two branches, representing the division of light and darkness or spirit and matter. The two lines ∧ may be imagined to extend into infinitude ; they enclose nothing. A, if properly pronounced comes from the centre (the heart) ; it is a representative of Ākāsha, or unlimited space.

E gives us the feeling of elevation, locomotion, extension, and indicates the existence of three different planes.

I (ee) penetrates into the depths like an arrow ; it goes to the heart. Boehme says : The *I* is the centre of supreme love and the O the centre of the conceivable Word in the Godhead." In it is the power of the Ego, the knowledge of Self. In it is the expression of Will and the manifestation of Individuality.

O is expressive of comprehension, encompassment, or form.

U (oo) represents fullness, profundity, a vessel (the soul) open at the top and capable of receiving the light and the grace of God.

Boehme says : "The five vowels are the holy name of God in His aspect as sanctity ; the other letters indicate and express the character of the name of God (the All) contained in nature. The five vowels also represent the holy trinity ; the ∧ outbreathing of the Spirit, the O the retention, the ∨ the outbreathing of the divine breath."

The Word in its triune aspect is not anything different from God (the All). God is not a wizard, who by pronouncing a magical word created a world in some unaccountable manner. God Himself is the Word that speaks itself out. In its triune aspect it represents itself as a trinity : AOU or father, son and spirit (will, thought and expression). From this Word the Macrocosm (M) is born. The Word as a trinity AOU, in its manifestation M, constitutes with this letter the sacred quaternary, the number of truth, the AOUM.

FRANZ HARTMANN, M. D.

*The vowels ought to be pronounced as they are in Latin, Italian, German, etc. *A* as in *dark*, *E* as in *bed*, *I* as in stick, O as in *more*, *U* as the double *o* in *fool*.

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OCCULT CHEMISTRY.

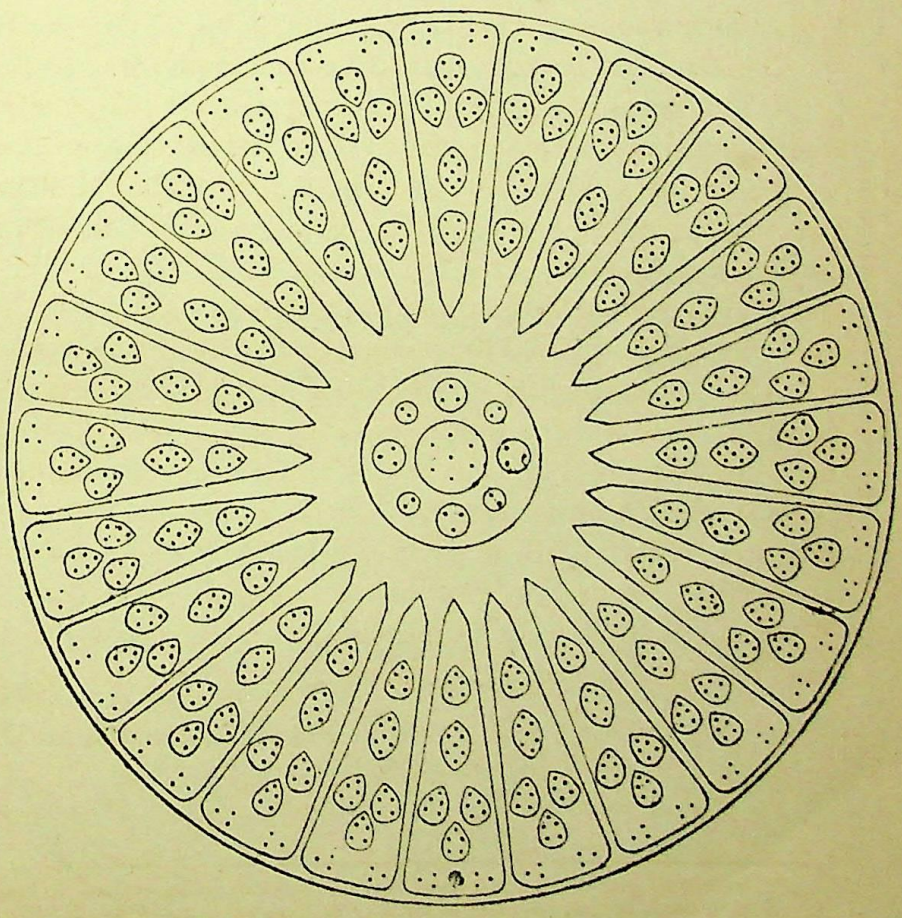
XII.

RADIUM.

Radium has the form of a tetrahedron, and it is in the tetrahedral groups (see article V) that we shall find its nearest congeners ; calcium, strontium, chromium, molybdenum, resemble it most closely in general internal arrangements, with additions from zinc and cadmium. Radium has a complex central sphere (Plate XXII), extraordinarily vivid and living ; the whirling motion is so rapid that continued accurate observation is very difficult ; the sphere is more closely compacted than the centre-piece in other elements, and is much larger in proportion to the funnels and spikes than is the case with the elements above named ; reference to Plate VIII will show that in these the funnels are much

PLATE XXII.

Radium-centre 819 atoms



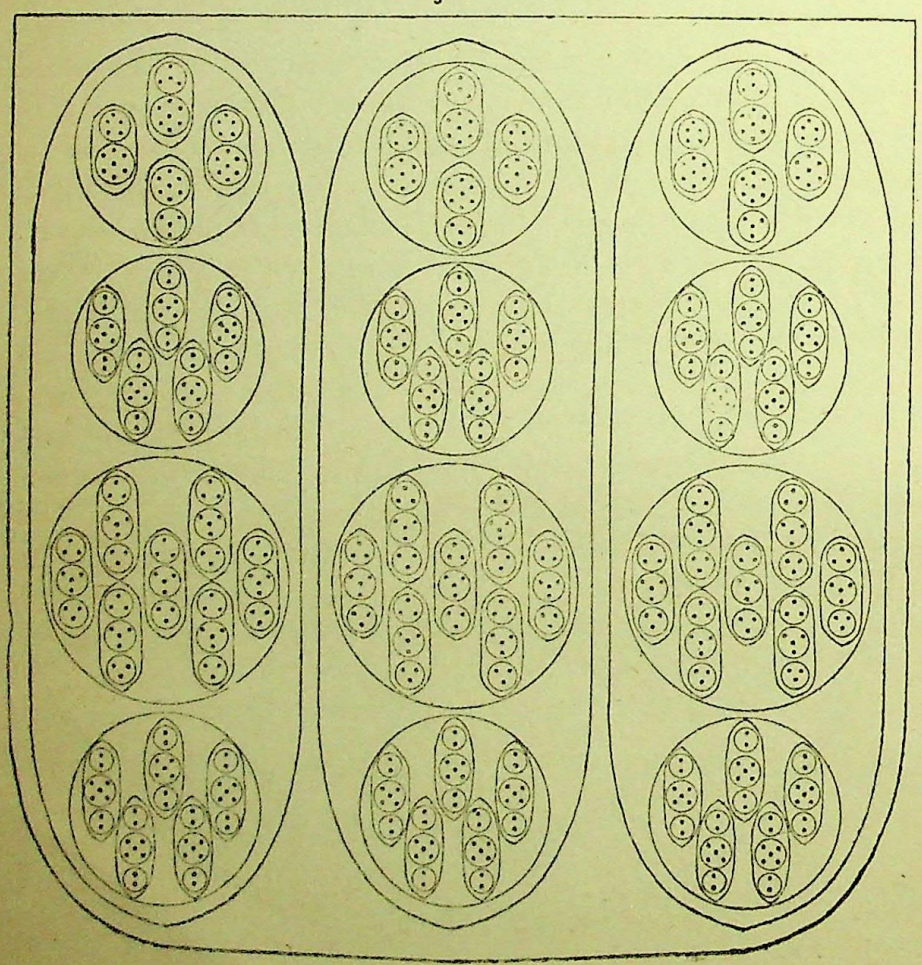
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larger than the centres, whereas in radium the diameter of the sphere and the length of the funnel or spike are about equal. Its heart consists of a globe containing seven atoms, which assume on the proto level the prismatic form shown in cadmium, magnesium and selenium. This globe is the centre of two crosses, the arms of which show respectively three-atomed and two-atomed groups. Round this sphere are arranged, as on radii, twenty-four segments, each containing five bodies—four quintets and a septet—and six loose atoms, which float horizontally across the mouth of the segment; the whole sphere has thus a kind of surface of atoms. On the proto level these six atoms in each segment gather together and form a 'cigar.' In the rush of the streams

PLATE XXIII.

Radium-funnel 618 atoms



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presently to be described one of these atoms is occasionally torn away, but is generally, if not always, replaced by the capture of another which is flung into the vacated space.

Each of the four funnels opens, as usual, on one face of the tetrahedron, and they resemble the funnels of strontium and molybdenum, but contain three pillars instead of four (Plate XXIII). They stand within the funnel as though at the angles of a triangle, not side by side. The contained bodies, though numerous, contain forms which are all familiar.

The spikes alternate with the funnels, and point to the angles of the tetrahedron as in zinc and cadmium ; each spike contains three 'lithium spikes' (see Plate XIX) with a ten-atomed cone or cap at the top, floating above the three (Plate XXIV). The 'petals' 'or cigars' of lithium exist in the central globe in the floating atoms, and the four-atomed groups which form the lithium 'plate' may be seen in the funnels, so that the whole of lithium appears in radium.

So much for its composition. But a very peculiar result, so far unobserved elsewhere, arises from the extraordinarily rapid whirling of the central sphere. A kind of vortex is formed, and there is a constant and powerful indraught through the funnels. By this, particles are drawn in from without, and these are swept round with the sphere, their temperature becoming much raised, and they are then violently shot out though the spikes. It is these jets which occasionally sweep away an atom from the surface of the sphere. These 'particles' may be atoms, or they may be bodies from any of the etheric levels ; in some cases these bodies break up and form new combinations. In fact lithium seems like a kind of vortex of creative activity, drawing in, breaking up, recombining, shooting forth—a most extraordinary element.

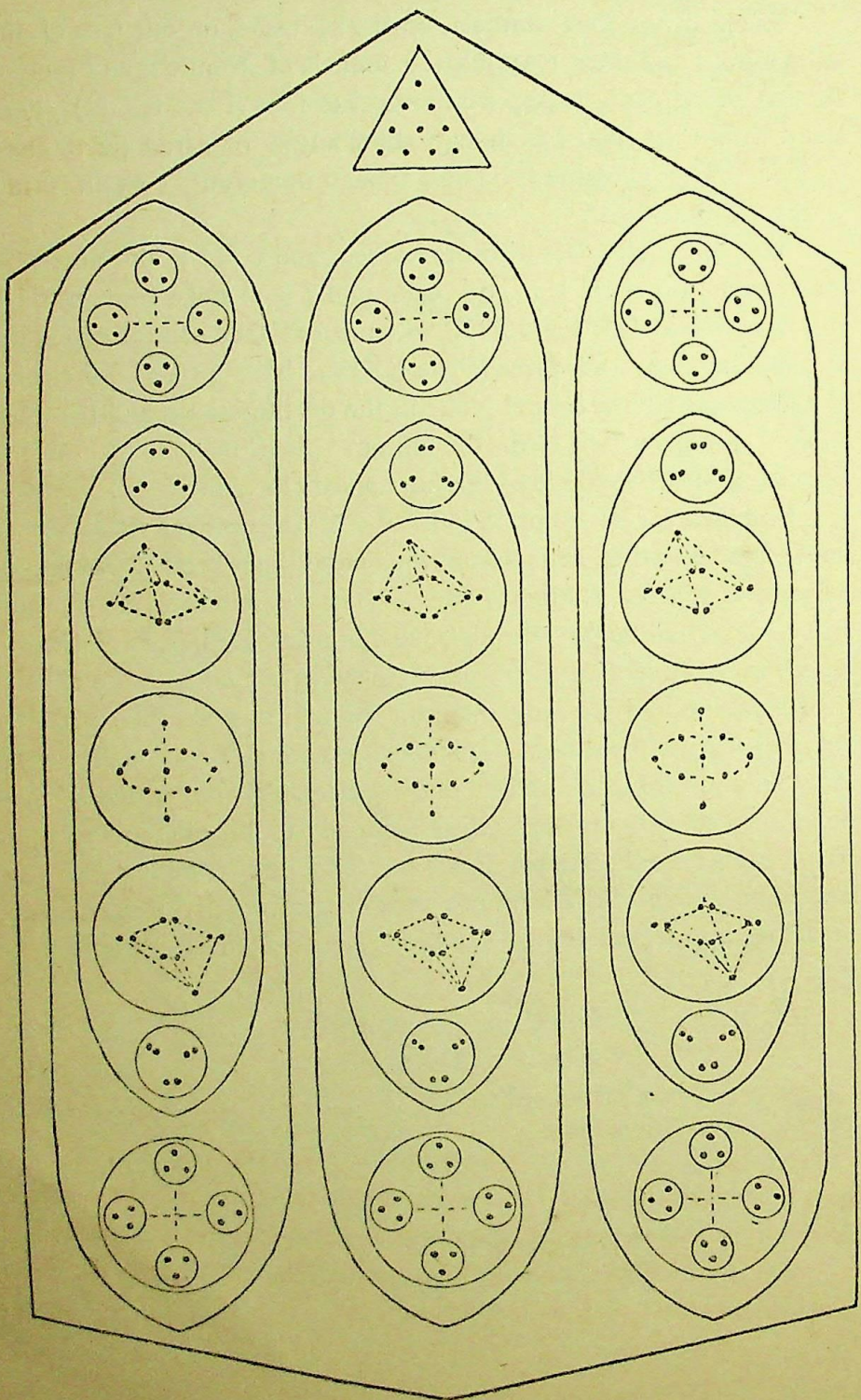
LITHIUM :	4 funnels of 618 atoms ...	...	2472
	4 spikes of 199 atoms ...	...	796
	Central sphere	...	819
		Total...	4087
	Atomic weight		
	Number weight $\frac{4087}{18}$	...	227·05

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PLATE XXIV.

Radium – spike 199 atoms



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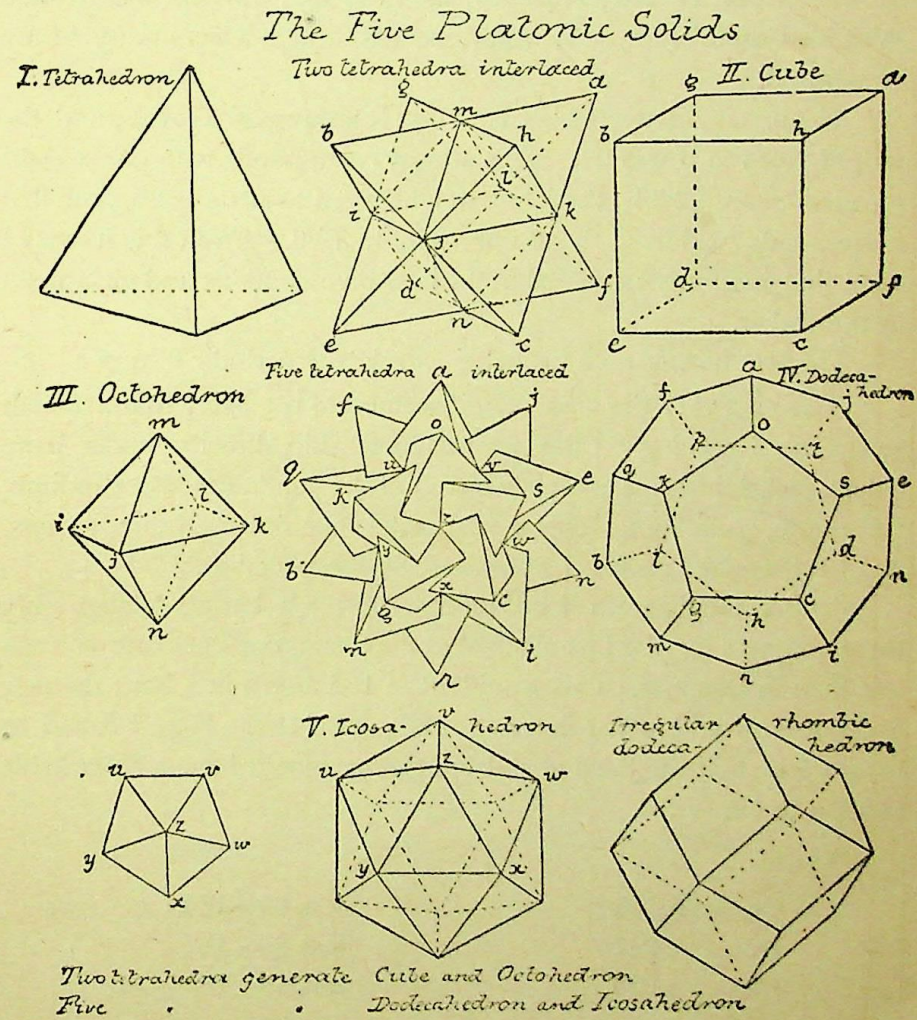
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THE PLATONIC SOLIDS.

Some of our readers may be glad to have a drawing of the Platonic solids, since they play so large a part in the building up of elements. The regular solids are five, and five only ; in each :

1. The lines are equal.
2. The angles are equal.
3. The surfaces are equal.

It will be seen that the tetrahedron is the fundamental form, the three-sided pyramid on a triangular base, *i.e.*, a solid figure formed



from four triangles. Two of these generate the cube and the octohedron ; five of these generate the dodecahedron and the icosahedron.

The rhombic dodecahedron is not regular, for though the lines and surfaces are equal, the angles are not.

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NOTES.

Mr. C. Jinarājadāsa writes :

The asterisk put before metargon in the list of elements should be omitted, for metargon had been discovered by Sir William Ramsey and Mr. Travers at the same time as neon (see *Proc. of the Royal Society*, Vol. LXIII, p. 411), and therefore before it was observed clairvoyantly. It is not, however, given in the latest list of elements in the Report of November 13, 1907, of the International Atomic Weights Commission, so it would seem as though it were not yet fully recognised.

Neon was discovered in 1898 by Ramsey and Travers, and the weight given to it was 22. This almost corresponds with our weight for meta-neon, 22·33 ; the latest weight given to neon is 20, and that corresponds within $\frac{1}{10}$th to our weight, 19·9. From this it would seem that neon was examined in the later investigations and meta-neon in the earlier.

He says further on a probable *fourth* Interperiodic Group :

Thinking over the diagrams, it seemed to me likely that a fourth group exists, coming on the paramagnetic side, directly under iron, cobalt, nickel, just one complete swing of the pendulum after rhodium, ruthenium, palladium. This would make four interperiodic groups, and they would come also *periodically* in the table too.

I took the diagram for Osmium, and in a bar postulated only three columns for the first element of the new groups *i.e.*, one column less than in Osmium. This would make 183 atoms in a bar ; the new group then would follow in a bar , 183, 185, 187. Here I found to my surprise that the third postulated group would have a remarkable relation to Os. Ir. Pt.

Thus

Os. (bar)	245	less 60 = 185
Ir.	247	less 60 = 187
Pt.	249	less 60 = 189

But strange to say *also*

Ruthenium (bar)	132	less 60—72
Rhodium	134	less 60—74
Palladium	136	less 60—76

But 72, 74, 76, are Iron, Cobalt and Nickel.

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So there does probably exist a new group with bars (183), 185, 187, 189, with atomic weights :

X = bar	185	atoms 2590, wt. 143·3
Y =	187	2618, wt. 145·4
Z =	189	2646, wt. 147·0.

They come probably among the rare earths. Probably also Neodymium and Praseodymium are two of them, for their weights are 143·6, 140·5.

ANNIE BESANT.

WEALTH.

Oft have I wandered when the setting sun
Breathed out a gold good-night along the hills ;
And in that gilded hour of respite won,
Strength was abroad to gird men's wavering wills.

Oft have I wandered 'neath the waning moon,
Where langourous lilies lie on latent lakes ;
And all the world is in a silvery swoon,
While Pain sinks down to sleep and Ease awakes.

Oft have I wandered when the diamond stars
Floated away on day-break's jasper sea ;
And blades of light like silent scimitars
Flashed through the bonds of Hope and set her free.

Earth brims with gold that knows no cankering greed,
Silver and jewels of the truest worth ;
Here, then, is more than all the soul can need ;
And yet the blinded millions die in dearth.

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ECHOES FROM THE PAST.

CARL H. HARTMANN, ESQ., F.T.S.
Range Nursery, Toowoomba,
Queensland, Australia.

ADYAR, MADRAS,
8th January, 1883.

MY DEAR SIR AND BROTHER,

I duly received your favors dated 4th and 9th September, 1882. I trust you will kindly excuse me for not writing to you, but I was so busy that I have now *created* time, so to say, to answer you. As you must have learnt from the December *Theosophist* and the January No., we arrived here from Bombay on the 19th ultimo ; much of our time was therefore taken up in preparing for the removal and then settling ourselves in our new home. We are not yet quite settled but we have begun business already. As regards books, etc., you wanted, I enclose an official letter of accounts.

I requested the Indian correspondent of Mr. P——, to allow him to show to you his letters, and he tells me that he objected only to Mr. P. showing them to strangers. He only desired that Mr. P. should first have his doubts cleared and then show all the correspondence to brothers like you—who are earnest and devoted seekers of truth. Many are the men, my friend, who take exoteric rites and formularies to be truths, and they suppose that whatever is written in any religious book is to be understood and practised literally.

And to be able to perceive the hidden truth there is but one way, *viz.*, by physical, moral, intellectual, and spiritual development and purification, so to strengthen the intuitive faculties as will enable them to penetrate at once to the substance. You speak about abstinence, but remember the article " The Elixir of Life " in the March and April Nos. of the *Theosophist* (Vol. III) well and study it

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carefully. *It is no use to fast so long as you feel the necessity of eating.* The whole groundwork of spiritual progress then comes to this : *check your desires and learn to control your mind.* And if you will think over it a little you will find the rationale of the philosophy. The desires and the passions are, so to say, chains (*real magnetic chains*) which bind down the mind to these earthly, carnal enjoyments, and appetites. And he who wishes to rise superior to the Māyā which pervades this world must do so by breaking those adamantine chains which hold him a prisoner in this transient world. When these chains are once snapped, the cloud will be gradually swept away from off your inner sight, and your vision will be clear to perceive the truth. This is the grand secret of accomplishing the end ; but although said in these few words, it embodies a grand philosophy which unfolds gradually to him who rightly follows the path. No Guru will ever come to you ; pretenders you may find many, but a real Master we must approach and force our own way to. If by our irresistible and strong will-power, our indomitable courage, and our moral purity, we are determined, and set about to work in the right direction hinted at above, we cannot but *force* our way to a Guru, who *cannot* refuse taking us as pupils. Remember that the purer and more spiritual the man, the more sensitive is his heart to all pure attractions. If we therefore by our *iron Will* force our way, we touch the chord which cannot help taking us to the proper channel. For a clearer comprehension of what I mean, I cannot do better than refer you to the article, " How a chelā found his Guru, " in the *Theosophist* for December, 1882, and my footnotes thereon. You are now too far advanced in age to be able to become a *practical occultist.* According to our Indian Rules, a chelā is accepted for practical occultism either at the second or third cycle of his age at the latest. This is no whim or caprice on the part of the venerated Masters ; all Their rules and laws are based upon a thorough comprehension of the hitherto unknown laws of nature, and a better knowledge of the Humanity which surrounds Them. Modern science even has found out that after each seven years the body of a man is entirely changed. You will thus perceive that for the body to be changed so completely within seven years, the process must be going on gradually all the time, and the new body that is thus formed is entirely of the man's own making, for this process of the emission

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and the attraction of atoms is going on all the time. If therefore, knowing this secret, the man controls his desires and passions all the time, so that he will emit from himself those atoms that are not suited for his progress, at the same time giving them a good tendency so that they may not prove a nuisance to others, and if he attracts only those atoms which are suited to his progress, then the body he will have formed will be entirely his own creation, and he can use it in any way he likes. For the completion of this process seven years are necessary. You will thus see why the probationary period is fixed for seven years. It is no arbitrary rule, but the necessary condition exacted by nature itself. This is the reason also why the neophyte has always to guard self against self ; *i.e.*, he must watch all the time his desires and passions, so as to prevent them from attracting atoms unsuited to spiritual progress. When, therefore, the third cycle of a man's age is past, his vitality is, in the first place, expended in directions opposed to spiritual progress ; in the second place, his mind has been wont to run into channels which are inconsistent with psychical development and from which it is extremely difficult to turn it into correct grooves. Hence chelās are admitted and brought up from their young age. You yourself know the proverb that you can bend a young plant but not an old tree. Perhaps you will say that if chelās have to force their way to the Masters, how can children (for under twenty-one they cannot be properly called men) be expected to do what advanced persons find so difficult ? Here, then, my friend, remember that no one becomes an adept in one life. Before a person can have the privilege of being admitted as a chelā even, he has to pass through a succession of lives, and *prepare* himself *theoretically* for the task. I do not know but that according to western notions this may sound very strange ; but, nevertheless, it is a fact. The man has to study theoretically first, and develop within himself this germ of adeptship, before he can ever hope to approach the Secret Sanctuary in any capacity. Here then is the chance for you. *Live the life*, and prepare yourself for a future rebirth under more favorable and advantageous conditions and circumstances. Keep always in mind that a man spins his own web in which he entangles himself, and if these meshes press hard upon him they are all of his own making. The law of Karma—that Immutable Force of Nature—which governs the universe, is

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strict and just as Justice, cannot but be strict and severe, and if we allow ourselves to be swayed by undesirable influences, we have to blame none but ourselves. Utilise this life of yours, then, for securing a happy future. By the means pointed out to you already, prepare yourself to perceive the truths which are not given to all to comprehend, and gain as much mastery as you can over the theoretical side, assisted by psychical development. This you cannot achieve better than by *realising* the grandeur and the intellectual eminence of the leading idea of our society, *viz.*, Universal Brotherhood of Humanity. The various theosophical publications must by this time have given you a glimpse of the fact that this idea is the first step on the ladder leading to the attainment of that most difficult of all accomplishments—Nirvāṇa. If you will thoroughly comprehend the germs of philosophy contained in that one idea, you cannot but try your best to promote and propogate it as far and wide as possible. Remember that humanity is but a part of nature, and to attain Nirvāṇa one must identify himself with nature and *through* humanity to thus merge into universal totality ; this you will see can be done only by a thorough comprehension and proper study of the sublime idea of Brotherhood. There lies the path then—identify yourself with nature through humanity, by means of the development of an unselfish philanthropic feeling and fitting acts, and thus mend your own future.

With best wishes and kind fraternal regards,
Ever your sincerely & fraternally,

DAMODAR K. MAVALANKAR.

"If we throw a pebble into the water, the circle of a rippling wave expands from the tiny point where the pebble fell, and goes on in an ever-widening circle until it reaches the furthermost shore. And thus it is with a thought sent out by the will. It moves in pulsating waves which vibrate through the highly refined ether, impressing other minds according to their receptivity and the power of the dominant thought set into motion."

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SCIENTIFIC NOTES.

MANY Theosophists are familiar with the statement in *The Secret Doctrine* (Vol. I. p. 541) that the sun is a great magnet. It is therefore interesting to learn that recent scientific discoveries tend to confirm this teaching. Prof. George E. Hale, of Mount Wilson Solar Observatory, has lately secured photographs of the spectral lines of sunlight which, according to Dr. Zeeman (the highest authority on such a matter), appear to be decisive evidence that sunspots are strong magnetic fields (*Nature*, vol. 78, p. 369, August 20th 1908). The deduction drawn by Zeeman from Prof. Hale's experiments is that in the centre of a sunspot there is a magnetic intensity of 6,000 to 10,000 units which is roughly about one hundred thousand times as great as the magnetic field of the earth, and, as the sun's mass is about three hundred thousands times that of the earth, it would seem that the magnetic fields of the two bodies have a ratio of the same order as their masses, which rather lends color to the idea that the force of gravity may have its basis in magnetism, and that the teachings of *The Secret Doctrine* in this respect may shortly be proved correct. Dr. Zeeman, in reviewing what he describes as Prof. Hale's splendid discovery, thinks it will eventually throw light on several outstanding problems of science.

It is well known that the variation of the earth's magnetism increases and decreases with the number of sunspots, and this discovery may ultimately give an explanation of this, but there will still remain the question as to what causes the marked variation of the number of sunspots. The cycle of sunspot variation passes though its phases in about eleven years on the average, and so far astronomers are quite at a loss to account for this. A recent investigation of Prof. Schuster (*Nature*, vol. 73, p. 378), however, throws a faint glimmering of light on the matter. For he finds that the somewhat irregular sunspot variations can be decomposed into three or more regular periods of 11·125, 8·344 and 4·768 years and these periods have a common multiple of 33·375 years thus:

$\frac{1}{3} \times 33{\cdot}375 = 11{\cdot}125$
$\frac{1}{4} \times 33{\cdot}375 = 8{\cdot}344$
$\frac{1}{7} \times 33{\cdot}375 = 4{\cdot}768$

It will interest Theosophists to note that these simple ratios of one-third, one-fourth, and one-seventh are well known musical ratios, and may possibly be one of the keys to the music of the spheres.

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The larger cycle of 33·375 years corresponds rather closely with what is known as the Brüchner weather cycle in which it is found that the character of the weather in each year roughly repeats itself every 33 or 34 years. It is therefore a cycle of recognised cosmic significance which may affect other things besides the weather, and since the history of the Theosophical Society passes through a critical phase every eleven years, or once in every sunspot period, one wonders if the larger period of 33 years may not in a similar way stamp its effects upon our movement.

From November 17th, 1875, when the Theosophical Society was founded to April 3rd, 1909, is exactly 33·375 so that we are just at the close of the first of these great cycles in the Society's history and the next Convention at Adyar will be the last embraced by this period.

The first eleven years of the new cycle will carry the twentieth century into and out of its teens, and, if I mistake not, there is some prophecy by H.P.B. that this period would be marked by discoveries that would prove the truth of *The Secret Doctrine*.

It is further of interest to note that in April, 1909, when the new cycle commences, our President will be about commencing an important tour in the West, when she is expected to visit both Europe and America. Let us hope that in this new cycle the Blessings of the Masters may be upon the Society and the Society's President, as it was upon the two Founders thirty-three years ago.

G. E. SUTCLIFFE.

CHURCH CONGRESS.

The Church Congress, which opened on the 6th of October, was this year held at Manchester. A more than usually vital interest was given to its discussions by this fact, for not only is Manchester the birth-place of the great contest between Capital and Labor, but it is to-day in the grip of what promises to be a prolonged industrial struggle. The route of the opening procession was lined by crowds of the unemployed, whose faces, in too many cases, bore traces of the privations they are now experiencing. It could not but be apparent to all thoughtful onlookers that the Church of England is face to face with a necessity more urgent than the remodelling and

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readjustment of creed or rubric, the poignant necessity of taking the lead in the questions that affect not the spiritual only but also the moral and physical welfare of the Nation, and of upholding the Standard of her Master amid the turmoil of passion and self interest which ever tends in human society to obscure the higher issues involved.

There were throughout the Congress evidences that the speakers were alive to this necessity, the Bishop of Manchester, in his Presidential address, dealing at considerable length with the question of Social Improvement.

A crowded audience listened to what was universally admitted to be a statesmanlike summary of those causes which have led to the most pressing of the social problems confronting the nation at the present moment. During the Congress, Meetings were also held for the consideration of such important subjects as "The Moral Problems of Industry and Commerce," "The Conditions of Factory Life," and "The Method of dealing with Poverty."

In a debate on "Socialism," opened by the Archbishop of Melbourne, the speaker struck the same note as that sounded by our President in her recent utterances with regard to New Zealand and Australia; dwelling upon the need for a deeper recognition of the spiritual underlying the material, and of the Ideal behind the actual he urged that the ideal of the Christ: "I am among you as he that serveth" should be more widely inculcated than at present.

As was the case at the Congress of 1907, the awakening among the great Religions of the East was dwelt upon, the Bishop of South Tokio laying stress upon the fact that a movement of which Christendom was hardly aware, but which he characterised as "the religious invasion of the West by the East," was now in process and might in time be prolific of "portentous results"!

"The Education and Care of the Young," "Canon Law," and the "Dearth of Clergy" also came within the scope of the Congress; but the subject which raised the most discussion was that of Biblical Criticism. Professor Burkitt gave an exceedingly able paper in which (although he discarded much in the teachings of S. Paul which the further insight given by Theosophy enables the student to retain) he maintained the position (which is again one taken by Mrs. Besant,) that the days of external authority in matters of religion are gone by—"whether the authority be Pope, book or creed." He finely put it that the true mission of criticism is to destroy ancient forms in order that

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the living Truth embodied in them may be free to express itself in higher ones ; and concluded by the opinion that the real danger of the churches is not criticism from without, but the inward luke-warmness, and disloyalty to the spirit of the Master.

On the whole it may be gathered that the note of the Congress was a vivid realisation both of the opportunities lying before the Anglican Communion and of the possibility of failure in carrying them out. The Bishop of Gloucester quoted in a sermon the saying of Cecil Rhodes : "The Church of England doesn't interest me!" as exactly describing the attitude of men of the world in general. Comment is needless further than to say that when one of her chief dignitaries can dare to make in public such an admission, it may be taken as indicating that the Spirit of true Self-knowledge, which regenerates, constrains and compels, is once more moving on the face of the waters.

E. M. G.

UNIVERSAL LOVE.

If it was given me to ask one blessing,
To crave one gift from the great powers above,
I would bend low and in a deep appealing
Beg for full consciousness of universal love.

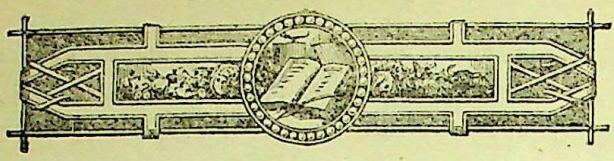
Sometimes the wrongs of earth seem so appalling,
The curse of birth almost makes death a bliss,
Hearts ache and break, and life seems hopeless striving,
And right and love are hid in human mist.

We need a sense of universal justice,
To lift our life to where it soars and sings ;
We need a consciousness as high as heaven,
To see all life as Love—all men as Kings.

X.

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THEOSOPHY IN MANY LANDS.

RUSSIA.

The third Russian Theosophical Convention was held in Kief. It opened on the morning of the 21st August, with a Te Deum in the old Russian temple of Sophia. At 2 P.M. the business meeting began. Mlle. Nina de Gernet was elected President of the Convention, with Mr. Nicolos Pissareff (delegate of Kaluga) Vice-President. During two days the rules were discussed and worked out. At last they were unanimously passed, to be submitted for confirmation to the President of the T.S., and, if possible, to be legalised by the Government. The first Council was elected : Anna Kamensky, Margaret Kamensky, Cecile Helmboldt, Konstantin Kudriawtzeff, Dmitry Stranden, Anna Tilossof-off, Helene Pokroosky, for three years. This was done in order to begin the work at once, without convoking a new Convention, when the Society is legalised.

The third day the Convention discussed the situation of Russian members attached to foreign Sections and accepted the proposal of Anna Kamensky to ask the President of the T. S. to allow such old members to remain in foreign Sections, on entering our Section with a consultative voice, or to be members with all rights here, remaining in foreign Sections with a consultative voice.

Mlle. de Gernet made a speech on the work and mission of the Slavs and suggested some work on Russian lines.

Papers on H. P. B. (Preface to the *Voice of the Silence*) by Helena Pissareff, on the Upaniṣhaṭs by Mr. Radetsky, on Job's trials by Mme. Olga Forsch, on Enthusiasm and Fanaticism by Anna Kamensky were read.

The Convention was closed by some words from Anna Kamensky, who spoke of the importance of the step taken, and of the deep spiritual work that ought to be done in every theosophical centre to help the movement. She suggested that such earnest work could be done only if it were carried on in harmony with occult laws, the law of silence, the law of rhythm, and the law of love, which govern such work.

The Convention rose with a general feeling of brotherly affection and enthusiasm.

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In the evening Anna Kamensky delivered a semi-public lecture on the main teachings of Theosophy, and on the next day Mme. Alexandra Ounkoosky delivered one on her theory of colored sounds, with beautiful musical illustrations.

All the delegates were hospitably entertained by Kief members, and all meals were taken in common, as though we all were as one large family.

A. K.

HOLLAND.

The formal and solemn opening of our new E.S. building, on the grounds behind the well-known Headquarters at Amsteldijk 76, took place a few days ago. The plans for the building were prepared by the famous architect de Basel, and the construction was in the hands of Mr. C. Hoen and his son, all members of the Dutch Section. It is a pleasing idea that all the chief workers were members of the T. S. and that we had no need to resort to outsiders. The exterior of the building resembles a village church, and consists inside of two rooms, each capable of holding about 200 persons. One room is painted blue, the other white, and they run into each other. A great many people were invited besides the E. S. members, and a photograph was taken of the building and all the visitors. Mrs. Windust, who is remarkably well and strong again, spoke beautifully. Also Mr. Meuleman, the son of Mrs. P. C. Meuleman, gave a short address. It was a grand occasion and everything went off splendidly. At the end of the ceremony several vocalists gave us proofs of their capabilities. The only thing to be regretted is, that the building, which is so beautiful, is only a temporary one and will have to be demolished at the end of about ten years. But that will be one more spur to work hard for the erection of a permanent one. The building was undertaken by the P. C. Meuleman-Institution, and the shares to the amount of £1000 were taken by about 24 people (do not imagine that they are all rich members, they are not), and many members have added their mite to defray the further costs.

Mrs. Windust had just returned from a "tournée" to all the Lodges and found everywhere great devotion and earnestness, which promise much for the coming campaign, which will commence with the first extra Convention on October 11th at the Hague, when there will be debates on "Theosophy and the Social Question." In the evening there will be a public lecture by Miss Dijkgraaf on "The Wisdom of the Ages," while there will be a social gathering in the afternoon at 4 o'clock. The Hague Lodge will act as host and members will unite

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at a common board. It is hoped that this innovation will tend to strengthen the already existing bonds between individual members, as there never is a better chance for friendly exchange of opinions than at a table.

H. J. v. G.

South Africa.

Since April last 46 new applications for membership in our Society were received, also two applications for a Lodge Charter. This is the physical result of a growing interest in Theosophy. Several new centres of activity were thus created, as, for instance, in Kimberley, Greytown, and Inchanga (Natal), and Germiston (Transvaal), in which latter town the rapid growth has already resulted in the formation of a new Lodge.

Circumstances have also made it advisable to form a second Lodge in Pretoria, which, it is hoped, will be the means of reaching and influencing a larger number of people than was the case hitherto.

Further, a large number of theosophical books are being sold to strangers. This is a very good token, especially with a view to our future public work. The number of lecturers is very limited and the labors are chiefly confined to study classes, which are regularly attended by a steadily growing number of enquirers, among whom are many school teachers.

Among the members themselves there is an increasing number who are endeavoring to live Theosophy, and it is especially to these that a great part of our work is devoted, as the forces, thus generated, seem to promise a beautiful future. Africa's kārmic tide seems to have changed, and with that change a new era has opened. It may not be noticed by the public at large. Yet the fact seems almost visibly imprinted upon every face one meets. And it is especially with a view to the coming events that the few want to prepare, ready to sacrifice *every thing* in order to produce the forces needed by the Masters.

H. D.

New Zealand.

Since my last, two events of interest have to be noted. The H.P.B. Branch at Auckland has decided to take a two-storied house on a five years' lease. It is able to do this owing to the generosity of the owners, the Misses Hoffman, who, though not members, are interested in our work. These ladies have largely reduced the rent, and given further concessions which have been of the greatest help to the Executive. The new building is in a main street, with a double shop-front

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which will be used by the Book Depôt. The remainder of the ground floor will be turned into a lecture Hall, to seat over 200 people. On the floor above will be a large Branch room, and rooms for the Section Office and the General Secretary. At the Branch meeting to consider the question of moving over, £35 were subscribed by those present within a quarter of an hour, and the greatest enthusiasm was shown. This Branch is a very progressive one. Four years ago it entered its present rooms with twelve members, and it leaves this month with ninety-two.

The second event is the formation of a new Branch. Miss Christie, one of our two organisers, went to stay with a member, Mr. Allison, in Dannevirke. She gave a series of lectures and, as a result of her work, several new members have been enrolled and a charter applied for; nine members have signed the application. This is the second new Branch this year in the formation of which Miss Christie has taken a leading part, and last year she formed one in the South Island before she was officially appointed organiser. It may interest other Sections to know how we manage to keep two organisers at work. The Section has always had difficulty in making the two ends meet, but last year it decided to appoint a member to visit all the Branches, and lecture, hold classes, and meet enquirers. They were unable to offer a salary, but set aside a certain sum for travelling purposes. Each Branch is responsible for giving the organiser board and lodging during her visit, and also for paying for halls and advertisements. At the last Convention, Miss Christie offered her services as a second organiser, and it was decided to divide the travelling fund between the two officers. As the Section grows, it is hoped to be able to give future organisers sufficient money to enable them to visit places, where there is no one who can entertain them. At present they have to be content with going to stay with sympathisers, but both feel that there is very much ground which ought to be broken. We have flourishing branches in many places of only a few hundred inhabitants, and wish to work the country districts more thoroughly. Since January, over a hundred new members have joined. This is the largest increase we have yet had. Mrs. Besant's visit has given the movement a strong impulse forward, and infused new life into members and Branches.

The President of the Dannevirke Branch is the owner of a paper, and will give a theosophical column every week. This is the third paper which gives us space regularly.

K. B.

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CEYLON.

On the 23rd of October Mrs. Higgins, returned to Ceylon, after her Holiday in Europe, much benefited in health. She was welcomed by a large circle of friends and pupils. On the voyage out, she, by special request of her fellow-passengers gave a lecture in German on "Ceylon—Past and Present" illustrated with lanternslides. A collection was made at the end of the lecture, on behalf of the Funds of the Widows and Orphans of Nordentscher Lloyd Steamship Company, to which the SS. *Prinz Ludwig* belonged. Among the passengers present was Mr. P. Frendenberg, German Consul of Ceylon, who congratulated Mrs. Higgins on the success of her lecture.

At Genoa, Mrs. Higgins met a number of Theosophists, among whom were Mrs. Cooper-Oakley, Mrs. Russak and Miss Renda as also Mr. Leadbeater, Dr. Penzig and others.

On the 1st of November, the Hope Lodge, celebrated its eleventh anniversary. It was a very pleasant function and became the pleasanter when each of the members was called upon to speak a few words of our leaders past and present, and thus grateful and loving thoughts were eloquently sent forth to H.P.B.; Colonel Olcott; W. Q. Judge; Annie Besant; A. P. Sinnett; C. W. Leadbeater; Mead; Keightly; etc. The following are the officers for the year 1908-9: President, Mrs. Musæus-Higgins, Vice-President, P. D. Khan, Esq., Treasurer, Miss S. Pieters were re-elected. H. W. Hill, Esq., was elected Secretary and Librarian.

A short sketch of "the Rise and Growth of Theosophy" in Ceylon was read, and the proceedings of a very enjoyable anniversary meeting terminated in the evening by the members dining together as the guests of the President. The Lodge has *framed a new syllabus*, which includs a study class for three afternoons a month. The text book for study, in the present course is *An Introduction to Yoga*, Mrs. Besant's Benares Lectures for 1907. We rejoice to say, that at a meeting of the Hope Lodge, recently held, it was unanimously resolved to ask our dear President, to invite Mr. C. W. Leadbeater, to join the Society. That active apostle of Galle, Mr. F. L. Woodward, is determined not to let the grass grow under his feet. In these pages, we have, before this, chronicled his activities to secure a site and erect buildings for the Mahinda College, and it is pleasing to record to-day, that he has succeeded in so short a time in building a spacious and solid Hall named after Colonel Olcott, of Blessed Memory. The

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"Amarasooriya Hall" will soon be an accomplished fact and the Buddhists of Matara will have a Hall named after them; thus the Mahinda College will stand on its own grounds, *free of all incumbrances*, thanks to our Mr. Woodward and Mr. Amarasooriya.

Speaking of the subject of the educational work conducted by members of the T.S., it strikes me that such practical work, to shape and mould the character of the rising generation, is a question of supreme import. Workers like Mrs. Higgins and Mr. Woodward of Ceylon; Miss Kofel of Adyar; Dr. Richardson, Miss Arundale, Mr. Arundale, Miss Palmer, all of Benares; Mr. Moore and Miss Gmeiner of Delhi, and others, are doing most noble work. They have thrown their whole hearts and souls into their duties, and they have identified themselves with their work and the Theosophical Society. They are truly a most valuable asset of the country in which they work, and of the T.S. too. The question of replacing them by others, in case of illness, furlough, or death, is equally important, so as to uninterruptedly continue their work. It has been found, so far, that it is a difficult matter to secure the services of equally trained and well-balanced men and women to fill in a gap even temporarily, who will work with that cheerfulness so characteristic of those above mentioned, in countries which they have adopted as their homes, and among a people to whose manners and customs they so beautifully adapt themselves. There are some members of the T.S. who are willing to come out. Some of them have, at the back of their heads, such ideas as the quest of the Masters, as if They are to be picked up in every corner of India, and to use up the whole time in meditations and dissertations. Most excellent as those ideas might be, practical educational work is much impeded by such students! And to such volunteers—"Halt" we say. But to those members who really wish to work—for the sake of the work—unmindful of all other considerations, we say: "Come." To the latter, it would be well to mention, to first get a training in the Schools of their local centres, before they come out to the East. If, say, one member from every Lodge should make up his or her mind to join the Educational movement of the Society in India, Ceylon, or anywhere else, we soon will have *qualified* helpers to co-operate with the pioneer workers, and thus help to continue so useful a work as the training of the young. It is more rational, I believe, to think then that the Masters will find them, instead of their trying to find the Masters. Will any member respond?

H.

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Indian Section. Benares.

The principal event of the last month has been the resignation, through failing health, of the General Secretary, Bābu Upendranāth Basu, who for fourteen years has been the life and mainstay of the Section, giving to it all his best thought and energy, sparing himself in nothing, guiding it through many vicissitudes, both of good and ill. It was hoped that after six months' rest and change and freedom from the many cares attendant on the management of so large and important a Section, he would have been so far restored to his wonted health as to be able to resume his position ; but though he derived much benefit from his stay in Kashmīr, it became evident, on his return to the heat of the plains at the end of September, that he had not the strength needed to carry on the onerous duties of General Secretary; he has therefore been reluctantly compelled to resign his charge. The news of his resignation will be received with general regret throughout the Section ; his wise and kindly counsel will be greatly missed both in public deliberations, and in the more private advice and assistance which he has ever been ready and willing to give to all who asked it. Pending the appointment of a successor in the office, the powers and duties of General Secretary pass into the hands of Mr. K. Nārayansvāmi Iyer, Joint General Secretary.

The President left Benares on the evening of October 25th, after a very busy month, filled full with many and various activities ; during her absence the members resident at Headquarters are endeavoring to carry on the work and to keep up the interest as far as possible, with the result that the meetings are well attended and show no lack of enthusiasm. Great preparations are now going on at the College in connexion with the expected visit of the Viceroy at the beginning of December, when we hope once more to have our President in our midst, as she will be returning at the end of November in order to be present on the occasion.

We have this month had the pleasure of welcoming back Miss A. J. Wilson, who has returned from a visit to Europe during the summer months, and is now resuming her work in connexion with the E. S. and Girls' School. Miss Lilian Edger returned in the last week of October from visits to the Branches at Lahore, Saugem and Saharanpur, and on November 25th she expects to leave for a visit to Nagpur during the coming exhibition.

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Reports have been received of the meetings of the Central Districts and the Gujerāti Federations, which seem to have been successful gatherings, though we are sorry to read of the former that it has not yet been able to take up any practical work as a body, which would appear to be one of the objects of a Federation. A Tanjore District Theosophical Conference has recently been established to meet four times a year, for the discussion of theosophical subjects.

M. J.

OUR CONTEMPORARIES.

Theosophical Quarterly. * (October.)

Mr. Charles Johnston translates the *Māṇḍūkyopaniṣhaṭ*, and also Gaudapaḍa's Poem thereon, dealing with the four states of consciousness, the natural, psychical, spiritual and divine. Gaudapaḍa lived shortly after the time of Gauṭama, the Buḍḍha, and may be identical with Paṭañjali, according to a southern Indian tradition. His poem forms a philosophical background for the Yoga Sūṭras, but is by no means so difficult. The life built up by Vaidik teaching is, in turn, the background of the poem, and the poem is followed by the Sūṭras, the essence of practical transcendental psychology. The higher stages of consciousness should only be sought when the moral nature has been trained by religion, and the intellect has also been strenuously developed and disciplined, for without an intellect, clear, crystalline and powerful, practical transcendental psychology is unattainable. The Poem and the Upaniṣhaṭ have been commented on by Shaṅkara, who gives many luminous illustrations of the relation of Māyā to the real : "The world-illusion is like a robber, imagined by the belated wayfarer, who sees a post in the twilight. When he sees that it is really a post, and no robber, it cannot be said that the robber has come to an end. There simply was no robber."

Other Contents : Notes and Comments ; Martha and Mary, Jasper Niemand ; Christianity and the Churches ; an Indian Legend, F. A. Bruce ; The Elder Brothers, Archibald Keightley ; The Religion of the Will, Charles Johnston ; The Hinḍū-Aryan Theory of Evolution, Katharine Hillard ; The Religions of Japan, Janet E. Runtz-Rees ; Joan of Arc ; On the Screen of Time ; Theosophy and the Problem of Poverty, John Schofield ; Reviews ; Questions and Answers.

* Theosophical Society, 159, Warren Street, Brooklyn, N. Y., U. S. America.

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THE OCCULT REVIEW. * (November.)

In "The Hermetic and Rosicrucian Mystery" Mr. A. E. Waite asserts the existence of a secret tradition in the West, which is veiled under physical symbolism, concealing the Great Mysteries. The man who would become an adept must follow holiness for its own sake, and not for the powers connected therewith, and all true mystic growth must be from within outwards. The mystic side of Alchemy, and the body of tradition called Rosicrucianism are the two higher paths ; in the first, the Hermetic, man is a triad when he sets out on his quest ; he becomes a duad, and finally a monad ; the mystery which in Christianity is behind the symbols of bread and wine, is the same mystery as is behind the transmutation of the alchemists ; in both is the communication of Divine Substance, in both the elements are accidents. In Rosicrucianism the life dies in manifestation, in order that the life of the manifest may be ensured.

Other Contents : Notes of the Month ; Coincidences and their Meaning, L. I. Gilbertson ; Demonology ; A Study of Lafcadio Hearn, Bernard O'Neill ; The Car-driver's Story ; Reviews ; Periodical Literature ; Delineations.

THE INDIAN REVIEW. † (October).

An article on "Indians in the Transvaal" by J. L. Bahan, exposes the treatment inflicted on Indians by "perhaps the most stupendously ignorant race among the white races." The domineering attitude assumed by South Africa is without parallel in British history, and is giving rise to the gravest dangers. In 1862 Natal entered into an agreement with India whereby Indian labor was imported under an indenture for five years ; after that the Indian was free to return to India or remain in South Africa with the rights of a citizen. Indian labor turned the barren wastes of Natal into a garden, and some 40,000 are living in South Africa. During the war, they formed a hospital corps, Mr. Gandhi and Mr. Nazar served as doctors, and Mr. R. K. Khan captained the stretcher-bearers. They went under fire, served through the siege of Ladysmith, supported themselves entirely, and were praised and decorated by the Imperial Government. A constitution was granted to the Transvaal, and the Boers set upon the Indians, and devised trick after trick to drive them out of the

* William Rider and Son, 164, Aldersgate Street, London, E. C.

† G. A. Natesan & Co., Esplanade, Madras.

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country. But for the Indians' self-control and law-abiding nature, there would be revolution. It is said that Africa is a white man's country, that the Indian is insanitary, and that he is a dangerous rival in trade. The answer is that the black millions of Africa cannot be suppressed by five millions of hybrid whites ; that the Indians' religion is based on sanitation, while the Boers do not know its elementary laws ; that the Indian trade depends on Boer support. The policy is ungenerous and unmanly, and must fail.

Other Contents : The Industrial Problem, N. P. Rau ; The Congress and the New Constitution, Rai Bahāḍur R. N. Muḍholkar ; Education : then and now, K. M. Jhaveri ; A Marine Biological Station for India, V. Narasimham ; The Golden Law of India, A. F. Khabardar ; A Fragment on Education, Professor J. N. Fraser ; An early Governor of Madras, H. Bruce, The School-Leaving Certificate, P. Shankunny ; Rāmanujāchārya, T. Rajagopālāchārya ; Bābu Surendranāṭh Banerjee ; Current Events ; The World of Books ; Topics from Periodicals ; Utterances of the Day, etc.

MODERN ASTROLOGY.* (November.)

The " Signs of the Zodiac analysed," by Isabelle M. Pagan, deals with Scorpio, whose true spirit is Mars as destroyer and regenerator, the Shiva of the Hinḍū ; the " Dance of Shiva " brings out the regenerative idea ; attacked by the forces of evil incarnate as a serpent, He twists it round His neck as a glorious necklace ; the tiger becomes His mantle ; the misshapen dwarf a platform to dance on, " trampling hideous hate under foot, and making of it a stepping-stone whereby we may rise into the realms of love and joy and beauty." Self-mastery is the typical virtue of the son of Scorpio, and he should dominate the forces of nature, as well as disease and death. Strenuous effort, heroic endurance, breaking down opposition, are the stern joys of his life. In love and friendship he is intense and exclusive, in nature taciturn and reserved, stern and proud. A small boy showed the Scorpio element when rashly threatened with hell for some childish misdemeanor : " God may burn me if He likes ; but He'll *never* make me cry." Goethe and Milton are types, as are Napoleon I., Victor Hugo and Sir Richard Burton.

Other Contents : The Editor's Observatory ; The Varley MSS. ; A Human Document ; Answers ; Letters ; Notes ; etc.

* L. N. Fowler & Co., 7, Imperial Arcade, London, E. C.

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THE THEOSOPHICAL REVIEW.* (October.)

"The Deathless Race," by Mr. G. R. S. Mead, remarks that the minds of men are turning to the thought of the birth of a new race, and some are looking for the coming nation in Japan, others in Russia, in the United States, in Ireland, in Poland. Some greater happening, however, seems to lie behind these hopes, though the notion of the birth of a new race is one of the signs of the times. But the greater thing is the reality of a Deathless Race, not confined to any nation, but scattered over the world, the sons of which are free from birth and death. The preparation for birth into this race is the wise cultivation of the moral nature, for morality is the self-preparation and self-conception whereby the man brings himself to birth in the Deathless Race. Wisdom is the divine Mother, and God the Sower of this "ineffable Race of perfect men," and those who have scaled the degrees of discipline migrate, says Philo, "to this Incorruptible and Perfect Race, receiving a lot superior to their former lives in Genesis."

Other Contents: On the Watch-Tower; Two Dreams of Memory or Fiction—which? M. Charles; The Supremacy of the Will, C. B. Wheeler; The Scourge of the Spirit, Michael Wood; More about the haunted dwelling in H—shire, A. F. I'Anson; Yaroslav the Wise, N. de Gernet; Resurrection, J. H. Cousins; The Pang of Relativity, F. Sedlāk; Libra, Florence Tucker; A Magic Ceremony in Dream, A. W. Noyes Lewis; The Revelations of B. Angela of Foligno, A. A. Wells; Pre-Adamite Man, H. Proctor; Sound, Light and Thought, E. H. C. Pagan; A Weird Experience, W. Taylor Lowen. Correspondence; Reviews and Notices.

In its November issue, the *Review* has an interesting article on "Babaī Philosophy and Reincarnation," by Arthur Cuthbert. Babaī Philosophy does not admit the common idea of reincarnation. It starts with the affirmation of one Cause, and sees in phenomena but the apparent re-adjustments of this Cause to outer changes. There are various planes for the support of individuals; the physical plane is the starting place for the individual, and the soul, as it progresses, is translated from one plane to another. The astral body is in chemical combination with the physical during life here, and only becomes objective on the astral plane on its chemical disunion from the physical body. No return to physical conditions is possible. The function of matter is the formation of centres of consciousness in

* Theosophical Publishing Society, London.

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Universal Spirit, and these become the seats for the manifestation of divine attributes. Individualisation has a beginning, but, as its object is to realise and manifest God's attributes, it will never end.

Other Contents: On the Watch-Tower : The Tree of Life, E. R. Innes; Modernism, by A.A. Wells; The Child's Sight, Michael Wood; The Mandean Book of John the Baptist, A. L. Beatrice Hardcastte; Mystic Cosmogony, G. R. S. Mead; To the Mother of the Worlds; Magic—White and Black, Lucy Bartlett; Some Notes on Shelley's "Witch of Atlas," L. N. Duddington : The Day of Small Things; The Quest, M.M. Culpeper Pollard; Hermes : God of Wisdom, H.S. Green; Flotsam and Jetsam; Queries and Notes; Correspondence; Reviews and Notices.

THE METAPHYSICAL MAGAZINE. * (September.)

Dr. Alexander Wilder writes on "The City of Mind," telling how a festival was being celebrated in Athens, and Socrates, after his wont, began to ask questions, and the discussion turned on an ideal City; education for the future citizens is of supreme importance, and education should bring out the inborn faculties so as to fit each for his best work hereafter; the after-death life should be praised, and noisy lamentations in grief and boisterous laughing in joy should be checked, as unbecoming for a man. Reading should be carefully selected for the young, and noble examples should encourage imitation. Sensual pleasures and undesirable practices connected therewith should be avoided, the body should be trained, and diet should be plain and simple. Lawyers and doctors should be rarely needed, for to evade justice is disgraceful, and the body is cured by the soul. The rulers should be the elder citizens, who had received a liberal education; the younger and less educated should obey. There should be four great classes: the learned, the guardians of public order and defence, the merchants, the proletariat. Each should take his place in the class for which he is fitted by nature. The just man is like the perfect city, right reason being the ruler, whereas in lower types the inferior principles usurp rule.

Other Contents: The Poetry of Byron, C. G. Oyston; The Pathway House, B. McLean; Joy, A. B. Mc.Gill; Dept. of Psychic Phenomena; Dept. of Metaphysics; The World of Thought; Reviews.

THE MODERN REVIEW. † (November).

In "Buḍḍhism in Bengal," Mr. Akohay Kumar Maitra disposes of the idea that "Buḍḍhism was expelled from eastern India by fire and

* Metaphysical Publishing Co. 500, Fifth Avenue, New York, U.S.A.
† *Modern Review* Office, 210-3-1, Cornwallis Street, Calcutta.

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sword." Bengal was a nursery of the Mahāyāna School, and for a while was ruled by Buḍḍhist Kings. When they were supplanted by the Sena dynasty, the chief of whom was Lakṣhmana, he favored a great Buḍḍhist scholar, and a grant of his is still extant which speaks of free land " given to the God Buḍḍha-Bihari." Buḍḍhist images, Chaiṭyas and Sṭupas are found throughout north Bengal without any marks of injury, and it appears that Buḍḍhism was assimilated by the Hinḍū revival, the Buḍḍha being accepted as an Avaṭāra.

Other Contents : National Literature and Art, C. F. Andrews; Color Line in the U.S.A., Saint Nihal Sing ; The Yellow God, H. Rider Haggard ; King Edward's French Ancestress, Barbara de Courson ; Political Issues in the Presidential Election, U.S.A., D. Datta ; How shall we meet the policy of Government ? R. G. Pradhan ; etc.

SUNSET ON THE ADYAR RIVER.

What golden glory from the heaven is shed !
And thou, O Adyar ! in thy quiet bower
Dost hold it gleaming for one peaceful hour,
Where trees and lawns give it a balmy bed.
How Sunset runs in colors gold and red,
And pours them down on earth in such a shower
That gives the river and the sea a power
To look one with the skies that shine o'erhead !
How heaven and earth this rare Tranquillity
Share like twin-sisters, one in Nature's Car !
And Adyar dreams that calm Eternity
With her surrounding landscape like a star :
The night comes down : O Sunset ! if it be,
Can brilliant morn be waiting then so far ?

A. F. KHABARDAR.

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REVIEWS.

THE LIFE OF JOHN DEE, *

One of the oldest Members of the T.S., the Rev. W. A. Ayton, has translated from the Latin of Dr. Thomas Smith this life of the remarkable and learned man, who has left behind him so strange a record. Of Dr. Dee's eminence in Mathematics, Astronomy and literary knowledge there is no doubt; but his researches into the occult side of nature, into Astrology and Alchemy, and his dealings with Elementals, brought him into great disrepute among the orthodox of the sixteenth century, and that disrepute is reproduced in Dr. Smith's account. His splendid Library and Laboratory were pillaged by a furious mob—as were Dr. Priestley's later—and he fell under the ban of sorcery. He was, by the confession of his enemies, a man of noble life and gentle manners, just and wise ; the only thing alleged against him, outside 'sorcery,' is an immoral relation, commanded by the 'spirits' and strenuously refused by him until, at last, he yielded, believing it to be divinely commanded. John Dee may fairly be regarded as one of the wise of the past, living amid a superstitious and bigoted generation, and hated because he was ahead of his contemporaries. Posterity will do him justice.

A. B.

THE WEDDING SONG OF WISDOM. †

This is another of the delightful series of "Echoes from the Gnosis" with which Mr. Mead is enriching the theosophical world. It deals with the Mystery of the Sacred Marriage, the mystical union between God and the Soul, whether the world-soul, or the man-soul, between Reason and Intelligence. The Wedding Song itself is very beautiful, commencing :

The Maiden is Light's Daughter ;
On her the King's Radiance resteth.
Stately her Look, and delightsome,
With radiant beauty forthshining.

Most ancient of Myths, and yet ever new in realisation, is this mystery of the Marriage supernal, which makes even its earthly reflexion a sacrament.

A. B.

* By Dr. Thomas Smith, trans. by W. A. Ayton. Theosophical Publishing Society, London and Benares.

† By G. R. S. Mead. Theosophical Publishing Society, London and Benares.

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TWO BOOKS ON SPIRITUALISM.

*An Occultist's Travels** is too sketchy and scrappy to be pleasant reading. One feels as though Herr Reichel had merely dotted down notes from a diary, and had not taken the trouble to amplify and recast. There is the material for an interesting book, rather than the book itself.

Dark Corners† is a story written to discredit Spiritualism. A remarried widow thinks that she meets the spirit of her deceased husband at a *séance*, and the effect of repeated meetings arouses distaste for her second lord. An accident happens to the latter, and his remorseful spouse nurses him back to health, and travels with him to India. Here the husband gets into the toils of an Indian sorcerer, and various strange, but not incredible, things happen. Finally the husband is murdered by a disreputable Indian running amok, who had been driven mad by the sorcerer, and the original deceased husband turns up, not deceased, and remarries his own and the other man's widow.

A. B.

SPIRITUALISM.‡

This is a very interesting narrative told simply and well, and is honest and outspoken. The book, neatly got out, is worth a perusal and the ring of candor and earnestness running throughout enhances its worth. It embodies the personal observations and experiences of the writer in the domain of Spiritualism, and as he has been in touch with it for 30 years, his pronouncements carry a certain weight. "Educated in the school of senses, rather than in the school of imagination," Mr. Robertson "wandered for years, without finding a permanent home where faith and reason might lie down together in unity," till he came to Spiritualism, in which he remains to this day. To him it is the *summa summaram* of knowledge, satisfying head and heart.

Spiritualism has a certain amount of truth, no one can deny. Theosophists know, what perhaps most of the Spiritualists are not aware of, that it originated from a source worthy of respect, and if Mr. Robertson would strenuously seek the *real* identities of some particular members of the "Indian band to whom we were introduced" in Glasgow,

* By Willy Reichel. G. A. Natesan & Co., Madras.
† By K. E. Penny. G. A. Natesan & Co., Madras.
‡ By James Robertson. L. N. Fowler & Co, London.

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and who produced such wonderful phenomena as he records on pp. 21-24, he perchance will get some clue, provided he is intuitional enough and shows the courage of putting aside the preconceptions and prejudices he has for Theosophy, and rises above "the old spirit which ruled the enemies of Galileo and Bruno" he speaks about. He protests against "the dogmatism of priestcraft" and "the dogmatism of materialism", but if he conquers his peculiar dogmatism of Spiritualism and goes in search of Truth, he might yet succeed in recognising "the oriental and historical people" and "some of those Indians who seem to have a mission."

Spiritualism, like every fighter for Truth, has a romantic story and the chapter on "Storm and Peace" gives us a glimpse thereof. It had to do a certain work in the world, *viz.*, to become one of the factors in giving a death-blow to materialism, and this was done. Its present function is not exactly the same. It is more to convince the scientific world of deeper problems of psychology, and make way for an authentic science of the borderland. In the fitness of things, therefore, a new phase was introduced, and we cannot agree with the author in his effort at lowering the value of psychical research. Investigations in Spiritualism are only justified for the sake of gaining fresh knowledge of nature's laws carried on by experts with care and precision; and the less the generality of people rush in to the dangerous domain of mediumship and spirit-invocation, the better it would be. We cannot sympathise with the Spiritualism that seeks to demonstrate the facts that spirits "by utilising the forces at their command, have been able through the tiltings of a table, or rappings on a solid surface, to convey messages to the earth-dwellers. When other conditions are presented, they can use the organism of the person in the body to tell out their story—a story so complete and authentic that only those whose mentality is befogged can read in it anything else than spirit action." The phenomena of psychical researchers explained and expounded upon the basis of true philosophy is what is necessary, and we are one with Mr. Robertson when he says: "Phenomena without a rich philosophical setting would soon pall." Spiritualists would serve their cause better if more books of the type of *Nature's Divine Revelation* by Andrew Jackson Davis were brought out. When true philosophy finds a home amongst them then, remarks such as the following will cease to appear: "Look where we may, it is hard to find evidence of any revelation to man other than that which is in our midst to-day. We do not belong to the dotage and decay of the

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world. Our reverence for the past is just in proportion to our ignorance of it." How strange it sounds, coming from the pen of a friend and great adorer of Gerald Massey, the writer of *The Natural Genesis.*

Has it not struck the author that nowadays among the ranks of spiritualists are not found those striking phenomena of the early seventies and eighties? Whither has retired the mysterious "Imperator" enlightening Stainton Moses, who wrote so nicely on Christian mysticism? Where are those Glasgow 'spirits' who influenced so much early Spiritualism? Yet more, as a writer in *Light* recently observed:

"We read of the phenomena presented by Miss Fairlamb (now Mrs. Mellon-Gleave), and Miss Kate Wood, which were investigated by Professor Sidgwick, Mr. Edmund Gurney, and Mr. F. W. H. Myers, whose notes on the séances are we believe, still unpublished; of the wonderful things which occurred with Slade and D. D. Home; of Sir William Crookes' investigations with Florence Cook; of the direct painting done through David Duguid; of the remarkable communications and materialisations obtained by Madame d'Espérance; of perhaps the most striking phenomena of all, presented through the mediumship of Mr. George Spriggs at Cardiff; but, we reflect, all these things occurred from thirty to forty years ago, many of them in the early seventies, and we ask, why should there be such a scarcity of undoubtedly genuine phenomena at the present time? Why is it that we have no slate-writers like Slade and Eglinton, no rapping mediums like Kate Fox and Mrs. Everitt?"

We answer: the life that guided Spiritualism then was richer than it is now, and that the force that vitalised the movement was withdrawn, its work being over. But yet a loftier work is to be done, and to achieve this modern Spiritualism will have to rise above *its* prejudices. It augurs well that scientists like Lodge and Lombroso have entered its field.

But our author is an old Spiritualist and has a 'ring pass not' of his own, and he is so satisfied with his own Spiritualism that he believes it to be supremest of Wisdom. He has seen the bright side of it and, if he has seen the reverse and knows about it, he has not dilated upon it. That there is a very dangerous side to Spiritualism, that mediumship is not at all desirable and ought to be guarded against, that psychical faculties and spirit-messages can often lead astray is what Theosophists know. That there are sublimer and diviner things than table-tilting and bell-ringing, that there are holier and wiser teachers —in spite of the assertion that "Spiritualism calls no man master, neither Jesus nor Paul"—than phenomena-producing séance spirits, that there is a better philosophy, satisfying both the head and the heart than that taught by materialising spooks, is what our author has yet to learn, and we are sure he will master it all some day. The Law of Re-incarnation is true, and there is time enough in front.

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But doubtless it is a book with a purpose, and we hope it will do a very useful work in demolishing the materialistic conceptions of life and living. Its value is in its earnest tone and its testimony to facts.

B. P. W.

AN EARTH POEM AND OTHER POEMS. *

We have in the Earth Poem a work of unusual freshness and vigor and showing some scientific and philosophic thought. It is a poem of life, divided into three sections—Children of Sod, Children of Air, and Children of Sun, expressing, in perhaps sometimes rather obscure poetic language, man's evolution from materiality to spirit.

A child of Sod in the morning of his day reaches out to the upper air, as noon approaches, he is still blindly groping, and as the darkness of night gathers, the Sun of the Spirit arises. To these three sections are prefixed the words Morning, Noon, and Night, and in this day of life Gerda Dalliba comprises man's evolution through many bodies from the infancy of the individuality to the Perfect Man. The idea of the dual evolution of the form and the spirit of man is suggested finely in the following lines :

" As in the evening cullers of the grape
Who twine the vine,
The while they steal from it the globes of wine,
So use the spirits this immortal shape ! "

Many thoughts familiar to our philosophy may be gleaned, from various parts of the poem. For instance,

" And lo ! the God desired—All ! All ! All !
And lo ! The God desired—and was man ! "
Not faster than an Atom goeth God,
Nor swifter than a climax dies the Sun—
As Earth progresses we progress to shun
The evils which await us in the Sod,
The path dissimilar has end the same—
Even as doth the fire and the flame—
Earth works through us, as we may work through Earth,
She bears us all, from tired birth to birth.

The short poems and sonnets which complete the book are also full of delightful passages, showing here and there a touch of poetic faculty.

F. F.

* By Gerda Dalliba, with an introduction by Edward Markham, G. P. Putnam's Sons, London and New York.

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THE STANZAS OF DZYAN.*

For the second time these stately, poetic, sonorous stanzas are reprinted in a very handy form, with a foreword, a synopsis of the first seven stanzas, and notes from *The Secret Doctrine*, *The Pedigree of Man*, etc. We wish *The Secret Doctrine* pages were printed facilitating reference. Nothing else we know of helps so much the building of faculty as persistent meditation on these stanzas, even the English translation of which pulsates with a force and a life of its own. We can well imagine the sense of sublimity and grandeur that must inevitably come over the gifted students of the original as picture after picture would roll before the entranced readers. But we are thankful for small mercies and are therefore content with the translation. Every theosophist ought to possess this booklet.

B. P. W.

BRAIN ROOFS AND PORTICOS. †

Under this queer title the author presents an instructive and well illustrated "Psychological Study of Mind and Character," dealing with Temperaments, Phreno-Ethnology, Heredity, the Correlation between Food, Brain and Occupation, the Choice of Pursuits, Differentiation in Brain Structure in Men and Women, the Problem of Marriage, the Development of a Child, Phrenology as an aid to Teachers, Measurements of the Head, How to delineate Characters from Photographs and Modern Phrenology.

The book is full of useful and practical information on these subjects, is in fact what it pretends to be, a good introduction—not a complete guide and text book—to Phrenology.

A. Sch.

THE UNIVERSE AND MAN.‡

This is the title of a collection of six lectures delivered by Svāmi Rāmakṛṣhṇānanda of the mission of Shri Rāmakṛṣhṇa Paramahamsa. The lectures were delivered in 1907 on the occasion of the dedication of a new home belonging to the mission at Mylapore, Madras. They are entitled: (1) the Message of Shri Rāmakṛṣhna; (2) The

* Reprinted from *The Secret Doctrine*, by H. P. Blavatsky, Theosophical Publishing Society, 161, New Bond Street, London, W.

† By Jessie Allen Fowler, Fowler and Wells Co., New York, L. N. Fowler & Co., London.

‡ Svāmi Rāmakṛṣhṇānanda, Madras.

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Universe ; (3) Space and Time ; (4) The self-imposed struggle ; (5) Veḍānṭa, and (6) Bhakti, and are in the main a popular exposition of the Veḍānṭa philosophy. In the first of these, an attempt is made to show the fundamental unity of all the great religions of the world and of the various veḍānṭic schools of India. To the Theosophist this is a welcome sign, as it is such expositions that will eventually make possible the universal religion which will be the heritage of the coming race. The other lectures steer clear of all metaphysical technicalities, and are well adapated to the popular intelligence. There no doubt occur passages which perhaps will startle a student, *e.g.*, that " none will give it (mukṭi) up after getting it," and that " the monistic conception does not destroy the individual." The lectures, on the whole may well be recommended.

W. A. K.

POEMS.*

Excellently bound with a pretty get up is the little volume of verses. Mr. Giles is a late fellow of the University of New Zealand and Resident Magistrate for the City of Auckland, and has undoubtedly a gift for real rhyme. The poems before us are good and pleasant, and there is a certain truth in the lines of the Foreword :

> Yet many years perhaps have taught
> Expression plain for simple thought.

Nowadays our literary markets are full with new poets and poems, the majority of them insipid, but the volume before us is not fit to go in the class of flat, lifeless versification. Fine touches permeate it and there is a certain life in many of the poems. For instance one written on the Diamond Jubliee Day of the Late Queen Victoria contains :

> " Ah ! Empress Queen ; perchance thy royal heart
> Still feels the pang of one too bitter dart.
> Perchance some strain of sadness dims thine eyes
> When at thy name men's acclamations rise ;
> And when a nation's plaudits rend the sky
> Thy mixed emotions struggle with a sigh.
> But now thy England, not content with part,
> Claims for the day thy undivided heart ;
> For hers thou art in her enduring fame,
> And England takes for us Victoria's name."

*By J. Giles, M.R.C.S., L.S.A., Whitecombe and Toms, Ltd., New Zealand.

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And again from one called "Vela Retrosum":

Ah! should there come a figure and a face,
Of regal aspect, strong, serene and mild;
With words of cheer: "Fear not this evil place,
For I will guide you through the trackless wild:
Follow, and trust." Oh! blinded hearts of pride!
That form, that face, is ever at our side,
With love, and aid and guidance sure; and we
Still trim our rush light, still refuse to see.

We must note the two poems—with a certain touch of simplicity and grace—called "Mauku Settler's Song" and "At the Opening of the Mauku Hall." "Maiden's song" has a charm of its own and so has "To a Dewdrop." "The Sea Maiden" is fine and "Conscience" closes:

"Then, as self dies within us, we
Grow conscious of a peace that fills
The heart, and clears our eyes to see
The glory of the distant hills."

The two longer pieces "Spiritus Sanctus"—a di-psychic Reverie—and "Somnium Vagum" contain lines to which we can apply the writer's words:

"The wondrous web of woven words,
Shot through the woof of subtlest thought,
Like green and golden glancing birds
Through forest foliage, splendour-fraught,
Down floating from that hopeless height,
Send incense-clouds of vague delight."

Pleased with it when one closes the handy volume one feels a dearth of spiritual topics. We wish there were more pieces like the excellent one entitled "Lumen Siceum."

B. P. W.

Theosophy, three simple truths is an address delivered by Mr. William E. Burnhart, President of the Kansas Lodge at Universalist Church. The three truths round which he has woven his address are: (1) Man is immortal, (2) God is good, and (3) Whatsover a man soweth, that shall he also reap.

The Building of the Kosmos by Mrs. Annie Besant has been translated into French.

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MAGAZINES.

Adyar Bulletin, November, opens with interesting Headquarter's Notes from the pen of our President and is followed by the concluding portion of her "Search for Happiness," "Notes on Materialism" by A. Schwarz, "Students in Council" in which Mrs. Besant answers questions sent in, "Mrs. Besant's birthday at Benares," by George S. Arundale, and "Theosophy in Many Lands."

Theosophy in India, November, contains the conclusion of Colonel Olcott's old lecture on "The T. S. and its Aims," and "An Ancient Eastern Instruction," besides business notes and correspondence, among which the letter of Dr. V. S Trilokekar, *re* the Constitution of the Indian Section suggesting a division of the Section into sub-sections, is found.

Theosophy in Australasia, October, has a short but nice account of Mrs. Besant's stay in New Zealand, followed by reprints from this magazine of our President's article, "The T.S. Order of Service," and from the Vāhan on "Dr. Baraduc's experiments." "Jesus, the Man" and "The Benefit of Repetition," by Ernest Hawthorne are original contributions. The Editor's "Outlook" contains some interesting pieces.

Theosophy in New Zealand, October, contains "Annie Besant, An Appreciation," by Miss Browning, M.A., "Studies in Astrology," "A Word for Mme. Blavatsky," etc.

The American Theosophist, October, gives the place of honor to "The Result of Theosophical Study" a short but excellent article by Mr. C. W. Leadbeater. The Editor gives the second instalment of his "Occultism in the Shakespeare Plays," which is followed by "Great Teachers often storm-centres," "Black Magic of Science," "Cremation," etc.

The Message of Theosophy, October, announces the increase of its annual subscription to Rs. 2. "Buḍḍhism in Burma," "Modern Education," "Persistence of the individual according to the Pāli Piṭakas," and "Founder of Zoroastrianism" are some of its contributions.

The Vāhan, October, is chiefly made up of business notes.

The C.H.C. Magazine, November, opens with the usual interesting "In the Crow's Nest," and is followed by "Sons of India," by Mrs. Besant, "Shrī Kolapalli Aujanayadas," "The Story of Bijapur,"

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"Diet Rules for Students"—an article of practical utility—"Mrs. Besant's Birthday," by Mr. Arundale, etc.

The Lotus Journal, October, opens with an article by Mr. C. W. Leadbeater, "Faithful unto Death," referred to in our last number, and accompanied by a good picture of our late President-Founder. The formation of the third Round Table is announced, with its watchword of "Compassion." A letter from the New Zealand "Chitra" is published. "Bee-Betty" and other short pieces make up the number.

Ultra, October, opens with notes of a lecture by Luigi Merlini on "Dante's Purgatory and Theosophy" delivered at the Rome Lodge. It is followed by an able article on the "Kabbalah" by Augusto Agobiti. The rest of the magazine is mostly taken up by comments on Spiritualism and Hypnotism. We are glad to see that an Italian biography of Hypatia has been recently published. Fragmentary as such a biography must be, in the nature of things it cannot fail to arouse the interest of our Italian members.

The October issue of the *Bollettino della Sezione Italiana* concludes Mrs. Besant's lecture on "The Necessity of Religious Education." It also brings Mr. Leadbeater's script, "Faithful unto Death," which will probably have made its way through most of our magazines by this time.

Teosofisk Tidskrift for October brings amongst other things an article of Miss Severs translated by Miss Eva Blytt.

La Verdad, September, has a translation of Mrs. Besant's lecture on "Spiritual Life for the Man of the World," also of her *Pedigree of Man* and *H. P. B. and the Masters of Wisdom*. The issue for October brings a reproduction of the astral photographs which Dr. Baraduc showed last May to members of the London H.P.B. Lodge.

Sophia for October contains further instalments of previous articles and the usual notes of the movement.

The October issue of *Theosophia*, the leading Dutch periodical, has a lengthy article in favor of Esperanto. Mrs. Besant's articles on "Occult Chemistry," and Colonel Olcott's "Old Diary Leaves" are continued.

De Theosofische Bewegung for October has the usual business and sectional news.

The *Revue Théosophique Francaise* for September is an excellent

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issue. A passage from its "Echos du Monde Théosophique" is perhaps worth quoting verbatim. It runs thus:

"The news which reached us from the last Convention of the British Section gives evidence of some moral agitation amongst our friends and brethren across the Channel. It almost seems as if some of them were running the risk of being carried further than they themselves intend. Yet the highest theosophical teaching advises not to brood over painful things; not to seek out difficulties—although ready to face them if they present themselves; not to intervene against a prejudice, simply apprehended, but to let the Great Ones act against that which for us is evil, but for Them is only a vital force which they know to use as is meet. And last not least, Theosophy teaches us not to judge, with our limited discrimination, any one but ourselves. These are principles, which we believe it would be better to put into practice, rather than to lose oneself in vain agitation."

Neue Lotusblüten for September and October deal mainly with Yoga practices. It also has some interesting answers to queries.

The last issue of the *Revista Theosofica* is taken up by the report of the special Convention held in September in order to appoint a successor to the late Sr. José M. Masso´. We gather that Rafael de Albear has been elected General Secretary, and send him our good wishes across the sea. It has a notification of the Order of Service.

We beg to acknowledge *Prabuddha Bharata*, *The Oriental Mystic Myna*, *The Kalpaka*, *The Theist*, *The Madras Christian College Magazine*, *The Cherāg*, *The Harbinger of Light*, *Light of Reason*, *Notes and Queries*, *The Rosicrucian Brotherhood*, *The Phrenological Journal*, *The Bolletin Official del Gran Oriente del Uruguay*, which gives evidence of great masonic activity in South America, *Luz Astral*, with a translation of *Æther of Space*, which appeared in this magazine.

NOTES.

We are very glad to announce that a School for Pallars, erected in the name of Colonel Olcott, was opened on November 11th, 1908, at Panapalayam, a suburb of Coimbatore, under the presidency of M.R.Ry. T. A. Ramakrishna Iyer, Avl., B.A., the District Munsif. Religious teaching will be given with secular instruction. We heartily wish the Olcott School for Pallars success, and hope to hear of many more such philanthropic efforts. They will rejoice the heart of our President-Founder.

A gentleman well known in India, who held the high office of Judicial Commissioner of Oudh, Mr. Ross Scott, one of the oldest

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members of the T.S., passed away on October 18th, 1908. He retired from office in 1907, under medical advice, but returned to India for the last cold weather, and was present at the Anniversary at Benares. He had taken up the post of Honorary Secretary to the Indian Students' Aid Association, and we had hoped much from his knowledge and love of India. May peace go with him, for he was a helper of the poor and distressed, and the enemy of all injustice and oppression.

The T.S. Order of Service is steadily making its way. The Association for Astrological Research, The Hague, Holland, has lately asked to be enrolled, and the request has been gladly granted. The League for the Abolition of Vivisection, Vaccination and Inoculation (England) has arranged to hold a quarterly public meeting, as well as monthly meetings for members. I hear from Australia that the Leagues there are devoting themselves to the introduction of Religious Education, Hospital and Gaol service, and Cremation in lieu of burial.

We have pleasure in noting that the Board of Revenue, Madras, have sanctioned the grant of a piece of land rent free to the "Crescent Literary Union," Salem, a praiseworthy Musalmān Association, which has as its object: "The attainment of literary, religious, mental, moral, social and physical improvement of the members in general, and of the school-going population in particular. This shall be achieved by means of (1) reading-room, with newspapers and library; (2) free private tuition and scholarships; (3) weekly meetings for lectures, debates and essays; (4) social gatherings; (5) harmless games, and such other means as may from time to time be found necessary." We cordially wish the Union success. Every such movement, well carried on, is a force which promotes the orderly growth of the young.

Assailants of Theosophy often fall foul of H.P.B.'s statement that we do not believe in "a personal God." They ignore her teaching of the three Logoi, and thus mislead their hearers. No theologian worthy of the name, believes in "*a* personal God." The Christian creeds declare Three Persons in one God, introducing triplicity where they introduce personality. "A personal God" is a limited-unlimited, and a contradiction in terms cannot be believed, although it may be asserted when the terms are not understood.

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SUPPLEMENT TO
THE THEOSOPHIST.

PROGRAMME OF THE THIRTY-THIRD ANNIVERSARY OF THE THEOSOPHICAL SOCIETY AND OF THE 18TH INDIAN SECTION CONVENTION, TO BE HELD AT ADYAR, INDIA,

DECEMBER 27TH, 28TH, 29TH AND 30TH.

A Lecture entitled, "The Work and Hopes of the Theosophical Society" will be delivered by the President, at 8 A.M. December 26th, in the Blavatsky Gardens. *Open to the Public.*

December 27th.

8 A.M.	Miss Edger, M.A. "Gleanings from *Light on the Path*." I. (*Open to the Public by ticket only.*)
10 A.M. to 12.	Annual Address by the President. Reading of Reports from Sections. } (*Members only.*)
3-30 to 4-30 P.M.	Open Question Meeting with the President.
6 P.M.	General Meeting, E.S.

December 28th.

8 A.M.	Miss Edger, M.A. "Gleanings from *Light on the Path*." II. (*Open to the Public by ticket only.*)
10 A.M. to 12.	Indian Section Convention. (*Members only.*)
3-30 to 4-30 P.M.	Open Question Meeting with the President.
7 P.M.	Degree I Meeting, E.S.

December 29th.

8 A.M.	Miss Edger, M.A. "Gleanings from *Light on the Path*." III. (*Open to the Public by ticket only*).
10 A.M. to 12.	Indian Section Convention. (*Members only.*)
4-30 P.M.	Public Meeting at Victoria Hall.
7 P.M.	Higher Degrees, E.S.

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December 30th.

8 A.M. Miss Edger, M.A. "Gleanings from *Light on the Path*." IV. (*Open to the Public by ticket only.*)

10 A.M. Any remaining Business.

6 P.M. Lecture by the President. "The Opening Cycle." (*Open to the Public by ticket only.*)

Any further arrangements will be duly notified by hand-bills.

ANNIE BESANT, P. T. S.

BLAVATSKY GARDENS.

These Gardens are being made ready for occupancy.

I have received the following further contributions towards their purchase :

	Rs.	A.	P.
Australian Section	1395	0	0
From a friend	225	0	0
R. Seshagiri Row	5	0	0
Madura T.S.	50	0	0
Already acknowledged	20,865	1	7
Total Rs...	22,540	1	7

Cordial thanks.

ANNIE BESANT, P.T.S.

THE T. S. ORDER OF SERVICE.

The growth of the Order now demands the formation of a small Central Council at Adyar. The members have been chosen for the work already done by them in various fields of service.

CENTRAL COUNCIL.

Annie Besant, P. T. S.
Sir S. Subramania Iyer, V.-P. T. S.
V. C. Seshāchārri, Director, Gandharva Institute.
Carolina Kofel, Superintendent of Pañchama Schools.
A. K. Sītārāma-Shāstri, Superintendent of Vasanta Press.
A. Schwarz, Treasurer.
Helen Lübke, Secretary.

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Provincial Councils will be formed as Local Leagues multiply sufficiently to need their aid ; National Councils, similarly, when Provincial Councils need a centre to unify them. The Central Council keeps a Register in which the names of all Leagues are inscribed.

ANNIE BESANT.

NEW BRANCH.

BRITISH SECTION.

The General Secretary of the British Section has issued a charter on September 22nd, to form a Branch of the Theosophical Society at Hale, Cheshire, to be known as the Hale Branch of the T.S ; the following are the charter members, *viz.*, D. N. Dunlop, Sidney Ransom, William Owen, Alice Owen, Josephine Ransom, Elinor Dunlop, and Annie Larmuth.

W. B. FRICKE,
Recording Secretary.

FINANCIAL STATEMENT.

The following receipts from 16th October to 15th November 1908, are acknowledged with thanks :

	Rs.	A.	P.
ANNUAL DUES AND ADMISSION FEES.			
Presidential Agent, South America, Buenos Ayres (£9-10-0)	142	11	5
Presidential Agent, South Africa, (£4-0-0)	60	0	0
PRESIDENT'S TRAVELLING FUND.			
Honorary Treasurer, New Zealand Section, Theosophical Society, (£3-0-0)	44	15	0
Mr. Framjee J. Bilia, 57, Hornby Road, Bombay ...	15	0	0
DONATIONS.			
Mr. Anantrai Nathji Bhaw Devani Shed, Bhavnagar, Kathiawar	84	0	0
A friend from Adyar	5	8	0
E. S. T. HALL.			
Donations through Mrs. Annie Besant	2,479	11	7
STABLE.			
Donation by Mrs. Annie Besant	825	0	0

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ADYAR LIBRARY.

Donation by Mrs. Annie Besant	500	0	0

CONSTRUCTION AND REPAIRS AND GARDEN ACCOUNT.

Donation by Mrs. Annie Besant	6,626	10	2
Total ...	10,783	8	2

A. SCHWARZ,
Honorary Treasurer, T.S., Adyar.

OLCOTT PAÑCHAMA FREE SCHOOLS.

Financial Statement.

The following receipts from 16th October to 15th November 1908, are acknowledged with thanks :

DONATIONS.	Rs.	A.	P.
Honorary Treasurer, New Zealand Section, Auckland (£1-10-0)	22	8	0
Mr. K. M. Bhatje, Head Clerk, Customs Office, Jodhpur ..	5	0	0
Mr. M. N. Ramaswamy Ayer, Anantapur	15	0	0
A Sympathiser	20	11	9
R. (£ 5-0-0)	74	1	4
Total ...	138	5	1

A. SCHWARZ,
Honorary Secretary and Treasurer, O. P. F. S., Adyar.

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THE THEOSOPHIST.

FROM THE EDITOR.

AUCKLAND, NEW ZEALAND, *July* 27, 1908.

Really at the antipodes at last, Greenwich exactly under our feet, and India a quarter of the world away, a half-way house to England. But Theosophy is as well loved here as in other lands, and has warm hearts to welcome it, and strong brains to defend it. It is cold, but the country is emerald green after two months of rain, and to-day the sun is shining brightly, and white fleecy clouds, flung across the sky, remind one of an English day in spring.

***

We left Brisbane on July 20th, reaching Sydney on the 21st—did I say so in the last letter ?—and on the evening of the 21st I lectured in the Trades' Hall to the delegates of the Trades' Unions, on "What Theosophy has to say to the Workers." It was a strong-headed attentive audience, interested and critical, sympathetic on some points and dubious on others—as might be expected. Much to my surprise, after the lecture, they gave me a very pretty illuminated address.

***

On the 22nd July, we set foot on the steamer Wimmara, which was to take us to New Zealand, and steamed out of the magnificent Sydney harbor, large enough, one would think, to shelter the navies of the world. It is one of the world's sights, that splendid harbor, with its rolling hills, and little bays and inlets, with the road out, narrow, between high cliffs. Out we went, and peace was at an end. We came into a mass of great rollers, and the vessel, lying low in the water, became their prey. They charged the deck, and the passengers rolled over into the scuppers, a confused heap, and then fled, drenched, to take refuge within. They shivered into pieces the door of a deck-cabin, covering the unfortunate occupant with water and

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broken wood, and leaving desolation behind. Then they had their way, and the deck was left free to them as play-ground. The ship was very crowded, and four of us, Theosophists all, were packed into one small cabin, with washing apparatus for one and one camp-stool; we were happy in that we all loved baths and did not love brandy, but still it was not what could be called comfortable. There was no place to sit in, as the saloon was turned into berths, and the only place was the dining-room, redolent of roast and fried meats, porter and other drinks, and used also as a sleeping-room for men for whom no cabins could be found. One felt that it was hardly fair to be charged first-class fare for the fourth part of a tiny cabin, the quarter of a bason and of a camp-stool, and no place to rest our sick bodies in outside. Our stewardess, with over forty sea-sick women to attend to, was beyond praise in her kindness, but she had a cruelly hard time. The four days came to an end at 2 P.M. on the 26th, and we landed on the wharf at Auckland, to be surrounded with cordial greetings. A few hours' quiet, and then a members' meeting, as opening of the New Zealand work.

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* *

WELLINGTON, *August 3rd.*

Auckland yielded two very large meetings for the public lectures, and between 250 and 300 persons attended the meeting for questions, and seemed to be thoroughly interested. The members' meetings were very bright, and, altogether, Auckland promises well. The venerable General Secretary, Dr. Sanders, keeps wonderful health, and holds the work well together, being beloved by everyone. On the afternoon of the 30th, we took steamer from Onehanga, seven miles from Auckland, on the western side of the Island, and, after a little tumbling about crossing the bar, steamed over a peaceful sea to New Plymouth, where we arrived on the following morning early. The train was on the wharf soon afterwards, and we hied away—southwards across pretty scenery, and over rivers like the Indian ones with big stretches of waterless land or pebbles, in the dry season—to Wellington, the capital of the Dominion. A crowd of members awaited us on the platform, and we were among them by half past seven in the evening, receiving their hearty greetings. The next day saw the perennial interviews, a members' meeting, and a large

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gathering in the Town Hall for the evening lecture. The meeting was attentive, and finally enthusiastic, but I should think that Theosophy is, at present, but little known in Wellington ; it does not yet seem to be " in the air. "

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* *

On Sunday we began with an E.S. meeting, and, later, a members' meeting ; in the evening I lectured in the Opera House to an audience which packed every corner of the great building. It was interesting to notice the changes which passed over it, from curiosity to interest, from interest to eager attention, from eager attention to enthusiasm. Re-incarnation is a teaching that vindicates itself when explained, and on every side it is making its way. Monday had three more meetings, and in the evening we took steamer once more, to cross over to Christchurch.

*
* *

DUNEDIN, *August 10th.*

We arrived at Christchurch early on the morning of August 4th, and the day was spent in holding two meetings and a public lecture, with interviews sandwiched in, as time permitted. The usual keen interest was shown in re-incarnation, the subject of the public lecture, and here, as everywhere, one noticed the ready acceptance of the rationality of the view presented. The next day saw three meetings and a lecture ; the evening was stormy, and for the first time in the tour, the audience was not large. At 8 A.M. on the following morning, August 6th, we were in the train, and bitterly cold it was. We were to travel until 5-13 in the afternoon, and I had to lecture that night, and one could not but wish that the train were more comfortable, and that more than one small foot warmer might be granted to three shivering people. The steamers for the coasting service are commodious and well-served, and it is not their fault that the seas are stormy and the memories of them sad. But the train-service is very antiquated, and the rolling stock the worst that I have encountered in my journeys over the world. The first class carriages give bare sitting-space, three being packed side-by-side in a corridor carriage on a narrow gauge, and if you carry a tea-basket, so as to avoid the rough and tumble for food at a station, you must buy two tickets in order to have a place to put it on. The first-class large cars are

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seated like the top of a London tramway car, except that one seat holds two and its fellow only one, and wedged into these the unhappy traveller is expected to travel for twelve hours at a stretch. Among all the reform movements of New Zealand, a corner might surely be found for a reform in railway accommodation.

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Dunedin is quite a Scotch city, and one hears the pretty Scotch accent on every side. The three public lectures were very well attended, and the questions at the public conversation were very good. Six members' and E.S. meetings, and half an hour to the Lotus circle, filled the days to overflowing, and soon after 8 A.M. on August 10th, we took train to the Bluff, and went on board the steamer that was to carry us away from New Zealand, after a fortnight of strenuous work. On the way, a number of the members met us at Invercargill, our southernmost Lodge, and gave us God-speed.

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* *

P. & O. S. S. MACEDONIA, *August 23rd*, AUSTRALIAN BIGHT.

Less than three days brought us to Hobart, Tasmania, across one of the stormiest seas in the world. But Varuṇa was kind to us on this occasion and we suffered little, despite the bitter cold. Hobart is a quiet little town with a small Branch, but we had a fairly large gathering at the public lecture, and the members' and E.S. meetings were earnest, and had the promise of more energy in the future. We left on the evening of August 15th, and travelled through the night to Launceston, where two meetings and a public lecture occupied the 16th. The 17th was equally well filled, and after a final members' meeting on the morning of the 18th, we boarded the steamer for Melbourne. A few hours at Melbourne, and then the train westwards to Adelaide, where another few hours were spent, and then warm farewell to friends, and the great steamer throbbed her way outwards.

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SOUTHERN INDIAN OCEAN, *August 25th.*

Yesterday we touched Australian land for the last time at Fremantle, and there Fremantle and Perth Lodges had gathered for

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a last hand shake. Fremantle has started a Lodge Room since I left, a bright pleasant room in the city's main street ; it is open every afternoon for use as a reading-room, and the Branch has a nice little library. In a few hours I rejoined the steamer, and, as we slowly edged away from the wharf, many a kindly look and waving hand gave good wishes, and a shower of telegrams from the Australian Lodges added their messages of love. The Australian tour was over, and the steamer's prow pointed homewards, towards India.

*
* *

Much gratitude remains in my heart for all the overflowing love and kindness which have been poured out on me so richly during the tour. Not to me, as a person, was it given, I joy to know, but to the President of the Theosophical Society, the messenger of the Blessed Masters, the witness-bearer to Their watchful care and to the out-pouring of Their power. Australia and New Zealand ring true and loyal right through, from their General Secretaries to the youngest new comer into our ranks. They are loyal to the chosen of the Masters and the elected of the Society, because they know that without such loyalty little can be done, and that liberty can only be joined with effectiveness where the chosen and elected officer is followed and strengthened, not continually harassed and thwarted. Apart from public thanks, my private gratitude must be given for the personal kindness which has surrounded me and made light the burden of work ; and most of all to Mrs. John, the wife of the General Secretary, who met me at Fremantle and travelled with me throughout, bidding me farewell only on board the steamer which is bearing me homewards ; I cannot speak in words my loving thanks to her for the sisterly kindness which took all the physical burdens, looked after every detail, thought always for my comfort—never for her own—had ever a gay word for disagreeables, a smile for fatigue, and, rarest and most valuable of gifts, silence for quiet hours. That the heavy Australian tour has left me strong and bright is largely due to Mrs. John. If I do not name others for special thanks, it is because all I have met have been loving and kind.

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The tour has taken me over 17,630 miles of land and sea, during 44 days and nights of travel ; 62 days have been given to work, and the work has comprised 44 public lectures and 90 meetings—at most of which an hour's address has been given, followed by the answering of questions—and a very large number of private interviews. It does not seem a bad record for a woman of over sixty, who, a year ago, was declared by some who wished to discredit her, as being in a state of "senile decay," and therefore incapable of filling the office of President of the Theosophical Society.

*
* *

Long ago a Master of the WISDOM warned us that a good resolution, which was not carried out, acted as a cancer in the mind, and that it weakened our power of action for the future. It is interesting to see the idea reproduced by the well-known psychologist, Prof. James, who says (quoted in the *Theosophical Review* for June last) : "When a resolve or fine flow of feeling is allowed to evaporate without bearing practical fruit, it is worse than a chance lost ; it works so as positively to hinder future resolutions and emotions from taking the normal path of discharge." For this reason some of the Indian and Greek thinkers discouraged the reading of poetry by the young, as it aroused emotion artificially, emotion which was not carried out in action.

*
* *

Here is an admirable answer, written by Mr. Leadbeater, in the Questions column of *The Messenger*, the organ of the American Section.

Question : How are we to image the Logos in meditation ?

Answer : I do not think that we can *image* Him at all. The sun is His chief manifestation upon the physical plane, and that may help us a little to realise some of His qualities, and to show how everything comes from Him. I have myself preferred not even to try to make any image of Him, but simply to contemplate Him as pervading all things, so that even I myself am also He, that all other men, too, are He, and in truth that there is nothing but God. Yet at the same time although this that we can see is a manifestation of Him, this solar system that seems so stupendous is to Him but a little thing, for though He is all this, yet outside it and above it all He exists in a glory and a splendor of which we know nothing as yet. Thus though

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we agree with the Pantheist that all is God, we yet go very much further than he does, because we realise that He has a far greater existence above and beyond His Universe.

It would be impossible to put more luminously and more reverently the great truth of the Logos and His universe. It is an expansion of the weighty words of the *Bhagavaḍ-Gīṭā* : "I established all this universe with a portion of myself, and *I remain.*"

*
* *

The science of the Fifth Race, in the hands of its fifth branch, is very swiftly climbing up to the point reached by the Fourth Race at the zenith of its glory ; it will then overtop it, and reach the height whence will commence its slow descent. The conquest of the air is already far advanced, and ere long we shall have air-ships skimming about as in the days of the Toltec empire in Atlantis. And now an application of the Hertzian rays is threatened, which will repeat the death-dealing weapons of Atlantis and of ancient India. Already it has been suggested that war-balloons might drop upon massed regiments of men bombs which, on striking the ground, should burst, liberating a deadly gas, and thus destroy hundreds at a blow. Now it is proposed that by the use of parabolic mirrors, specially constructed to correct the diffraction of the Hertzian rays, a beam of these rays might be directed on any object. Dr. Gustave le Bon says cheerfully on this matter :

> The first physicist who realises this discovery will be able to avail himself of the presence of an enemy's ironclads gathered together in a harbor to blow them up in a few minutes. On reaching the metal wires with which these vessels are now honey-combed the sheaf of electric radiations will excite an atmosphere of sparks, which will at once explode the magazines.

Against this new kind of attack science can, at present, suggest no defence. Strange that the science of the Fifth Race, as of the Fourth, is turned more to destruction than to preservation.

*
* *

It is interesting to notice how the action of the Theosophical Society, in aiding the ancient religions of the East to protect their children against the disintegrating influences of missionary education, is gradually being recognised as a policy beneficial to morality and therefore to the State as a whole. Commenting on Lord

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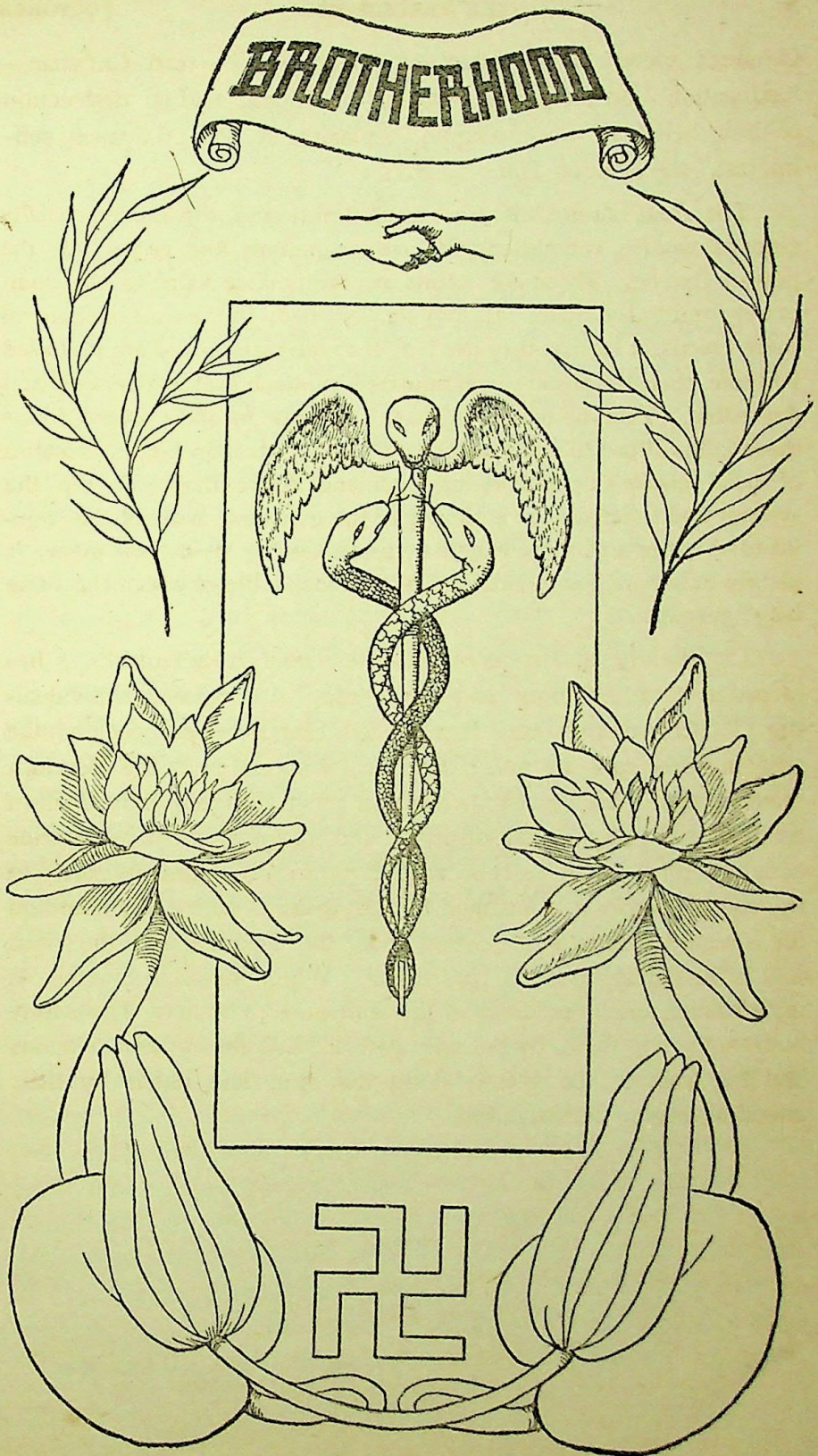
Cromer's views of the effect of "European"—read Christian—"education" on the young Moslems of Egypt, and its destruction of their belief in their religion, replacing it with "cynical self-interest," the London *Times* remarks :

The great faiths of the East teach devotion to the family, chastity amongst women, veneration and love for parents, and respect for the powers that be. Those are habits of inestimable value to the community and to the State. It may be said that, in the case of some of these creeds, at least as they are taught to the masses and are practised by them, their lessons are contaminated by much that is depraved and degrading. That, no doubt, is true, but even in their lowest forms these faiths afford to many millions of human beings binding systems of social relationship and definite guidance for conduct. To sap the systems and to impair the authority of the guidance, without the command of better and more effective influences to put in their place, is plainly to imperil the foundations of that social life of which the State is the guardian.

Christianity in the West, as the *Times* truly remarks, "has helped at once to develop and to restrain" a "vigorous individualism;" Christianity was framed for that very purpose, as the religion of the sub-race which had for its special work the development of this "vigorous individualism;" it develops individualism by its doctrine of personal salvation, and restrains it by its doctrine of self-sacrifice. But just because it is so pre-eminently suited to the western world, it is unsuited to the eastern, where the common life is regarded as more important than the separate, and the social unit is the family, not the individual. Where missionary effort is undermining the foundations of the State and of Society, Theosophy is strengthening them, by pouring new life into the ancient religions and by training the young along the lines laid down by their ancestral religion and morality.

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OCCULT STUDY.

MADAME Blavatsky defined Occultism as the study of the Divine Mind in nature. Dictionaries generally describe it as the study of the unknown, the hidden, the secret. However we may define the word, the fact remains that the study of Occultism differs, in its beginnings at least, from no other study and requires the same faculties. I often think we make a great mistake by drawing too straight a line of demarcation between occult and any other knowledge, between occult and any other study. The unknown is occult to the ignorant. All study is occult. All knowledge is occult. The conditions requisite for the acquirement of any knowledge are the desire to learn, the capacity to learn, and attention, perseverance and patience in learning. As we can learn nothing which does not enlighten us as to the workings of the Divine activity and the Divine Mind in nature, you will see why I say all knowledge is in fact occult, and why I think so many, in fact all amongst us who are endeavoring to increase their knowledge, are pursuing Occultism, whether they know it or not. The only difference is that when they know they are studying Occultism, they may work along more systematised lines and follow rather a different mode of study. Instead of working in the usual way of endeavoring to acquire an enormous number of facts, the attempt will probably be to turn inwards and by self-cultivation of character, mind and will, acquire information at first hand. In one case you seek to learn from others, in the other you teach yourself.

All study, whether consciously or unconsciously occult, should lead to the enrichment of life, to the making our lives more interesting to ourselves and more useful to others. As a matter of fact you will find, if you think for a moment, that everything you know does open new vistas in life to you and give you fresh interests. The object of all study should be practical ; you have understood and learnt nothing perfectly until you can bring it into practical application in life. The complicated calculations of the most learned scientist are capable generally of concrete application to some of even the everyday affairs of life. We may not very often see in our ignorance how some branch of study or the knowledge of some isolated fact is going to enrich our outlook on life and add to our

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practical utility, but faith in this aspect is often later justified by experience.

It is exceedingly important for most of us to find life interesting, to increase as far as we can our pleasurable points of contact with life. For we are here to gain experience, and experiences, it is certain, are bounded by our ability and our willingness to receive them. It is very dangerous as well as narrowing in life to put all your eggs into one basket—to concentrate on one interest alone, so that if that fails you, you are bankrupt and life is shorn of all its attractions. We have to face the fact, in this connexion, that Nature is apparently quite indifferent as to how much we suffer so long as we experience and develop, and a very wise and highly effective teacher is the Great Mother, however in our unregenerate moods we kick against her pricks. Prolonged happiness is apt to produce stagnation, and though some happiness is essential to growth, as through it we experience increased sensation of life, feel a sense of 'moreness' in ourselves and so grow, we must also accept the stimulus of pain, which arouses us from lethargy, wakes us up and pushes us on. It is a law of Nature also that we must be always at work in all the departments of our complex make-up, to keep them healthy. As the physical body craves for food when hungry and will pine and become inefficient if the necessary nourishment be not supplied, so is it with the emotional, intellectual and spiritual natures. Each requires its appropriate nutriment, without which it cannot work or develop. This fact is fully realised with regard to both the physical and intellectual natures, though it is rather the fashion of the day to starve and stunt the development of the emotional side of man, and many people deny that the spiritual exists. The hunger for intellectual stimulus is however so generally felt, that, as is always the case, the demand has created an almost overwhelming supply. The needs of even those who from lack of time or of ability cannot follow scholarly or scientific technicalities are amply provided for. The most abstruse subjects are now translated by specialists into a phraseology suited to the laity. Thus it follows that anyone possessing a hunger for information can, at a comparatively small cost of money and time, acquire an amount of accurate and useful knowledge which a generation or two ago would have been

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only possible to a few elect. We are beginning in fact to feel perhaps rather overwhelmed by the amount we are expected to know to keep *au courant* with the times.

This difficulty is apt to rather press home on the Theosophist, as inquirers into Theosophy have a tiresome knack of apparently expecting him to be omniscient. If conscientious, in consequence, he wishes to increase his store of knowledge and his usefulness. Of course the temptation arises to follow the usual method, to read and endeavor to remember and apply the result of other men's labors. A certain amount of this method of learning is of course necessary, but, I maintain, we who should know better are tempted to prolong it too much and forget in consequence to pursue the specifically occult way of learning. It is infinitely better, I am convinced, to spend time on evolving our inner faculties than in accumulating vast stores of facts. By careful self-training and purification of the physical, astral and mental bodies, by a careful selection of right activities, by meditation and concentration, we shall evolve faculties we can carry over from birth to birth. We evolve ourselves for eternity instead of accumulating temporally the results of other men's learning. You gain knowledge much more slowly, I am aware, in the early stages in which you seek it by developing your inner faculties, than by the old method. You must not mind, therefore and must in fact be prepared to find yourself occasionally at a disadvantage with a contemporary following the ordinary lines of study.

It is said that while the general level of education and of capacity has been much raised, original thinkers are as rare as ever they were. Original thinkers do not increase in proportion to the general intellectual increase, and that fact is easy of explanation on the theosophical theory. Original thinkers are those who have educated their inner faculties so as to perceive facts and elements in life—deducing also inferences from their observations—invisible to the ordinary run of men. Even if the mass notice the facts, they are incapable of forming the deductions which original thinkers draw from such observations. It takes a master mind to deduce a law of Nature from the falling of an apple. It would be exceedingly interesting to trace back the life story of incarnation after incarnation of some of our great original thinkers and discoverers, and ascertain how they evolved their intellectual capacity. I admit, of course, that a certain

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amount of spade work must be accomplished before the ground plan of an original edifice of thought could be erected. But, I suggest, that there is a danger amongst us of digging at foundations so persistently as to neglect to build the subsequent erection. Each in youth must submit to receiving a certain amount of the ordinary curriculum of study, but when we can take our education into our own hands, as each in time can, let us recognise the importance of giving up time to quiet reflection and meditation whereby the individuality may find opportunity to impress his knowledge on his personality—his reflection and instrument in time and space. Do not mind if people think you are idle or laugh at you as a dreamer or visionary. The first thing we have to learn is to follow the truth we know irrespective of the gibes of the ignorant. I believe a great many more people might be original thinkers, as it is called, that is, be the first to bring into manifestation, into general knowledge, some fact, some truth of the Divine Mind hitherto unperceived, if they would only give themselves the necessary conditions to do so and afford the Divine Spark in man the conditions under which its powers could manifest themselves. That is the occult way of learning, it seems to me.

We are apt to think that it is only the few, the elect amongst us, who can know anything of specific Occultism. I say specific, because I have tried to explain that all individual study and knowledge are occult. But it is an error, I believe, to think it is only the few who can gain first hand knowledge of the more specific workings of the Divine Mind in nature. If we tried the same methods as persistently as do those we call practical occultists, we should very likely do as they do, in varying degree. The main difference is—they carry theory into persistent practice; others rest content with theory alone or practice it half-heartedly and without faith, an essential quality in practical occultism. If we desired sufficiently strongly, if we practised persistently, if we believed with intensity, our practice would soon bring about results; we should all soon be practical occultists. We fail merely because we do not will, practise or believe whole-heartedly. We cannot if we would, while we are sane, refrain from using occult powers in some degree or other. We will, we desire, we think, we imagine, we remember, we anticipate, we mentally plan and design at every moment of our waking consciousness, and what are the will and the imagination but the specific agents by which all occult know-

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ledge is won ? The paraphernalia which is used in the performance of all ceremonial magic is useful only so far as it educates the will and the imagination ; so Eliphas Lévi, a magician himself, tells you frankly. Read and think over what our own books tell you of the training of the neophyte necessary for the first Initiation, and you will find you can analyse it all into the discipline of the will and imagination. Notice how in viveka (discrimination) and vairāgya (indifference), and in the mental attributes—control of the mind, control of the senses and the body, tolerance, endurance, faith in the Master and in himself, balance and the desire for emancipation—how the will and the mind and the imagination are trained, used, disciplined to gain the end. None of these qualifications can be gained except as control is won of the mind, imagination and will. That gained, their use follows, and the man *is* an occultist. How far he may then go on the occult path and in what direction, to the right or the left, depends entirely on himself. As he trains and uses his will, and uses and disciplines his mind, so will be his progress.

Now it is plain that no one can do these things for us ; no one but ourselves can use, train and discipline our will and our imagination. Nor can any but ourselves give us the strength and self-reliance which are absolutely necessary for the acquisition of any occult powers. Although the fact is so very self-evident, I do not feel quite sure that we realise how entirely an occultist makes himself, and how very little any other—man or angel, God or Devil—can help or hinder him. All that the best teacher can do for any pupil is to indicate the necessary steps the latter must take. Intellectual study of the subject can also go no further. His own bodies are the sphere of work for the occultist and so the greatest poverty is no obstacle to him, and within himself the Magic Alchemy must be accomplished by which base metal is transformed to pure gold. One obstacle to our realisation of the true nature of occult work arises, I think, from our multiplicity of activities—even theosophical ones—on the physical plane. We are so busy in talking, or listening to others talking on these subjects, that we forget o practise what we hear, and, half hypnotised by words, we almost think that we can become Initiates, Disciples and Occultists, with no more active exertion on our part than that of opening our mouths and passively swallowing other people's theories and experiences. But hard work is essential to transform any theory into personal knowledge.

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Consider how Mme. Blavatsky, natural psychic as she was, roamed the world over in her quest for further knowledge, and later showed by the control and development of her natural gifts how she had worked to increase and use them—turned natural untrained capacity and theory into power.

We have, in the Society, theories in plenty. What is now wanted in the Society is practisers of the theories. For individual practice take the theory which commends itself most to your intelligence and liking, and map it out specially for yourself ; all methods of training and of work need adaptation to the individual, a pruning here, an extension there. Make up your mind what you want to do and how you purpose doing it, and then go ahead and do it, remembering that as Mme. Blavatsky pointed out, the line of demarcation between black and white magic depends entirely on the motive with which Occultism is undertaken. To work for self in any form along this line of activity becomes black magic. The work is only safe when undertaken to benefit others and to bring one's personal will into line with the Divine Will. Consciously use your powers of will and mind to effect results, material or spiritual, and if you succeed you are an occultist. An occultist is not a *rara avis* amongst men ; he is only doing consciously what others do unconsciously, and so he does it better and has also to accept more responsibility for his doings, as the law of Karma demands, an important point to remember. To the man or woman with a brave heart, a pure imagination and a strong will, the possibilities of Occultism open up a new world, with rich materials for knowledge and conquest. Then—but only in that case—

" Awake and enter the light and acquire more senses than five. "

ELIZABETH SEVERS.

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THE VISION SPLENDID.

I want for a short time to draw our thoughts away from our petty cares and worries, from "the fretting friction of our daily lives," from the thousand and one things that keep cropping up to annoy, disturb or distress; or, if it seems best that we should not altogether lose sight of these mundane affairs, then I should like to be able to draw aside, if ever so little, the veil that hides the Beatific Vision from our earth-dulled eyes, and let some of the glory through, so that our lives may be illuminated and "the common things of earth and sky" may glow with the glorious radiance that streams from the Feet of the Son of Man.

What *is* the Beatific Vision towards which the hearts of saints and mystics of all ages have yearned? Doubtless to everyone who has caught a glimpse of it, it appears different, for it is many-sided as Truth itself, and reveals itself to each soul just as that soul can best apprehend it. I know that those who have had even a faint glimpse of the glorious *Reality* behind the passing things of earth will understand and sympathise with me in the difficulty I feel in attempting to express in words that which is inexpressible.

The home of the Vision Splendid is in the land of the Ideal, and to try and bring it down to the region of the commonplace has something of the effect which takes place when we grasp a butterfly in our fingers; however gently we try to do it, it is inevitable that *some* of the bloom should be rubbed off.

One Sunday morning I was listening to a sermon towards the close of which the preacher said: "Which of us has the courage to ask God to let us see ourselves as God sees us?" To the mind of the preacher it was very evident from the context that the answer to that prayer would be a vision of failure, of sin, of misery, of alienation; but, like a flash of well-nigh intolerable light and glory and joy it came to me what that vision would be. A vision of sin? Nay, it would be the Vision Splendid itself! To "see ourselves as God sees us"—what would it mean? The most glorious sight that has ever blessed the longing eyes, the aching hearts of man! For, have you ever thought—*how* does God see us? Surely with a clear, wide vision infinitely clearer and wider than the vision of mortals. He sees not only the immediate present, in

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which there is so much that we would fain have different, so much ignorance and incompleteness and frailty and limitation; He sees not only the past in which with all of us there is very much that we regret, very much for which we feel shame and remorse; but He sees also the glorious future, the perfection that is to be, for He sees the end from the beginning, and so, in His wondrous vision we are complete, perfected, mighty Sons of God. The Eternal Now is no mere visionary phrase, it is a glorious *reality;* past, present, and future are *one* in the sight of God. Of course to our limited faculties it is almost unthinkable, and yet it is possible to form some faint idea in our minds of the possibility of the past and the present existing simultaneously in the immediate consciousness of Deity; but what I now want specially to dwell upon is the more glorious and stimulating fact that the *future* also is in that vast illimitable consciousness.

This is the Vision Splendid which occasionally flashes upon our sight, and which helps us to bear cheerfully and bravely the limited *present*. I need not emphasise the fact that we are, all of us, imperfect, undeveloped, unevolved; we know it only too well and are often painfully aware of our limitations; what a glorious thing then to realise that, in the Divine Mind, we not only *shall* be, but *are* perfect, developed, evolved; and not ourselves only but every other "fragment of Divinity" among whom we are struggling on. What hope this gives us when our hearts are heavy for the sins and sorrows of those dear to us. The present stage of limitation and ignorance is just a passing one, an "in between;" the *reality* is the perfection, the realisation of the Vision Splendid.

Let us think of it something in this way, it may help us to grasp the idea a little more clearly. Before a house is built, the architect sees the whole building complete in his mind, it *exists* on the mental plane; he then draws up his plans, and presently the builders begin their part of the work, and then what a state of confusion and chaos transpires! Where is the beauty that the architect depicted? Lost in unsightly heaps of bricks and mortar, order and regularity nowhere to be seen to the eyes of the uninitiated; noise and dirt and discomfort reigning supreme—but, all the same, the beautiful, completed building exists in the mind of the architect, and he knows that all this apparent chaos and confusion is only the means of

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bringing into objectivity that which already exists in a finer, subtler state of matter, *viz.*, the mental plane.

And so, I believe, only of course in an infinitely grander way, the Great Architect of our Cosmos, the Logos of our System, in the beginning called up, as it were, in His mind a picture of the whole mighty scheme of evolution; chain after chain of worlds, globe after globe, round after round, race after race; and saw, and *sees* them all as eternally one complete perfected scheme. There it remains in the mind of the Logos, there are we in our real Spiritual Selves, in the bosom of the Father from whom we are never really separated, but only *seem* to be while we are blinded by matter; and that which we call evolution is the putting forth, or the bringing down into denser matter, of that which already exists in the Eternal Mind.

Just as builders, masons, joiners, etc., are needed to carry out the plan of an architect, or to bring his plan into objectivity, so in the Universe, Builders are needed—and found, "Messengers of His who do His pleasure". On all planes and sub-planes of nature do these Shining Ones work, swift to execute the Divine Will, each doing his own special work. On the physical plane are the Nature Spirits (clothed in etheric bodies) who build up, molecule by molecule, the bodies of plants and animals, who form the metals and crystals on lines laid down by the Master Mind; on the astral plane are subtler entities who build up the astral bodies, guiding the life-currents, etc.; on the mental plane are subtler ones still, engaged in moulding and directing mental matter. These different and innumerable members of the Deva Kingdom, as it is called, are in many grades, and of many degrees of intelligence. Some have to do merely with building the *forms* of things, others have mightier work entrusted to them, consisting of directing and controlling great cosmic forces, others again take active part in the affairs of men and nations. It is a glimpse of the Vision Splendid from another point of view, to realise something of this *life* side, this *inner* side of nature, to realise that no such thing as "blind force," or chance, or soulless energy exists, but that all is animated, guided, controlled, directed by living conscious agents, working in harmony with and in obedience to the Divine Law; bringing down the ideas from the Eternal Mind and

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building them into shape and objectivity on these lower planes. This realisation reveals to us that it is indeed a fact that

> The whole round earth is every way
> Bound by gold chains about the feet of God.

It widens out our horizon, does it not, even to admit the possibility of such a state of things existing? It makes one feel that life is a far bigger thing, far more beautiful than we had dreamed of, and brings us into closer touch with the hidden springs of Nature, and with That which is above and beyond Nature, in whom, and by whom, and through whom all exists.

But the Builders are not all invisible ethereal entities! We also are Builders, and in many ways, and to each of us is given an appointed task, each one has his own special and particular bit of work to do. We are each "building" on all planes, building up our physical bodies, choosing the materials and building them into our bodies, making of them instruments fine or coarse, weak or strong, according to our choice; building up our astral bodies of emotions, desires, etc.; building up our mental bodies of our thoughts: aided always, consciously or unconsciously, by the different members of the Ḍeva Kingdom.

Then I think there is another way in which we are "Builders." Sometimes it is given us to see a little bit of the Will of God; and in like manner as it is the work of the Strong and Mighty Ones, who, in their radiant glory stand ever near the Supreme Source and Fount of Life, to bring down and work out into objectivity the Will of the Logos—so may we actually bring down and work out that Supreme Will. It is difficult to express just what I mean. In a time of heart-silence, or prayer, or meditation, we see a certain course opened out for us, a certain thing to do; it may be something very difficult, very contrary to our natural inclinations, but no matter, in a flash of clear vision we have seen it; it may be something we have to do for another, or it may apparently relate to ourselves alone, but there it is—we have seen it, and *we know*. Are we prepared and ready to be co-workers with God in this thing, to carry out that which our spiritual eyes have perceived and clothe it in the matter of these lower worlds, and so work in accordance with God's Laws, so help in the building of that "house not made with hands" but which remains "eternal in the heavens"? I think it is a

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most helpful and inspiring thought that each one of us may actually be conscious co-workers with God, may actually help in the bringing into objectivity of that which eternally *is* in His sight.

Perhaps this idea of the Eternal Now, of all things being complete and perfect in the sight of God, may to some seem to do away with the incentive to effort, for, it may be argued, if all is perfect already in the Divine Mind, why worry about improvement, or growth ; if we are already *there*, why trouble about details of the way ? I see the force of the argument, and the answer appears to me something like this. This Vision of Perfected Humanity, this Vision Splendid, which exists as reality in the Eternal Mind, is the hidden spring which moves all forward. It is there, in the Eternal Mind ; it is there, in the land of the Ideal ; and we have to bring it into objectivity, into what we call actuality ; but it *exists* ready to be worked out, a glorious reality of which we may catch glimpses in our moments of inspiration, and so gather strength to work away in the duller lights of earth. But that it *exists* is another way of saying that the Will of God is the strongest thing in the Universe, that good is eternally stronger than evil and must eventually prevail. It may be said again : " Does not this idea effectually do away with all possibility of man's freedom of will ? If all is already planned out, finished, perfected, and man is, in the Eternal Mind, already 'complete in Him,' where is his freedom of choice ? " If man were a being outside of God, so to speak, if man were of one nature and God of another, then this argument would hold good ; but this is not so. In his essential nature, in the innermost reality of his being, *man is one with God*. This seems a daring statement to make, but it is, I firmly believe, the very truth of all truths ; it is a *fact*, albeit so stupendous a fact that in our limited human consciousness we can but bow our heads and be silent. Swinburne thus expresses this thought :

> But what thing dost thou now,
> Looking Godward, to cry
> " I am I, thou art thou,
> I am low, thou art high " ?
>
> *I am thou* whom thou seekest to find him ; find thou but thyself, *thou art I*.
>
> . . . . . .
>
> One birth of my bosom ;
> One beam of mine eye ;

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One topmost blossom
That scales the sky ;

Man, equal and one with me, man that is made of me, *man that is I.*

This being so, what follows ? That man being in his essential nature, one with Deity, must eventually and in reality *will* what *He* wills ; it is no matter of coercion, it is not that we are impelled forward by a will outside us, but that we are actually fulfilling the law of our *own* Eternal Being. We, each one of us, are parts of that Supreme Being in whose thought is the whole complete and perfect plan, in whose sight is ever the Vision Splendid, nay, the whole of our System is but an expression of Him. Absolutely and literally true is it that "in Him we live and move and have our being."

True also is it that the God in us, the hidden Divinity, is, on these lower planes, so blinded by matter, that the majority of us have actually forgotten (and can scarcely believe when it is recalled to us) our Divine Source. We have got into the habit of thinking of ourselves as somehow apart from Him, as being essentially different in nature ; we speak of ourselves as His children certainly, but we fail to grasp the full and glorious significance of this. Instead of emphasising the fact that we are children of a King and therefore partakers of His royal nature, and destined, by virtue of that nature, to be ourselves Kings, Rulers, Divine in actuality as we are now potentially, we bemoan ourselves as "miserable sinners," "poor worms of the dust," till we almost—not quite—believe it ! Let us no longer be content to identify ourselves with imperfection, but, realising our Divinity, identify ourselves with That which is perfect, and gradually the glorious Ideal, the Vision Splendid, will make its home in the actual ; the Reality which *is* in the Eternal Mind will in each of us become the Reality in the objective.

And as for our freedom of choice ; though ultimately and *inevitably* the Ideal must become the Actual, and it is we ourselves in our real Divine nature who *will* it so, yet we are quite at liberty to exercise our freedom of choice within certain limits, such for example as heredity, environment, etc. For long ages we may keep ourselves out of our rightful inheritance—if we are so foolish as to wish it ; we may, if we choose, ally ourselves with all the forces

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that work for destruction and retardation; but as Mrs. Besant has well said "everything that is evil has within it the germ of its own destruction", and this because evil is want of harmony with the Divine Will, it is limitation and ignorance. When man utterly realises the innate Divinity of his nature, and comes near to, becomes one with, the Heart of all, which is Peace and Joy, then evil, being limitation and ignorance, will fade away, or merge into the Perfect Good.

So, though we certainly may, if we wish, range ourselves for many a long year against the law of progress and evolution, we *cannot* eternally remain hostile to the Divine Will, for that Divine Will, being *in* us and *of* us, the very Centre and Mainspring of our life, must eventually make its compelling force felt and recognised by us even in our lower consciousness, and once recognised as the Law of our life, nay, as our very life itself, we naturally strive to begin to identify our whole being with it and work *with* it instead of *against* it, and so fulfil the Law of our being, or in other words, so begin to make actual the Vision Splendid.

It is the realisation of the underlying *Reality*, it is glimpses such as this of the Beatific Vision, which makes one come to acknowledge that after all "life is a song" and not, as we had supposed, "a cry"; and though only fragments of this great song can as yet reach our ears, only passing glimpses of the Vision Splendid can as yet bless our eyes, still the fact that we *have* heard, that we *have* seen, makes life an utterly different thing for us, an infinitely grander thing than we had before conceived of. It gives us faith, hope and courage both for ourselves and all around us, for we know that the sin, misery, pain, degradation and heartbreak are not the realities, and belong, not to our real Selves, but only to the veils of matter with which we are clothed, and that when we have worked through these "veils" and come out into the clear light of Spirit we shall find our SELF, radiant, strong, pure, perfect. For the search after the SELF is the real quest we are engaged in, and this search expresses itself in many ways. For a long time we seek for it in temporary things, in power, wealth, fame, etc., but, sooner or later, we find that none of these meets our *deepest* needs, in none of these is the SELF manifest. So then we strike out in another direction, and instead of seeking in outward and temporary things, we turn our attention in-

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ward, and gradually learn to "set our affection on things above, not on things of the earth," "for the things which are seen are temporal, but the things which are not seen are eternal," and it is the eternal which alone can satisfy, for in the Heart of the Eternal is the SELF which we seek. "Thou madest man for Thyself, O God, and the heart of man is restless till it findeth rest in Thee."

I know that in our search after the SELF, in our striving after the Ideal, we have often to work almost in the dark, or have only occasional flashes of the Beatific Vision, for "now we see as through a glass darkly," but the great thing is that we *do* work, that we go on undaunted by darkness or difficulties, knowing that the Light is shining, that the wondrous Ideal ever exists whether we are conscious of it or not, and that the Great Day *will* come when we shall behold it "face to face." Shall we not then, each one of us, strive to live out the injunction of S. Ambrose: "*Become* that which you *are*." The Ideal exists as reality in the Eternal Mind, and it is for us to work out this Ideal into the Actual; whatever then appeals to us as noblest, highest, strongest, purest, best, even to *that* we may attain in the Actual, for that even now we *are* in the Ideal.

And when the days of darkness and depression and heartsickness come, and when we feel that our efforts are futile, our aspirations doomed to failure, our deepest longings but mocking voices, let us lift up our eyes to the Golden Heights, to the Hills of God, whence cometh our strength, assured that spite of the seeming darkness, the Light is the Reality, and it is shining, and we have just to patiently wait till the dark time passes; assured that in spite of our failures, mistakes and despair, in the Eternal Vision we are already glorified, perfected, and it is for us to bring this Vision Splendid from the land of subjective reality to that of objective reality; and so shall it become more and more real to us, so shall it be for us a beacon of hope, a "song in the night", a light in the darkness shedding its effulgent rays on the dim pathways of earth, glowing ever more steady and radiant as we walk in its light, cheering us in our hours of darkness, ever in its splendor singing the songs of Light, saying: "Look up, sad heart, the Light of the Eternal is in thee and around thee; in it and by it thou, even thou, *art* transfigured to more than mortal."

ELIZABETH W. BELL.

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THE EDUCATION OF CHILDREN FROM THE STANDPOINT OF THEOSOPHY.

(*Continued from p.* 1088.)

BEFORE physical birth the nascent human being is enclosed on all sides by an alien physical body. He does not come into contact, independently, with the physical outward world. The physical body of the mother forms his environment. This body only can influence the maturing fœtus. Physical birth consists in precisely the fact, that the physical body of the mother releases the child, thereby causing the surroundings of the physical world to influence him immediately. The senses open themselves to the outward world, and thus continue to produce those influences upon the child which were previously produced by the physical body of the mother.

For a spiritual comprehension of the world, such as is represented by Theosophy, the physical body is then actually born, but not yet the etheric or vital body. As the child until the moment of his birth is surrounded by the physical body of the mother, so too until the time of his second teeth, about the age of seven, is he surrounded by an etheric and an astral covering. Not until the time of the change of teeth does the etheric covering release the etheric body. Then until the time of puberty there still remains an astral covering. At this period the astral or body of feeling also becomes free on all sides, as did the physical body at the time of the physical birth and the etheric body at the time of the second teeth.

Thus then Theosophy must speak of three births of man. Certain impressions, which are intended to reach the etheric body, can reach it as little, up to the time of the second teeth, as the light and air of the physical world can reach the physical body while it remains in the womb of the mother.

Before the coming of the second teeth, the free vital body is not at work. As the physical body, whilst in the womb of the mother, receives powers which are not its own, and within the protective covering gradually develops its own, so is this also the case with these later powers of growth, until the time of the second teeth. Only at this period does the etheric body perfect its own

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powers in conjunction with the inherited and alien ones. During this time, while the etheric body is freeing itself, the physical body is already independent. The etheric body which is gradually freeing itself perfects that which it has to give to the physical body. And the final point of this work is the child's own teeth, which come in the place of those he has inherited. They are the densest things embedded in the physical body and therefore at this period appear last.

After this period, the child's own etheric body takes care of its growth alone. Only the latter still remains under the influence of an enveloped astral body. As soon as the astral body becomes free as well, a period is terminated for the etheric body. This termination takes place at the time of puberty. The reproductive organs become independent, because from henceforth the free astral body does not work inwardly, but openly encounters the external world.

As one is not able to let the influences of the outward world affect physically the child before it is born, so those powers (which are the same to him as the impressions of the physical surroundings to the physical body) should not be allowed to affect the etheric body before the time of the second teeth. And the corresponding influences upon the astral body ought only to be brought forward at the time of puberty.

Common phrases, such as, "the harmonious training of all the powers and talents" and the like cannot form the foundation for a true art of education, for this can only be built upon a genuine knowledge of the human being. We do not mean to affirm that the above-mentioned phrases are incorrect, but only that they are as valueless as if one were to say with regard to a machine, that all its parts must be brought into harmonious working order. Only he who approaches it, not with mere phrases, but with a real knowledge of the particular kind of machine, can handle it. This applies also to the art of education, to the knowledge of the principles in a human being and of their individual developments; one must know which part of the human being should be influenced at a certain time of life. There is indeed no doubt that a really intelligent art of education, such as is outlined in these pages, can make its way but slowly. This is due to the manner of viewing things in our day, wherein the facts of the spiritual world will still be

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considered for a long time as merely the overflow of a mad fantasy, while common-place and entirely superficial phrases will be regarded as the result of a really practical way of thinking. We shall here proceed to give a frank outline of what will be considered by many, at the present time, a mere mirage of the fancy, but which in time to come will be regarded as an accepted fact.

At physical birth, the physical human body is exposed to the physical environment of the external world, whilst previously it was encircled by the protective body of the mother. That which the forces and fluids of the mother's body did to it previously, must now be done by the forces and elements of the outer physical world. Up to the time of the second teething, at the age of seven, the human body has a mission to perform for itself, which is essentially different from the missions of all the other life-epochs. The physical organs must form themselves into certain shapes during this time; then structural proportions must receive definite courses and tendencies. Later on growth takes place, but growth in all future time works on the bases of the shapes which were forming themselves up to the period here noted. If normal shapes have been forming themselves, normal shapes will afterwards grow, and conversely from abnormal bases will proceed abnormal results. One is not able to make amends in all the succeeding years for that which, as guardian, one has neglected during the first seven years. As the right environment for the physical human body is provided by Nature, before birth, so after birth it is the duty of the guardian to provide it. Only this correct physical environment influences the child in such a way that his physical organs mould themselves into the normal forms.

There are two magic words which epitomise the relation which is formed between the child and its environment. These are : Imitation and Example. Aristotle, the Greek philosopher, called man the most imitative of animals, and for no other period of life is this more applicable than for the age of childhood up to the time of the second teething. The child imitates whatever takes place in its physical environment, and in the imitation his physical organs mould themselves into the forms which then remain to them. The term physical environment is to be taken in the widest sense imaginable. To it belongs not only that which takes place materially round the

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child, but everything that is enacted in his surroundings, everything that may be observed by his senses, everything that from all points of physical space can influence his spiritual forces. To it also belong all actions moral or immoral, sensible or foolish, that the child may see.

It is not by moral phrases, nor by rational precepts, but by what is done visibly before the child by the grown-up people around him, that he is influenced in the manner indicated. Instruction produces effects only upon the etheric body, not upon the physical, and up to the age of seven the etheric body is surrounded by a protective etheric shell, just as the physical body until physical birth is surrounded by the body of the mother. That which ought to be developed in this etheric body in the way of ideas, habits, memory, etc., before the age of seven, must develop itself "spontaneously," in the same way as the eyes and ears develop themselves in the womb of the mother, without the influence of the external light. It is written in an excellent educational book, Jean Paul's *Levana* or *Pedagogics*, that a world-traveller learns more from his nurse in his early years than in all of his travels put together. This is undoubtedly true, but the child does not learn by instruction, but by imitation. And his physical organs form themselves through the influence of his physical surroundings. A healthy vision is formed when the right colors and conditions of light are brought into the child's environment, and the physical foundations for a healthy moral nature are formed in the brain and in the circulation of the blood, when the child sees moral things in his environment. When the child, up to the age of seven, sees only foolish actions taking place around him, his brain assumes such forms as to make him also, in later life, capable only of foolishness.

DR. RUDOLF STEINER.

(To be continued.)

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COMPARATIVE RELIGION

PHILOSOPHY & SCIENCE



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STUDIES IN COMPARATIVE SCIENCE.

VI.

THE *physiological* identity between mineral, vegetable, animal, and man shows itself, as we have already seen from Professor Bose's researches, in the similarity of the responsive phenomena elicited from inorganic and from organic tissues by the same kind of stimulus. From this simple, basic physiological reaction which is common to all the kingdoms in Nature, the more highly evolved or more complex physiological reactions met with in nature can all be obtained. The physiology of nerve tissue seemed to be an exception, because nerve was long regarded as non-motile and its responses as characteristically different from those of muscle. But in his third book, *Comparative Electro-Physiology*, which has recently been published, Professor Jagadīsh Chandra Bose has successfully demonstrated that the characteristic variations in the response of nerve are, generally speaking, similar to those of muscle. This discovery is extremely valuable, for it enables us to trace the evolutionary progress of physiological functions met with in the nervous system. For the details of these researches I must refer the student to Professor Bose's book. He shows us that the nervous impulse which forms the basis of sensation is attended by change of form. He shows also that this wave of nerve-disturbance, instead of being single, is of two different kinds, "in which fact lies the significance of the two different qualities or tones of sensation" says Professor Bose—of that which in Psychology are generally termed pleasurable and painful. By means of his Oscillating Recorder, he has demonstrated that the responses of the afferent (*i.e.*, sensory) nerves are in every way the same as those of the efferent (*i.e.*, motor) nerves. This result is especially interesting in view of the fact that the Samskṛt books speak of ten true centres or Indriyas, *viz.*, five sense-centres or Jñānendriyas and five motor-centres or Karmendriyas. The former centres govern and have as their organs the eye, ear, nose, tongue and skin; the latter govern and have as their organs the hands, feet, voice, generative and excretory organs.* Western books speak of the five sense-centres—those of the eye, ear, nose, tongue and skin; but do not yet know the

* See *Advanced Text Book of Hindū Religion and Ethics*, pp. 151, 152.

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five motor-centres which are recognised in Eastern physiology. The researches of Professor Bose, which show that the responses of sensory and motor nerves are in every way the same afford evidence of the truth of this ancient teaching of the Samskṛt books. Two other results may here be mentioned because of their practical bearings in medicine, especially as regards nerve diseases or disorders. "It is customary to suppose that the nerve is indefatigable," but Professor Bose demonstrates that the conductivity of a nerve is liable to fatigue, and that its excitability is liable to fatigue. He demonstrates that nerve, which is regarded as a conductor, *par excellence,* will sometimes become a non-conductor. His researches prove that "conduction is not alone dependent on anatomical structure, but requires also a certain molecular condition. A nerve whose continuity remains uninterrupted may undergo paralysis and cease to conduct. Recovery may then, in many instances, be brought about by tetanisation".*

An interesting question suggests itself with regard to this cessation of conduction in nerve tissue, which is brought about by a changed molecular condition of the nerve-substance. Is this change in molecular condition the change which the student of yoga learns to control and to bring about temporarily when he desires to close the ordinary outer avenues of his senses against physical impacts in order that his true nerve-centres or Indriyas may remain undisturbed by these outer physical impacts and be available for use on the inner planes? The recovery from paralysis, which may sometimes be brought about by tetanisation, suggests that such recovery is due to a re-opening of some outer avenues to his Indriyas which were closed by disease, *i.e.*, by the changed molecular condition set up by the disease. In both cases, the result is the same—namely, a changed molecular condition which prevents the nerves from continuing to act as conductors; but in paralysis, this changed molecular condition is the result of disease, and is brought about independently of the will of the sick person, whereas in yoga practice this changed molecular condition is the result of meditation and is brought about by the will of the healthy person. The re-opening of the outer avenues by tetanisation, *i.e.*, by vibrations imposed upon the paralysed nerves suggests that the open-

* Bose's *Comparative Electro-Physiology*, p. 530.

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ing up of the inner avenues which lead to the same true centres or Indriyas is accomplished in the same way, *i. e.*, by vibrations imposed upon the nerve structures which the yoga student seeks to open up for the receipt of the mental impacts that come from the mental world, or mental plane on which he is learning to function consciously. The process is similar to that by which the babe and child learn to function consciously on the physical plane. The physical impacts open up the outer avenues or paths to the Indriyas of the child, both sensory and motor, and by degrees he learns to control them more or less.

Let us leave now the physiological evolution of these four kingdoms, and turn to their physical and to their chemical evolution. Much work has been done along both these lines by Western Scientists. Professor Haeckel, Professor Huxley, and most Zoologists, have devoted themselves almost exclusively to the physical evolution of animal and human forms. Botanists have done the same for the vegetable kingdom, and crystallographers and mineralogists for the mineral kingdom. I would recommend students to read the excellent article by Edmund B. Wilson in the *Journal of Morphology* (vol. vi., 1892), entitled "the Cell-Lineage of Nereis." In this article the writer traces the life history or development of a small worm which is called Nereis ; and shows us that "the cleavage of the ovum takes place with a precision and regularity which oft-repeated examination only renders more striking and wonderful", and that the entire development of Nereis "gives the impression of a strictly ordered and predetermined series of events, in which every cell-division plays a definite rôle and has a fixed relation to all that precedes and follows it." These words express briefly but adequately the conclusions reached by all investigators into the developmental history of plant and animal forms. I need not detail the facts, for they are familiar to all students of biology and can be studied in any biological work. Those who are not students of biology can get a very good idea of the nature of this development if they read Wilson's article on Cell-Lineage. A similar strictly ordered series of events is met with in the mineral kingdom. The best books to consult on this subject are Dana's *Mineralogy,* and Lord Kelvin's *The Molecular Tactics of a Crystal.* By regarding every crystal as an assemblage of small bodies or molecules, which he compares to an assemblage of people, Lord Kelvin shows us how a homogeneous assemblage of people will, of

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necessity, be a rectangular grouped assemblage, and—similarly—how a homogeneous assemblage of molecules will be a rectangular grouped assemblage or a rectangular crystal. Next, he imagines a homogeneous assemblage of people in tiers, *i.e.*, arranged in the three directions of space, and he shows us that this three-dimensionally grouped assemblage will of necessity be a tetrahedrally grouped assemblage, in which the central individual will have at least twelve differently placed, inter-related neighbors. Similarly, a homogeneous assemblage of molecules in three-dimensional space will be a tetrahedrally-grouped assemblage, a tetrahedron or tetrahedrally-formed crystal. He shows that if an assemblage of wooden balls be thus tetrahedrally grouped, the resulting form or crystal is shaped like a mulberry. This is very suggestive and throws light on the well-known fact that in the development of animals, the round cells which are first formed present the appearance of a mulberry or 'morula'. By adding more molecules to this crystal form, each additional molecule, or ball, being placed in such a position that it bears the same relation to the adjacent molecules of the crystal which they bear to one another, Lord Kelvin points out that we "can build up any possible form of crystal of the class called *cubic* by some, and *octohedral* by others." By an ingenious mechanical contrivance, Lord Kelvin shows how other geometrical forms are built up by varying the relative lengths of the geometrical lines and angles. The similarity of the geometrical figures which determine the form and physical evolution of mineral, vegetable, animal, and human bodies is the feature which is common to all physical forms, and it affords additional proof of the identity, as regards the essentials, in their mode of development. However different the outer form may be, owing to ever-increasing complexities, yet the same geometrical figures underlie the simplest and the most complex. The 'ground-plan' is the same for all the kingdoms of nature, and gives proof of the unity of all nature, inorganic and organic.

Let us now leave the physical evolution and turn our attention to the chemical evolution of which Madame Blavatsky speaks. This seems to be based upon what has been termed by Pasteur asymmetry in contradistinction to the 'symmetry' upon which the physical evolution or building up of all forms depends. The subject is of special interest at the present time, because of the flood of light which is thrown on it

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by the chemical researches of Mrs. Besant and Mr. Leadbeater, which are described in Mrs. Besant's articles on "Occult Chemistry." In vol. 68 of *Nature*, on pp. 280-283, there is a lecture delivered by Professor William J. Pope, at the Royal Insititution on May 1st 1903, which is worth reading. It is called " Recent Advances in Stereo-Chemistry," and briefly outlines the main historical facts which are as follows : In 1803 John Dalton put forward his atomic theory upon which the whole superstructure of modern chemistry has been built. He assumed that every chemical element is made up of homogeneous atoms and that chemical compounds are formed by the union of the various chemical elements in simple numerical proportions—hence the idea that a chemical substance is characterised by constancy of molecular composition. Later, however, it was discovered that chemical substances existed which possessed totally different properties, though their molecular composition was the same. The further assumption was therefore made that the same atoms in chemical substances might be differently grouped, and thus give rise to the differences that had been noted. Thus, the theory that chemical substances are characterised by a definite molecular composition, was enriched by adding to it the idea that they were also characterised by a definite molecular constitution or arrangement of their atoms into distinctive groups. For example a substance with the molecular composition C_2 H_6 O might have one or other of two groupings or constitutions. Its atoms might be grouped either as CH_3 CH_3 O or as CH_3 CH_2 HO. The former is a gas called methyl ether, the latter is a liquid called ethyl alcohol. Such substances are said to be 'isomeric.' The formula C_2 H_6 O represents the molecular composition of methyl ether and also of ethyl alcohol ; while the formulæ CH_3 CH_3 O and CH_3 CH_2 OH represent the molecular constitutions of these two isomers. In 1870, Wislicenus showed that three isomeric lactic acids existed, all three having the molecular composition C_3 H_6 O_3, and that the method of writing constitutional formulæ was insufficient to represent this fact. Four years later, Van't Hoff and Le Bel pointed out that the weakness of this method of writing constitutional formulæ lay in the assumption that the atoms and molecules were spread out upon a plane surface (in two-dimensional space), and that " by taking a rational view of the way in which the molecule is extended in three-dimensional space, all difficulties vanish." Thus was born what is ter-

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med Stereo-Chemistry, Chemistry in Space, or Geometrical Chemistry, which treats of the relative position of the atoms, or manner in which the atoms are distributed within the molecule in three-dimensional space—a subject whose bearings on Theosophical teachings will be better understood after we have studied (1) Pasteur's famous memoir, *On the asymmetry of naturally occurring organic compounds*, which was read before the Chemical Society of Paris in 1860, and will be found (translated into English) in G. M. Richardson's book *Foundations of Stereo-Chemistry*; (2) Dr. John Beard's article in the *Medical Record* for October 19th 1907, entitled: "On the asymmetry of the cycle of life, being 'the End of the Thread'."

LOUISE C. APPEL, M.B., B.Sc., B.S.

THERE IS NO DEATH.

There is no death. The stars go down
To rise upon some fairer shore,
And bright in heaven's jewelled crown
To shine for evermore.

There is no death. The dust we tread
Shall change, beneath the summer showers
To golden grain or mellow fruit
Or rainbow-tinted flowers.

There is no death. An angel form
Walks o'er the earth with silent tread;
He bears our best loved things away
And then we call them—dead.

Born into that undying life,
They leave us but to come again;
With joy we welcome them—the same,
Except in sin and pain.

And ever near us, though unseen,
The dear immortal spirits tread;
For all the boundless universe
Is life. There are no dead.

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THE IMPERISHABLE LAND—AIRYĀNA VAĒJO ACCORDING TO ZOROASTRIANISM.

"Make for thyself an island, work hard, be a scholar: with stains blown off, and free from guilt, the divine Āryan land thou shalt enter."—DHAMMAPADA.

WE are told that the state of earth in the beginning was a silvery fire rather than a solid heap of clay—there was no solid earth then. We see in the beginning a 'wheel' or a globe of light, so to speak, of which we have no accurate conception at present. We read in *Simon Magus*:

"External to all is the Physical Universe, made by the Hylic Angels, that is to say, those emanated by Thought, Epinoia, as representing Primeval Mother Earth or Matter; not the Earth we know, but the Adamic Earth of the Philosophers, the Potencies of Matter, which Eugenius Philalethes assures us on his honor, no man has ever seen. This Earth is, in one sense, the Protyle for which the most advanced of our modern Chemists are searching as the One Mother Element."*

The Vendidād opens with a hint about the Airyāna Vaējo, the Imperishable Land, the Land of Gods, "the *first* and best of regions and places." This Airyāna Vaējo is always taken, up to the present time, as Persia Proper. We have been given the geography of this sacred land, considering it to be Persia, showing the Daitik river flowing "through the mountains of Gorjistān" (*Bund.*, ch. xx, 13, note), comparing it with modern Georgia, a name assigned in the time of the Sassanides to Araxes.

"It was lying," it is stated, "on the north of the Pamir mountain and north-west of the modern Bilutary mountain between the rivers Amudarya (Oxus) and Sirdarya (Yaxartes). The area of this country was afterwards expanded towards the far west. In the later period this country encompassed a wider area by the name of Irān. The *Bundahiṣh* (ch. xix. 12) connects this with Ājarbaijan. The river Darji which runs through Ājarbaijan is said to have been in Irān-vēj (ch. xx. 32). Zarathushtra the Initiate also belonged to Irān-vēj (ch. ix. 14). It appears from all these that the area of Irān-vēj was extended to the far west."†

Simon Magus, by G. R. S. Mead, p. 65.
† *A Dictionary of Avestic Proper Names*, by Jivanji Jamshedji Modi, B.A.

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We are told again in a very learned paper that "the location of Airyāna Vaējo, 'the farthest east of the Irānian high lands at the sources of the Oxus and the Yaxartes,' has been agreed upon. Here, according to the second Fargarḍ, human civilisation sprang up. So great was the Irānian love for this primeval land, that Airyāna Vaējo, with this historic backbone, soon became a semi-mythical land."

Yima is said to be the founder of this region, who was overthrown by Azī Dahaka, 'the Assyrian tyrant.' "It is curious to see, however, that in later writings, as *Bundahiṣh* (xxix, 12), Airyāna Vaējo is placed to the extreme south-west, 37·35 N., 47.0 E., near Ajarbaijan. The origin of the Airyāna Vaējo is merged in semi-mythic obscurity, but it appears from the next Fargarḍ that King Yima (Jama or Jamshed) was the founder," because, according to the second Fargarḍ it is stated that "King Yima lays the foundation of Airyāna Vaêjo." In a map said to be drawn on the basis of the Fargarḍ of the *Vendiḍāḍ*, Airyāna Vaējo." is located in the north-east of Persia.*

These and other accounts are not very consistent with the scriptural teaching, while the conclusions drawn are mostly confounding. Even after giving us the longitude and the latitude of this place, they call it either mythical or semi-mythical land.

The name of Irān-vēj may have been given to modern Persia, but to call modern Persia Airyāna Vaējo is, to say the least of it, degrading to the original land. The accounts that we find in the scriptures, meagre though they are, show this to be a land far superior to this earth.

It is now an established fact that we descended originally from the North Pole. Professor Wilser, of Heidelberg, who is one of the highest authorities on natural history, has recently published an instructive article on the original home of the human race, which points in the same direction as the indications given in *The Secret Doctrine.*

"Professor Wilser comes to the conclusion that not only the larger apes, but also the most ancient hordes of human beings, made their way across the European Continent. The point where their various ways divided, or as Professor Wilser puts it, the centre from

*The *Journal of the Anthropological Society of Bombay*, Vol. v., No. 3. "On the Geography of the Ancient Āryans," by Fardunji Dadabai Mulla, M.A.

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which they were distributed, can only be looked for in extreme northern latitudes. Professor Wilser's opinion coincides with that of Professor Schlosser, that mighty migrations of the animal kingdom preceded that of man. The continuous cooling of the north sharpened the struggle for existence, altering completely the conditions of life, and bringing into existence new forms. It is not true that the tropical sun has power to develop the human germ. All progress has come from the north, and all new and highly developed races have their origin here. Professor Wilser points out that nothing is known of the original home of all those great groups of mammalia which have spread themselves with men all over the world, and he comes to the conclusion that the home of all the mammalia, men included, is to be found in those inaccessible regions which to-day are buried under eternal ice or covered with the waves of the Arctic seas. "*

Again, as we do not see any land existing where Persia is located now, so far back in the Lemurian period, are we not right in ascribing to Airyāna Vaējo a far better region than modern Persia, as the *first* land, which must be sublime, and the beings inhabiting that region must have a wider range than a small minority of people called the Parsīs ? Modern Persia emerges from the waters in the Atlantis period, as we do not see this land in the maps of the Lemurian period, given by W. Scott-Elliot, and the account of the 'original creation' as related in the Zoroastrian scriptures seems to belong to a period remoter than even the existence of Persia ; thus showing that the Airyāna Vaējo and its inhabitants are not related to modern Persia only, but are universal, divine and superphysical. Let us see if we can support this view by the help of the *Bundahiṣh* and other Zoroastrian records.

We see that " Irān-vēj is in the direction of the Atropātakān."† This plainly shows that Airyāna Vaējo is not Persia ; but it is in the direction of Atrōpātakān or modern Ajarbaijan, which being at the north-west boundary of Persia, it is plain that the Irān-vēj should be towards the North Pole. Had it been Persia itself, it would not have been shown that Persia is " in the direction of Atrōpātakān."

Moreover we have learnt that the life principle came from the moon ; but before it reached the solid earth it had to pass through

* *The Daily Telegraph*, June 8, 1906, quoted in *The Theosophical Review*, vol. xxxviii, p. 463.

† *The Bundahiṣh*, ch. xxix, 12.

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finer states of matter. " The seed of the ox, " which often stands as a symbol of life, " was carried up to the moon station ; there it was thoroughly purified and produced the manifold species of animals. First, two oxen, one male and one female, and afterwards one pair of every single species was let go into the earth, and was discernible in Irān-Vēj for a hasār, which is like a parasang " [a measure of long distance] ; " as it says, that, on account of the valuableness of the ox, it was created twice, one time as an ox, and one time as the manifold species of animals. A thousand days and nights they were without eating, and first water and afterwards herbage were devoured by them. "* When the different Jīvas were transferred from the moon plane on to the earth, they were discernible in Irān-vēj, showing that the land is on an elevated position distinct from the physical earth. May it not be a higher globe of the earth-chain ? That life was only ' discernible ' in Irān-Vēj, before it took a solid form, can be plainly seen from the fact that " a thousand days and nights, " a Yuga, rather, remained without the necessity of food and drink, which craving arose thereafter.

" Quadrupeds walked forth on the land, fish swam in the water and birds flew in the atmosphere, *in every two*, at the time good eating is enjoyed, a longing (*āvadhān*) arose therefrom and pregnancy and birth. "†

In the above few lines we see in a nutshell a clear reference to the hermaphrodite nature in " every two, " the awakening of Kāma (āvadhān), in longing, and subsequently separation of sexes and procreation through terrestrial embryo in " pregnancy and birth."

N. F. BILIMORIA.

(*To be concluded*).

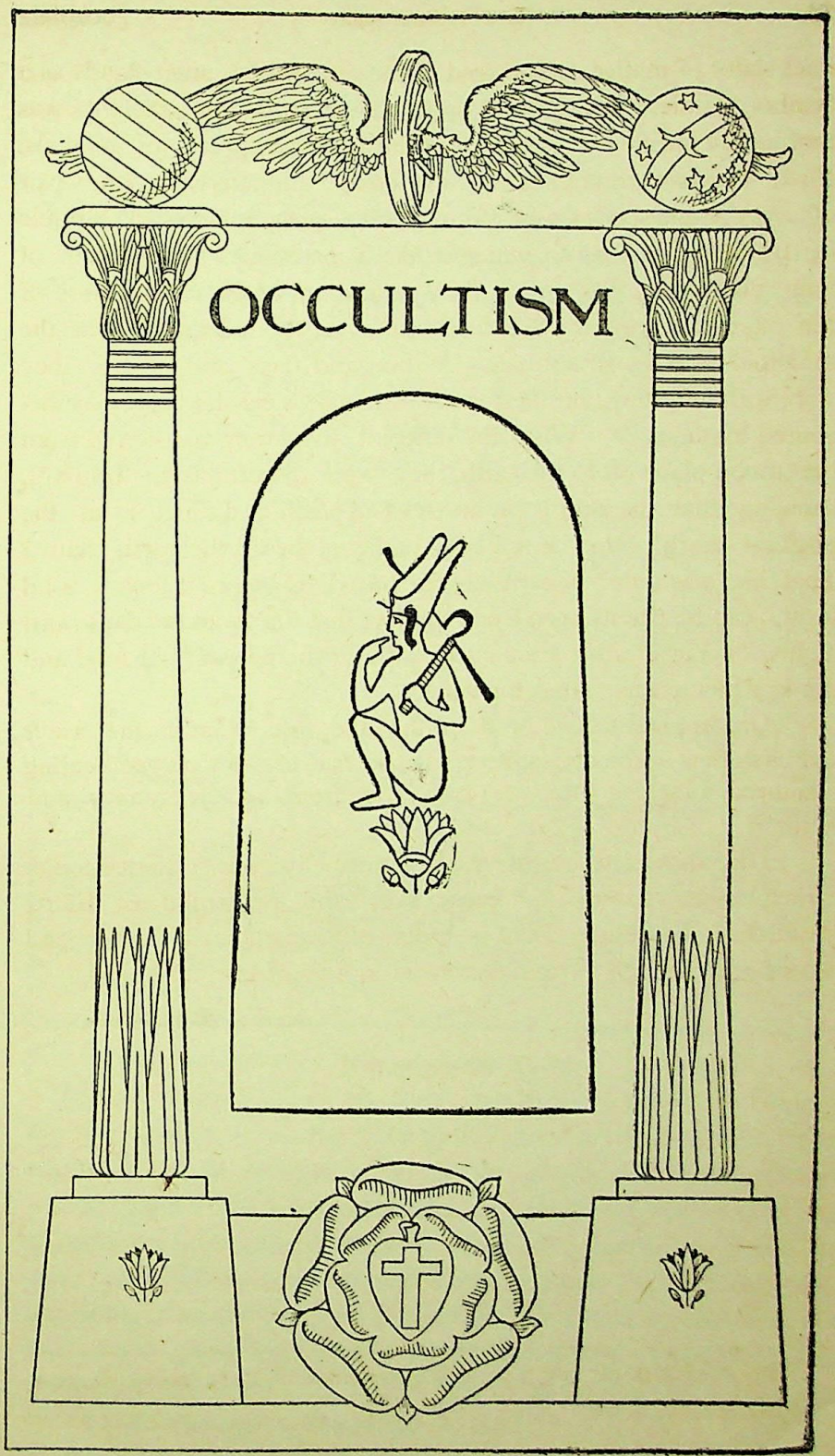
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* *The Bundahiṣh*, ch. xiv, 3-5. This is supported by *Zad Sparam*, ch. ix, 8.

† *Zad Sparam*, ix, 8-9.

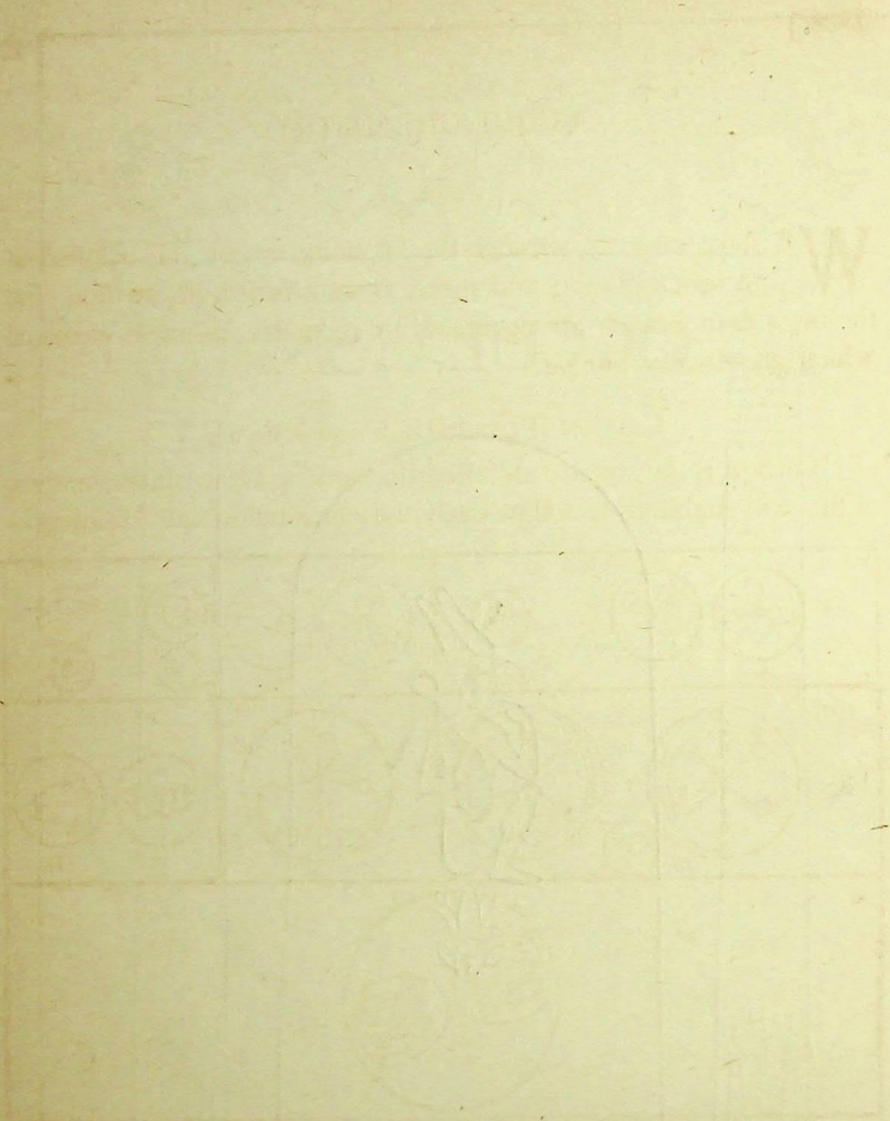
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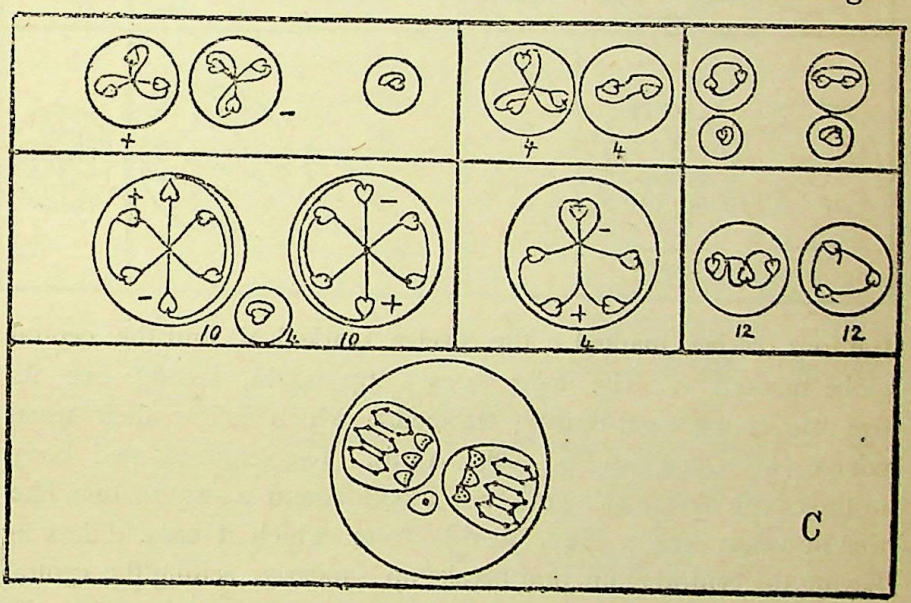
OCCULT CHEMISTRY.

X.

WE have now to consider the breaking up of the octohedral groups, and more and more, as we proceed, do we find that the most complicated arrangements are reducible to simple elements which are already familiar.

CARBON (PLATE III., 5 and XV., 1).

Carbon is the typical octohedron, and a clear understanding of this will enable us to follow easily the constitution and disintegration of the various members of these groups. Its appearance as a chemical atom is shown on Plate III. (opposite p. 379, February). On the proto level the chemical atom breaks up into four segments, each consisting of a pair of funnels connected by a single atom ; this is the proto element which appears at the end of each arm of the cross in titanium and zirconium. On the meta level the five six-atomed 'cigars' show two neutral combinations, and the truncated 'cigar' of five atoms is also neutral ; the 'leaves' yield two forms of triplet, five different types being thus yielded by each pair of funnels, exclusive of the linking atom. The hyper level has triplets, duads and units.

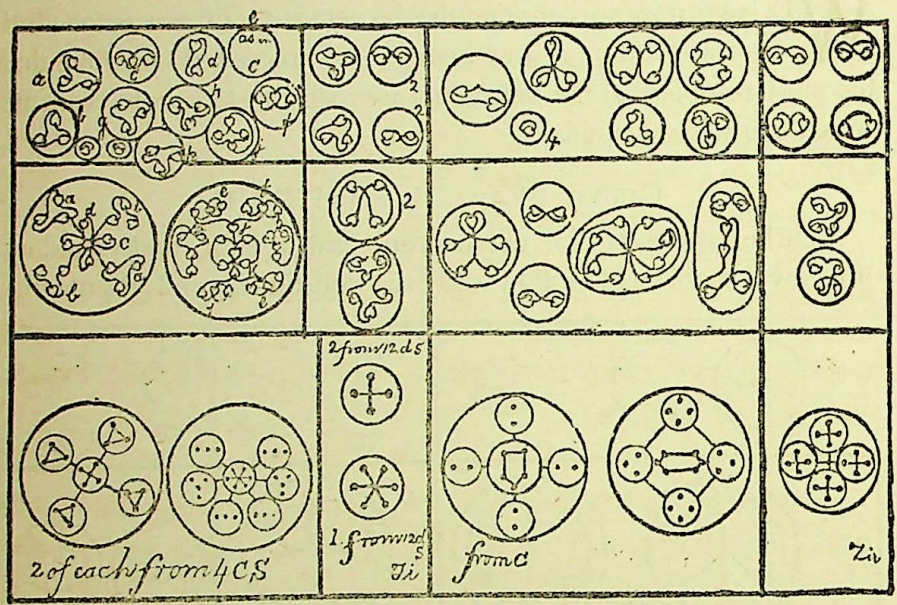


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TITANIUM (PLATE III., 6 and XV., 2, 3).

On the proto level, the cross breaks up completely, setting free the pairs of funnels with the linking atom (*a* and *b*), as in carbon,



the four bodies marked *c*, the twelve marked *d*, and the central globe marked *e*. The latter breaks up again, setting free its five intersecting cigar-bearing tetrahedra, which follow their usual course (see Occultum, p. 628, April). The eight-atomed body in the centre makes a ring of seven atoms round a central one, like that in cobalt (see p. 628, April), from which it only differs in having the central atom, and breaks up similarly, setting the central atom free. The ovoid *c* sets free its four contained globes, and the ovoid *d* sets free the three within it. Thus sixty-one proto elements are yielded by titanium. On the meta level, *c* (titanium 3) breaks up into star-like and cruciform bodies ; the component parts of these are easily followed ; on the hyper level, of the four forms of triplets one behaves as in carbon, and the others are shown, *a*, *b* and *f* ; the cruciform quintet yields a triplet and a duad, *c* and *d* ; the tetrahedra yields two triplets *g* and *h*, and two units ; the septet, a triplet *k* and a quartet *j*. On the meta level, the bodies from *d* behave like their equivalents in sodium, each *d* shows two quartets and a sextet, breaking up, on the hyper level, into four duads and two triads.

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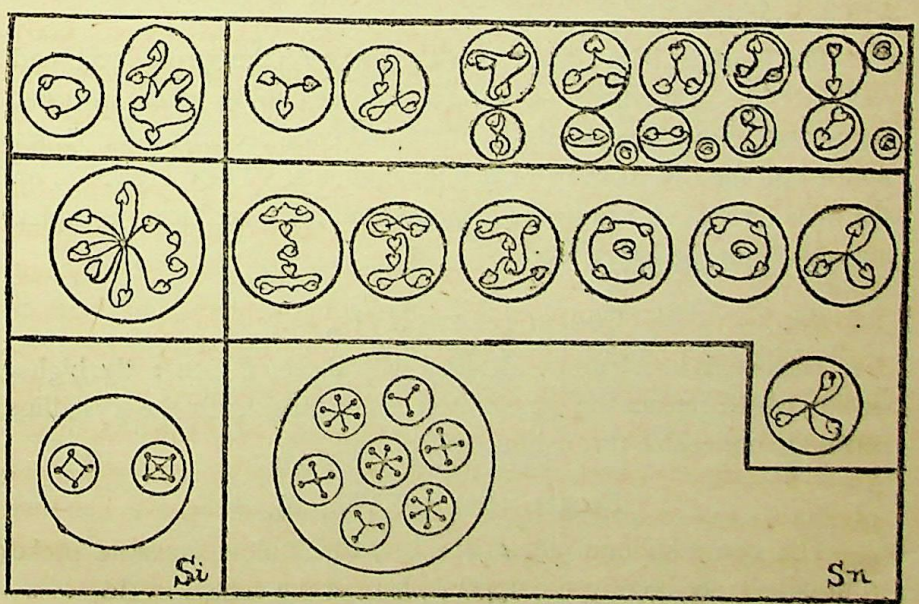
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ZIRCONIUM (PLATE XV., 2, 5).

Zirconium reproduces in its *c* the four forms that we have already followed in the corresponding *c* of titanium, and as these are set free on the proto level, and follow the same course on the meta and hyper levels, we need not repeat them. The central globe of zirconium *c* sets free its nine contained bodies ; eight of these are similar and are figured in the diagram ; it will be observed that the central body is the truncated 'cigar' of carbon ; their behavior on the meta and hyper levels is easily followed there. The central sphere is also figured ; the cigar follows its usual course, and its companions unite into a sextet and an octet. The *d* ovoid liberates five bodies, four of which we have already seen in titanium, as the crosses and sextet of sodium, and which are figured under titanium ; the four quartets within the larger globe also follow a sodium model, and are given again.

SILICON (PLATE XVI., 1).

In Silicon, the ovoids are set free from the funnels on the proto level, and the truncated 'cigar,' playing the part of a leaf is also liberated. This, and the four 'cigars,' which escape from their ovoids, pass along their usual course. The quintet and quartet remain together, and form a nine-atomed body on the meta level, yielding a sextet and a triplet on the hyper.



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GERMANIUM (PLATE XVI., 2, 4).

The central globe, with its two 'cigar'-bearing tetrahedra, need not delay us; the tetrahedra are set free and follow the occultum disintegration, and the central four atoms is the sodium cross that we had in titanium. The ovoids (XVI., 4) are liberated on the proto level, and the 'cigar,' as usual, bursts its way through and goes along its accustomed path. The others remain linked on the meta level, and break up into two triangles and a quintet on the hyper.

TIN (Plate XVI., 3, 4).

Here we have only the spike to consider, as the funnels are the same as in germanium, and the central globe is that of titanium, omitting the eight-atomed centre. The cone of the spike we have had in silver (see p. 729, May), and it is set free on the proto level. The spike, as in zinc, becomes a large sphere, with the single septet in the centre, the remaining six bodies circling round it on differing planes. They break up as shown. (Tin is Sn.)

IRON (PLATE IV., 1., and XVII., 3).

We have already dealt with the affinities of this peculiar group, and we shall see, in the disintegration, even more clearly, the close relationships which exist according to the classification which we here follow.

The fourteen bars of iron break asunder on the proto level, and each sets free its contents—a cone and three ovoids, which as usual, become spheres. The twenty-eight-atomed cone becomes a four-sided figure, and the ovoids show crystalline contents. They break up, on the meta level as shown in the diagram, and are all reduced to triplets and duads on the hyper level.

COBALT (PLATE XVII., 4).

The ovoids in cobalt are identical with those of iron; the higher ovoids, which replace the cone of iron, show persistently the crystalline forms so noticeable throughout this group.

NICKEL (PLATE XVII., 5).

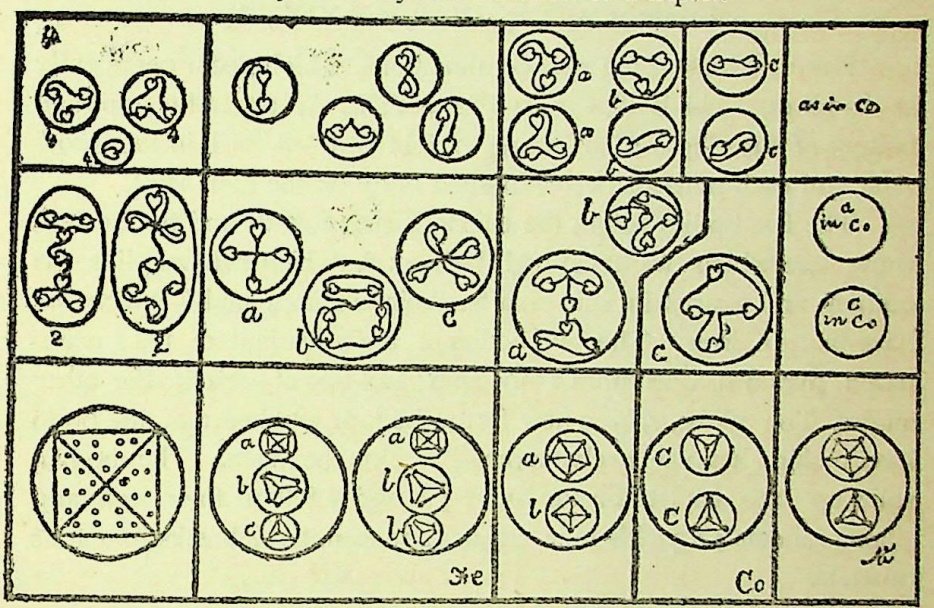
The two additional atoms in a bar, which alone separate nickel from cobalt, are seen in the upper sphere of the central ovoid.

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RUTHENIUM (PLATE XVIII., 1).

The lower ovoids in ruthenium are identical in composition with those of iron, cobalt and nickel and may be studied under iron. The upper ones only differ by the addition of a triplet.



RHODIUM (PLATE XVIII., 2).

Rhodium has a septet, which is to be seen in the *c* of titaninum (see *k* in the titanium diagram above) and differs only in this from its group.

PALLADIUM (PLATE XVIII., 3).

In palladium this septet appears as the upper sphere in every ovoid of the upper ring.

OSMIUM (PLATE XVIII., 4).

We have here no new constituents ; the ovoids are set free on the proto level and the contained globes on the meta, all being of familiar forms. The cigars, as usual, break free on the proto level, and leave their ovoid with only four contained spheres, which unite into two nine-atomed bodies as in silicon, (see above).

IRIDIUM (PLATE XVIII., 5).

The twenty-one-atomed cone of silver here re-appears, and its proceedings may be followed under that metal (see diagram, p. 729, May). The remaining bodies call for no remark.

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PLATINUM (PLATE XVIII., 6).

Again the silver cone is with us. The remaining bodies are set free on the proto level, and their contained spheres on the meta.

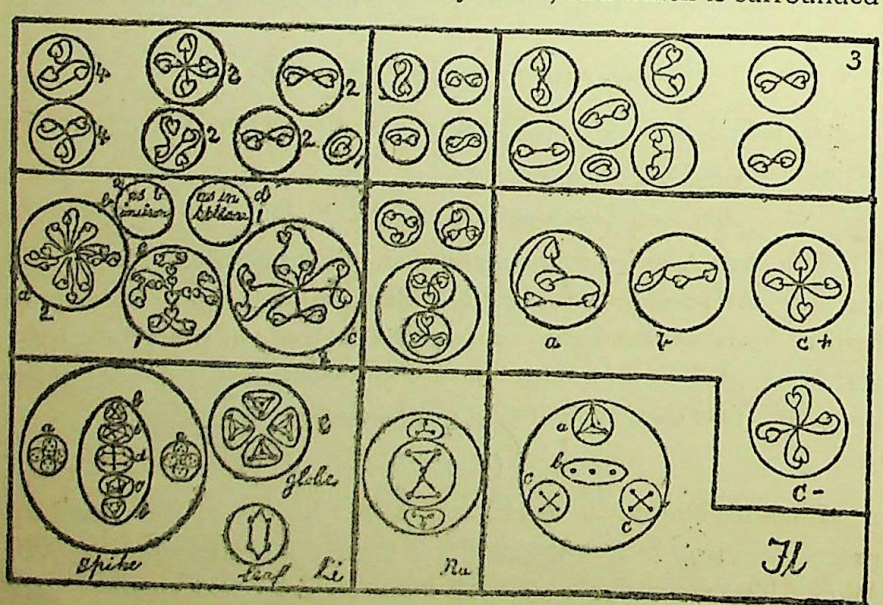
LITHIUM (PLATE IV., 2, and XIX., 1).

Here we have some new combinations, which recur persistently in its allies. The bodies *a*, in Plate XIX., 1, are at the top and bottom of the ellipse ; they come to right and left of it in the proto state, and each makes a twelve-atomed body on the meta level.

The five bodies within the ellipse, three monads and two sextets, show two which we have had before : *d*, which behaves like the quintet and quartet in silicon, after their junction, and *b*, which we have had in iron. The two bodies *c* are a variant of the square-based pyramid, one atom at the apex, and two at each of the other angles. The globe, *e*, is a new form, the four tetrahedra of the proto level making a single twelve-atomed one on the meta. The body *a* splits up into triplets on the hyper ; *b* and *d* follow their iron and silicon models ; *d* yields four duads and a unit ; *e* breaks into four quartets.

POTASSIUM (PLATE XIX., 2).

Potassium repeats the lithium spike ; the central globe shows the 'nitrogen balloon,' which we already know, and which is surrounded



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on the proto level with six tetrahedra, which are set free on the meta level and behave as in cobalt. Hence we have nothing new.

RUBIDIUM (PLATE XIX., 3).

Again the lithium spike, modified slightly by the introduction of an ovoid, in place of the top sphere ; the forms here are somewhat unusual, and the triangles of the sextet revolve round each other on the meta level ; all the triads break up on the hyper level into duads and units.

FLUORINE (PLATE IV., 3, AND PLATE XVII., 1).

The reversed funnels of fluorine split asunder on the proto level, and are set free, the 'balloons' also floating off independently. The funnels, as usual, become spheres, and on the meta level set free their contained bodies, three quartets and a triplet from each of the eight. The balloons disintegrate in the usual way.

MANGANESE (PLATE XVII., 2).

Manganese offers us nothing new, being composed of 'lithium spikes' and 'nitrogen balloons.'

ANNIE BESANT.

(To be continued.)

All life is exile from an unguess'd home,
Worlds half-remembered, where perhaps we trod
(For memories haunt us of a calm, grand peace)
When we were flowing in the veins of God.
There is a rhythm in the windy trees,
A gleam in th' apple-bloom,
A measured music in the hidden brook,
That seems the counterpart of something gone :
Whole lives forgotten live in a bell's tone,
A sudden landscape, or a sister's look.

ROBERT W. CRUTTWELL.

(From the Newdigate Prize Poem, 1907.)

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SOME OCCULT INDICATIONS IN ANCIENT ASTRONOMY.

(*Continued from p.* 1136.)

WHEN so great a discordance as 5·6 seconds is found between two admittedly great authorities in recent times, and that upon the one element of all others which is supposed to be determined with the greatest exactitude, what possible estimate are we to make as to the value assignable to the periods of, say, Jupiter and Saturn, where the matter is complicated not only by the error of the solar year used in reducing the observations, but also by the "great inequality" and other equations of their mean motions, about the exact values and periods of which astronomers are divided? We may gain some ideas on this point from an examination of the elements of the planet Uranus, as respectively published by Professors Newcomb and Leverrier about thirty years ago, within a year of each other; in which we note that the common epochal value of the mean longitude in the ecliptic differs by *five minutes* of arc, and in the periodic time they disagree to the extent of some fourteen hours.* So that neither of these two astronomers (assigning equal weight to their respective determinations) could be certain as to the exact position of the planet for any given date, within *ten days.* And this as the result of 95 years of consecutive observations many hundreds in number; but in the case of a still more difficult planet (Neptune) under observation for a much shorter time, we are told that its elements are known "with a high degree of precision"†.

And yet, in face of such grave discrepancies as these, we are gravely told, and in the name of official science are doubtless expected to believe that:

"The astronomical tables have been carried to such an astonishing degree of accuracy, that it has been said, by the highest authority, that an astronomer could now predict, for a thousand years to come, the precise moment of the passage of any one of the stars over the meridian wire of the telescope of his transit-instrument with such a degree of accuracy that the error would not be so

* Ball's *Elements of Astronomy*, 413.

† *Mechanism of the Heavens*, 181, ed., 1850, by Denison Olmsted.

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great as to remove the object through an angular space corresponding to the semi-diameter of the finest wire that could be made; and a body which, by the tables, ought to appear by the transit-instrument in the middle of that wire would in no case be removed to its outer edge."*

Now, in regard to this quotation, it is only necessary to remember that the difference of 5·6 seconds above noticed, when multiplied by 1900 years, comes to one hour, thirty-three minutes, and twenty seconds; and that this would cause those who used the respective tables of Messrs. Delambre and Leverrier to differ from each other in regard to the transit of any particular star by all that time—equal to 23 degrees 20 minutes of arc upon a great circle of the heavens—to be convinced how very little the "highest authority" could have been aware of what he was saying. Under these circumstances we can hardly be expected to join with the author last quoted, when he so confidently remarks that he "can assure the young student, that the evidence on which these statements are founded is perfectly satisfactory to those whose attainments in the sciences qualify them to understand them".†

Such discreditable assumptions and statements are apt to give the impression that all modern astronomical constants are unreliable; but fortunately experiment proves that they must nevertheless be very accurate; otherwise, as we shall see, the Mahāyuga would have to be set aside as worthless. But, as we find that which is now supposed to be "the most perfect of all the sciences"‡ containing such incongruities, we may be justified for the purposes of this enquiry if we proceed to elect a tentative value for the odd seconds of the solar year, according to whatever elements we may deem most reliable—and in this we only follow the same rule as the management of *The Nautical Almanac* adopts, when whatever are thought to be the best elements are chosen from year to year. For, this matter becomes of the utmost consequence in the examination of the Mahāyuga and the sun's mean motion therein, where, unless we are provided with some data as to the possible limits of error in our radical numbers, it will not be

* *Mechanism of the Heavens*, 181, ed., 1850, by Denison Olmsted.

† *Ibid*, 100.

‡ Milner's *Gallery of Nature*, 1, article on Astronomy.

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feasible to assign corresponding limits to the sun's place in the Zodiac when we are dealing with long periods of time. And it appears upon trial, that an error of only *one second* per year will, when multiplied by 4,000,000 odd, entail an uncertainty of some 49 degrees of the sun's calculated longitude, or about fifty days of his mean motion in the ecliptic.

The determination of the sun's mean motion (and therefore of the tropical year) is said to have been made by M. Delambre from some 2,000 observations; * whilst that of Leverrier was based upon more than 3,000. The instrumental means may have been better in his case, and he is supposed to have made use of some later refinements than Delambre in discussing these observations, so that his values are held to be the more accurate—moreover, as we have above seen, the corrections up to 1900 are immaterial. If both calculators had been equal in other respects, the weight or value which might be allotted to the determinations of each would be directly as the number of observations, supposing both sets equally accurate; in which case Leverrier's value would be to Delambre's as 3 to 2; but, owing to the above considerations, we shall be safer in using the proportion of 5 to 2. In this case, therefore, *twice* Delambre *plus five times* Leverrier, the sum divided by 7, will give the average value of the odd seconds we are in search of as 47·63 nearly. We may for the present assume this to be sufficiently correct, for it is found to agree with the same quantity as determined by a comparison of the observations transmitted to us by Hipparchus, 2,000 years ago, with those of the modern astronomers; though the latter have rejected the ancient observations as inferior to their own, because the latter are much more accurate and numerous, which makes up for the comparatively short period over which they extend. And the determination at which we thus arrive serves to indicate that the progress made in 120 years of assiduous observing has not been nearly so great as may be pretended, nor the ancient observations so valueless, as may be seen from the fact that M. de la Lande, in 1780, gained the prize of the Copenhagen Royal Society for his *Mémoire sur la veritable Longueur de l' Année Astronomique*, in which the odd seconds are 48 † and thus differ from our

* Vince's *System of Astronomy*, iii, 2, ed., 1808, Tables of the Sun.

† *Ibid*, i, 56, ed., 1814.

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adopted value only 0. 37. And it may here be noted that the mean motion of the sun used by Leverrier and Hansen, though it may be adapted to the last hundred years, is on the whole too rapid, in consequence of their year being a little too short; for this is becoming annually more and more manifest by the corrections which are given for the moon's places as calculated from the Lunar Tables of Hansen. These latter are adapted to the too rapid motion of the sun used; and therefore the moon's mean motion is also too fast, since the corrections which Professor S. Newcomb gives in *The Nautical Almanac* show a constantly increasing quantity to be subtracted from the moon's places, as these are given from Hansen's elements, though the whole of the difference is not due to this cause.

In adverting to the values which may be quoted for the mean motions of the planets per century as they appear at the present time, and as they may be found according to the Mahāyuga, or any other period extending over millions of years, an examination of these as given by Leverrier some thirty years ago, and as adopted in *The Nautical Almanac* for 1900 from Newcomb and Hill, shows that there are still outstanding uncertainties amounting to five seconds of longitude in a hundred years; and yet it appears by comparison that the latter are to the former, as regards accuracy, only more so in about the proportion of 6 to 5, or but very little to be preferred. Under these circumstances we may adopt any of them as they appear best to meet the required case.

But there is another and much more far-reaching reason why we may expect to find that the centennial motions of the planets which suit the Mahāyuga will differ slightly from present-day determinations, which may be thus illustrated. It is a well-known fact that the moon in her course about the earth is affected by the varying annual distance of the latter from the sun; which causes the orbit of the moon alternately to contract and dilate, and her mean motion to differ accordingly. It is also well-known that the slow change which in the course of many centuries goes on in the eccentricity of the earth's orbit causes another alteration in the movement of the moon, which expresses itself as an increase of a few seconds per century in her longitude. Now both the law of analogy and the results of experience indicate that just as the moon

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revolves about the earth and the latter about the sun, so does the sun itself revolve about some enormously distant centre. By correspondence, his orbit about this centre will be elliptical; and consequently his distance from it will vary, as possibly the eccentricity also. And in such a case there will undoubtedly be similar corrections to be applied to the centennial mean motions of the planets, which we find in the annual and centennial motions of the moon; for all their orbits will similarly dilate and contract, as the sun may move nearer to or further from his primary.

Now as the sun's orbit must be vastly larger than any with which we are familiar, and its periodic time unimaginably long, so these corrections to the planetary motions must be insensible during the historic period; moreover in this time they would all be equal and have the same sign, and so could not be distinguished. But when we have a period such as the Mahāyuga, covering millions of years, and apparently coming to us from some remote antiquity which may be long anterior to tradition—then if such a period is found to be an almost exact multiple of the planetary years known to us, but on the whole is found to require a common difference by some minute quantity whether in excess or defect, it will be a fair presumption that such a quantity is of the nature of a secular equation of the mean longitudes, arising from the different position of the sun at some remote epoch in regard to the unknown centre about which it revolves. Or, seeing that we have no means of ascertaining by what means the Mahāyuga was discovered, it may be that the results arrived at are what they would be if the sun had *no* motion in space.

S. STUART.

(*To be continued.*)

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"I AM THE WAY."

SOME THOUGHTS UPON THE "ELIXIR OF LIFE."

THE hope of discovering some compound or process which would prolong life indefinitely or ensure uninterrupted memory has led many men of intellectual and occult attainments in all times and ages to devote themselves long and arduously to the problem. It would indeed be surprising if this were not so—death having always been universally feared, and to retain their clutch upon existence, unsatisfactory and miserable though it be, the large majority would make almost any sacrifice. Lord Lytton makes one of his characters say, in answer to the question as to why, seeing her old age and wretchedness, she so earnestly prayed a potion to lengthen her days—that it was not that life was so sweet, but death was so bitter. Which suggests fairly well the general sentiment.

The fact that the most prominent characteristic of material things is Impermanence—that they are all subject to change and decay—has led the more subtle to abandon the idea that success could be attained with a lotion, potion or compound of material substances; albeit some researchers are said to have produced remarkable results—such as the renewal of the menses, etc., in the very aged—by the use of some highly volatile mixture of herbal origin. There are good reasons for thinking that the latter statement is not wholly to be discredited. Possibly the potion was saturated, by reason of the sympathetic relationship of the plants to stellar or astral influences, with vivifying etheric energy; though more probably with the quickening magnetism of the physician himself. But that the indefinite prolongation of existence without any lapse of memory, if possible to the higher types of humanity in its present condition at all, must be the result of a *process* spread over a very long period of years—and then with certain favorable characteristics and circumstances to begin with—is, of course, a settled thing amongst occultists.

It is of course obvious that this question of endless life involves that of the purpose of existence and its goal. For clearly, unless the former be accomplished there is little likelihood of attaining to the latter—and of thus escaping the final extinction which awaits all created things. Thus, in dealing with this great subject we must

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necessarily treat of the Path to the soul's emancipation—of "the way out" of this world of change, decay, death, and, worst of all, re-birth. The able article on this subject to be found in *Five Years of Theosophy* contains, perhaps, the most lucid and explicit directions for the seeker after longevity yet written. Still, it is not comprehensive, and a little elaboration of some aspects of the subject only glanced at therein will not only be helpful (to the less advanced) but appears to be very necessary. Moreover, for the special reasons hereinafter stated, it is proposed to frequently refer to the general arguments of the article in question. After outlining the process by which immortality is gained it says: "This is the only road by which there is the faintest scientific likelihood that 'Death' can be avoided, perpetual memory secured, (and) infinite wisdom attained... ...There, as plainly as words can put it, is the Path (to power). Can they (the Theosophists) tread it?"

Now this path for which so much is claimed has been and is being followed by many very earnest and determined seekers after freedom and occult power; and while their system of development, transmutation or regeneration may not be exactly identical with that outlined by the authority quoted, and they do not perpetually cry "to live—to live," it is sufficiently close thereto to be classed with it. In fact, it appears to be a very prevalent mode of occult development. The dangers of the method in question, its short comings, *its utter futility* to accomplish the object sought, however, are among the reasons for this paper. As it is thus proposed to discuss the system of a popular school, it will be quite a convenience to take as a text the representative deliverance above named, especially as it contains indispensable knowledge upon one aspect of our subject, and it is desired to treat the same exhaustively. The influence of an occult work containing a large part of the truth does not materially decrease with time as long as it is accessible, but rather the contrary. The "Elixir of Life" aforesaid is, as far as it goes, both able and instructive, and it is intended first of all to elaborate somewhat upon the verities embodied in it—and especially upon certain facts purposely avoided by the author, namely, those dealing with our relationship to the ethers—firstly, because there is a very good reason why longevity should be sought for, and secondly, because the transmutation of the grosser physical elements

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as therein insisted upon is absolutely essential to that complete and *harmonious* development of all faculties, powers and principles herein advocated.

"So, then, (our authority says) we have arrived at the point where we have determined literally to crack the outer shell known as the mortal coil or body and hatch out of it, clothed in our next... ...Having by a long training and preparation adapted it for a life in this atmosphere, during which time we have gradually made the outer shell to die off.....we have to prepare for this physiological transformation.....The whole secret is to succeed in evolving it (the astral body) out and separating it from the visible.....Each of these (inner men except one) has in turn to survive the preceding and more dense one and then die." He then goes on to say that the whole rationale of continued existence is (*a*) the development of an extremely powerful will, and (*b*) the weakening of the concrete action of the body to make it amenable to that will. "First, then, must be the determination—the WILL...to survive and continue..... And... . it must not only be a passing resolution of the moment..... but a settled and continued strain, as nearly as can be continued and concentrated without one single moment's relaxation.....To live, to live, to live must be his unswerving resolve."

Obviously the development of an impregnable will is absolutely essential to occult development of any kind whatsoever. Without it there cannot be adequate restraint of thought or interior concentration, upon which the attainment of oneness with the invisible etheric worlds so largely depends. The operation of the will is, of course, considerably hampered by the irresponsiveness of a gross nervous system, etc., in addition to which it is necessary to raise the rate of vibration of the whole organism to correspond measurably with the higher ethers and be played upon by them. Will is the Force inherent in Ether, and anything which acts as an obstruction to the influx of the latter not merely hampers the will but detracts from its actual force; not only hinders its action but weakens the will itself by lessening its volume. Thus, in strengthening the will-force it is necessary to 'open' oneself to the etheric streams. Now this is a part of our subject intentionally avoided by the writer quoted, who says herein that "this knowledge, though of vital importance in other respects, need not be explained

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now." Decidedly it is of vital importance, for the method under discussion consists of nothing more nor less than the establishment of sensible relations between the being of the aspirant and the ethers to which the elements thereof are related—in other words the attainment of oneness with the ethereal worlds. To these forces and substances we are indebted for all our 'vehicles.' We are absolutely dependent upon them, and apart therefrom have no existence whatever—in form. Amongst the writings of Kwang Tse (Sacred Books of the East) appears the following suggestive deliverance in this connexion :

"The knowledge of all creatures depends on their breathing. But if their breath be not abundant, it is not the fault of Heaven, which tries to penetrate them with it, day and night without ceasing ; but men notwithstanding shut their pores against it. The womb encloses a large and empty space ; the heart has its spontaneous and enjoyable movements. If their apartment be not roomy, wife and mother-in-law will be bickering ; if the heart have not its spontaneous and enjoyable movements, the six faculties of perception will be in mutual collision."

It is really highly important that the neophyte thoroughly realise his entire dependance upon his sympathetic relationship to 'heaven,' and that "all actions are performed by the energies of nature." Otherwise he will never rise above the limitations of the personality, etc. and indubitably will be absolutely bound to the 'wheel' of manifested life. None can hope for immortality who do not eventually in the performance of every action recognise the real *modus operandi* thereof. We cannot do better than give in this connexion the dictum of another authority, not less reliable because otherwise maligned :

"The brain is not a laboratory. It is as static as the head of a negative attractor until influenced by certain orders of vibration, when it reveals the true character of the outreach so induced. The brain is the high resonating receptacle where the sympathetic celestial acts, and where molecular and atomic motion exhibits itself as according to the intensification brought to bear upon it by the celestial mind-flow..... We find that the mind may be considered a specific order of inter-atomic motion sympathetically influenced by the celestial flow, and that it becomes when thus excited by this

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medium a part and parcel of the celestial itself. Only under these conditions of sympathetic assimilation can it assert its power over physical organisms ; the finite associated with the infinite."

That profound mystic, Emerson, also wrote on the same subject :

"As with events, so it is with our thoughts. When I watch that flowing river, which, out of regions I see not, pours for a season its streams into me—I see that I am a pensioner, not a cause, but a surprised spectator of this ethereal water ; that I desire and look up, and put myself in the attitude of reception, but from some alien energy the visions come."

Now it will be seen from the above that in the refining of our outer vehicle, the question of our daily bread—our diet—is of the first importance. The foods commonly consumed, even when meat is excluded, are quite unsuited to the purpose in view : partly because of their obstructive nature, and partly because they are permeated with salt—which in many ways is peculiarly harmful to the would-be immortal—and with the subtle spirit of fire. Somewhere in one of the Eastern sacred books it is stated that when fire is introduced into the system it shuts out all the other 'life winds.' One of the most illuminated seers has reported the following from no less an Intelligence than Hermes—heard in trance :

"If you would be perfect and able to know and to do all things, quit the heresy of Prometheus ... Let fire warm and comfort you externally : it is heaven's gift. But do not wrest it from its rightful purpose, as did that betrayer of your race, to fill the veins of humanity with its contagion and to consume your interior being with its breath. Of all the evil uses of heaven's good gifts, none is so evil as the internal use of fire. For your hot foods and drinks have *consumed and dried up the magnetic power of your nerves*, sealed your senses, and cut short your lives. Now you neither see nor hear, for the fire in your organs consumes your senses. Ye are all blind and deaf, creatures of clay."

This warning refers to cooked foods, which even when cold, retain the 'spirit' of the fire—one undesirable action of which is the stimulation of the animal desires.

It is extremely desirable that the purest, most highly solarised and readily atomised substances be ingested, and that they should

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contain all the nutritive elements in an unchanged, assimilable form. Cooking coagulates and renders insoluble some of the most important elements, amongst which are albumen and the various organic salts, and should be avoided by those desiring to raise the vital and sensitive standard. The writer first quoted recommends a diet of fruit and milk for most cases. The fruit is all right, but there is a strong doubt about the milk, if an animal product is meant. In the first place it is entirely too deficient in nutriment to meet the requirements of one who has undertaken the most arduous and exhausting task conceivable. The following are some objections to cow's milk. It retains the aura of the animal, which is decidedly objectionable in that the user is subjected to sympathetic vibrations; it may cause gastric disturbances; a large number of cows are affected with disease, the majority being unhealthy; and it contains the impurities found in the blood from which it is derived. By far the best substitute is found in nuts, which have the highest nutritive value, are virtually immune from disease, and, like fruits, are strongly etherised by the sun, have a high rate of vibration and are readily burnt in the system. The following are comparative analyses:

	Water.	Protein.	Carbohydrates (Starch, Sugar).	Hydro-carbons (Fats).	Organic Salts.
Milk ...	87%	3.3%	5%	4%	.7
Nuts (Almonds)	4.8%	21%	17.3%	51%	2%

Important as this question of food is, we cannot dilate at greater length upon it now, it is too wide a subject. But many have found after considerable experiment that this diet of fruits and nuts is by far the most agreeable and suitable for the would-be adept. (As to quantity, the amount required daily, would in a very large number of cases, average 2 lbs. fresh fruit, 4 oz. dried fruit (dates, etc.,) and 4 oz. nuts, taken in two meals). Still, all systems cannot be treated alike, and some need very careful handling—the gradual change from one régime to the ideal one, perhaps spread over a fairly long period. Again, in some cases where the body is a great hindrance, to keep it under subjection it may be necessary to lower its vitality, and keep it at a low ebb until that no longer is safe. All depends upon the condition of the organism. "Know thyself," the old behest, is of special import here. As a general rule, however, those who tread the highest level—the hortest Path—must have the advantage of a specially fine organisa-

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of occult investigation, for we had been told in 1895 that hydrogen consisted of eighteen physical atoms.

But on page 825 of the June *Theosophist* we are now told that each of these physical atoms is represented by 49 astral atoms, hence Hydrogen will be represented by $18 \times 49 = 882$ astral atoms; and if these 882 astral atoms have collectively the same mass as an atom of Hydrogen, then the mass of one of them will be about one thousandth of the mass of Hydrogen; in other words *the mass of one of these astral atoms is the same as the mass of an electron* and in all probability is identical with it.

If this surmise be correct, as I believe it is, very important conclusions follow from it, for it means that modern physicists in discovering the electron *have crossed the physical borderland and discovered the astral plane*; so far they have been under the impression that in the electron they had found the basis of physical matter, whilst in reality they have found the basis of Astral matter; and since modern theories of electricity are now all based upon the distribution and motions of these electrons, it follows that all these theories have astral matter for their basis and that *all manifestations of electricity are astro-physical phenomena.*

The investigations of J. J. Thomson and others have proved that these electrons are all charged with a fixed quantity of electricity, and that the electrons whose mass is about one thousandth of the hydrogen atom have all a *negative* charge. The electron having a positive charge has not yet been isolated, but so far it is known that the bodies carrying the equivalent positive charge to the negative electron have masses never less than the atom of hydrogen and often much greater than this; hence it seems that *positive* electricity is always associated with *physical* matter, whilst *negative* electricity is always associated with *astral* matter. From this the very natural inference can be drawn that all astral matter is negatively charged and all physical matter positively charged, so that the science of electricity may be said to be the science of the interaction of the physical and astral planes. In other words it is a borderland science, involving two mutually interpenetrating universes, the physical and the astral.

G. E. SUTCLIFFE.

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BUDDHA.

I spoke the holy name as soon
As sunrise woke the world,
For every morn as one new-born
The spirit's wings are furled ;

I spoke His name at busy noon,
For then the soul astray
And known to none is like to one
Whose home is worlds away;

And when at evening, robed and crowned,
The soul returns redeemed,
I went apart and in my heart
I spoke His name and dreamed.

And thus I came to weave the sound
With vast eternal things,
And dreamed until I rose at will
On unbeholden wings

Beyond the range of hurt or harm
From earthly joy or pain ;
For when I spoke His name I woke
And was divine again.

It has more power than any charm
Or talisman may hold,
Than any ring that Queen or King
Worked wonders with of old.

For when the good within me drifts
Anigh that lurid flame
Whose vapors keep the soul asleep,
I do but speak His name

And like a breath of wind it lifts
The curtains of this Hall ;
Wherein all night we keep alight
The torch of festival.

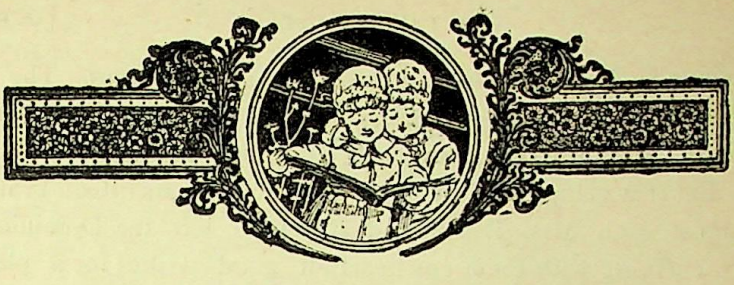
And in the midmost passion there
That sears the soul and scars,
Amid the cries I turn my eyes,
Look out, and see the stars !

I see the stars far off but clear,
Like to the final goal
Which He discerned and haply learned,
The One Encircling Soul.

AUBREY VERNON.

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THEOSOPHY IN MANY LANDS.

New Zealand.

Our Section has just had the great privilege of a visit from Mrs. Besant. It is fourteen years since she came to New Zealand last, and great changes have taken place with regard to the feeling towards Theosophy in the meantime. After a stormy passage from Sydney Mrs. Besant, accompanied by Mrs. John (wife of the General Secretary of Australia), Miss Christie and Miss Browning (Joint Organising Secretaries of the New Zealand Section) arrived in Auckland on July 26th, and the two first ladies became the guests of the Assistant General Secretary and of the Treasurer of the Section. In addition to members' and E.S. meetings, two lectures were given and a public conversation meeting held. On July 30th Mrs. Besant started for Wellington; the sea-trip from Onehunga to New Plymouth was smooth, but then there was a long journey of twelve hours before reaching our capital city. In Wellington two lectures were delivered in addition to a public conversation and members' meetings, and the same was the programme in Christchurch which was reached on August 4th. Dunedin was the last of the branches to be visited, and Mrs. Besant gave three lectures and one public conversation meeting during her stay of four days. I need hardly say how deeply grateful our members are to our President for coming among us. Our only regrets were that her visit was so short that several meetings had to be crowded into one day in every place, and that she visited us during our winter. This made her stay less comfortable than we should have liked. I understand Mrs. Besant has not felt winter weather since 1893, and she must have felt the cold severely, especially on draughty platforms. The general public supported the meetings well and there will be a surplus to be divided with India. We should have wished it larger, but in proportion to the length of time allotted to New Zealand, the expenses for travelling were very heavy. We are hoping for increasing membership as the result of he toun, but in any case much good has been done by spreading our

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teachings in such a masterly way before large audiences. The press has been sympathetic as a whole, and has given good reports and interviews. Country members came from long distances to the four centres but it was impossible to visit the whole of our fifteen branches. On August 10th Mrs. Besant and Mrs. John left the Dominion for Hobart, carrying with them our heartfelt good wishes for a pleasant voyage and if possible a return in the not too-distant future. Mrs. Besant laid her finger on several weak points in our new country. She endeavored to stir members up to realise the effects of a scheme of education which is purely secular, to teach the importance of young voters being instructed and led to feel their responsibility to the country. Few of the clergy of any denomination take advantage of the clause in our Education Act, which permits them to give religious teaching before or after school-hours, and only in one or two towns is this important branch of education attended to—and then generally by non-skilled teachers. The second difficulty is also a great one, as every girl and boy is given a vote on reaching the age of twenty-one. I hope soon we may establish a League of Service to band together members to grapple with these and other problems. Another difficulty we have to contend against is that our clergy and ministers are directly dependent on their congregations, and if they preach advanced theology, the older and more conservative portion of their followers object and cut off supplies. The result is that our churches are not keeping pace with modern thought, and church membership is not recruited from the ranks of the young thinking men and women. One Presbyterian Minister, Mr. Gibson Smith, has just published a book dealing with the Atonement, and giving very much the views of the New Theology. I understand he is to be summoned before his Presbytery; next month I may be able to tell you the result of his trial.

K. B.

FRANCE.

During the closing of our sectional headquarters there has been little to record of special interest to our fellow members, except the appearance of a beautiful book by Dr. Steiner, entitled *The Mystery of Christianity and the Mysteries of Antiquity*, translated by M. Schuré, whose preface to this work is particularly fine. This is the first of Dr. Steiner's books to be translated into French. During the holidays some few of our members have done some useful work in the provinces in the direction of meetings and lectures, but we have no special

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organisation for this purpose like our fellow members in Holland. It is gratifying to notice the increasing tendency towards a rapprochement between Spiritualists and Theosophists; hitherto the former have ignored our theories, taking up a position of irreconcilability while throwing the onus for this attitude upon us.

It may be that in earlier days, before the formation of the French Section, some of our more prominent members exhibited a somewhat sectarian and contemptuous spirit, but this was only temporary and the most conciliatory attitude was shortly adopted by Theosophists, some of whom have even taken as subject for public lectures, and treated in the most sympathetic manner, questions regarding Spiritualism and its phenomena, while relegating these to their rightful place.

This winter, as I have already remarked, a spiritualistic conference was held by invitation at our headquarters. May not this be regarded as an evidence of a more sympathetic attitude between ourselves and the Spiritualists, who appear to have a real desire to draw nearer to us, and the sympathy they have shewn we most gladly reciprocate

Among other proofs of this friendly feeling was an invitation given to our General Secretary to attend a materialising séance, given by the medium Miller, and together with various representatives of different movements who were present, our Secretary was requested to exercise such rigid scrutiny over the arrangements as would satisfy him that no kind of imposition was possible.

It must however be admitted that in later séances, where the same control has not been exercised, the medium Miller has been detected in the very act of deception. The fact that the Spiritualists themselves have had the honesty to make this known to us, and to the other representatives of various movements who were present, is very much to their credit.

A.

Great Britain.

There is little activity to record for the month of August—the great holiday month of the whole year. Only the Conference of the Northern Federation, held on the 15th and 16th, broke the silence of the month. This took place at Harrogate under the presidency of Miss Edith Ward. The discussion was on Telepathy, its probable or possible, use and abuse; some of the Lodges appear to have been experimenting in this direction, but no results at all comparable with those achieved under the auspices of the Psychical Research Society have, as yet, to be recorded. On the Sunday evening there was a

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crowded audience, largely visitors to Harrogate, to listen to Miss Ward's lecture on "Destiny". There must be many readers of theosophic literature who owe their first introduction to the subject to a casual visit to the Theosophical Hall while staying at Harrogate.

Writing of literature, one cannot but be struck by the number of publishing houses which are now issuing books on occult, or semi-occult, subjects. Several have passed through my hands lately from the firm of Werner Laurie. One is by Miss Katharine Bates, *Do the Dead Depart?* and is a particularly readable and popular discussion of problems connected with Spirit Return, Spirit Guardianship, Clairvoyance, Materialisation, etc. Specially interesting to members of the T.S. is the chapter on Reincarnation, which Miss Bates treats in an open-minded fashion that should commend itself alike to believers and non-believers; she emphasises the lesson that the development of character is the main thing, and that recollections of past incarnations are in no sense essential, nor is the non-existence of memory an argument of any validity against the theory. Another book from the same press is Beckles Willson's *Occultism and Common Sense*, which is a reprint of articles that appeared in the *Westminster Gazette*; articles that in the main are characterised by fairness and even a sympathetic attitude, for Mr. Willson has been convinced, as Professor Barrett puts it in the Introduction to the work, by the study of a painstaking and honest inquirer "that no theories based on fraud, illusion, nor even in telepathy, are adequate to account for the whole of the phenomena he has reviewed." Singularly enough Professor Barrett allows himself to write and Mr. Willson apparently to endorse the old slander with regard to H.P.B., to whom he refers as a "fraudulent medium." Old prejudices die hard. Why cannot Professor Barrett do H.P.B. the justice that he would extend, say to Eusapia Paladino, and admit a marvellous mediumship with the inevitable corollary of a possible use by powers of ill on occasions? So much at least an investigator of Professor Barrett's reputation might be prepared to admit, but no; poor H.P.B. must go down to all posterity, as far as the Psychic Research element can secure it, branded by the inexperience of Dr. Richard Hodgson!

But those who have secured the "Stanzas of Dzyān" and the Commentaries of the *Secret Doctrine* through such 'mediumship' asthat of H.P.B. are not likely to be affected by the verdict of Dr. Hodgson's admirers; only it is well that they too should be prepared to accept everything on its own merits and *not* because it comes through

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a particular channel which may have become especially endeared. No members of the T.S., should make a claim for infallibility, even for H.P.B.

Mentioning the "Stanzas of Dzyān" reminds me that the T.P.S announces that they are to be issued separately in convenient pocket-form. A welcome addition to our miniature library. The Blavatsky Lodge, I hear, is going to make a special study of the Stanzas during its autumn session.

E.

BULGARIA.

There is something new and strange and elevating in the feeling with which I am sitting down to write this letter. The reader may be directed to seek for our country in Europe. This is necessary not only for brothers outside Europe, for I have met even Europeans who do not know where this nation abides, for it has played but a small rôle in the recent history of the continent. The Bulgarian people belong to the Slavic sub-race, and their language is one of the many Slavic dialects. As a student of Theosophy I should point out a peculiar coincidence. Being on the way between East and West, between Constantinople and Europe, between dying Byzantium and regenerating Germany, Bulgaria played the part of the transferer of the civilisation and especially of the secret literature to West and North. Our great ruler Simeon in the tenth century, with a group of devoted workers under him, not only translated from Greek many important religious and mystic works but also wrote original treatises. These in due course of time influenced the West and the North, especially Russia, which at the time was quite an uncivilised country.

The great mystic tradition which played so important a rôle in the Middle Ages in Europe came from Asia to the West *viā* Bulgaria, brought and implanted for the first time in our soil by a band of monks. This band was headed by the priest Bogomil, a learned and spiritual man, and the movement bears his name to this day. Definite particulars about this movement are somewhat lacking, but there are reasons to suppose that one of the workers was the younger son of the ruler, Boyan, a very mysterious personage, a wandering bard. For two centuries the Bogomils influenced the country and their 'perfect men' were wandering all over the land with a mission forgotten now. Even to-day the tradition remembers the mode of meditation of those mystics—the Indian mode of sitting down on the ground

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cross-legged. They took the doctrine from the Manichæans in Asia, and when the persecution dispersed them they went West and North, and gave birth to other mystic bodies. The old city of Sofia (now entirely transfigured into a European city) had till late a street bearing the name of the great mystic, Bogomil.

I shall mention also another mystic body of which still less is known now; that is the sect with a probable origin in S. Paul, or one of his disciples—Pavlikenies. Even to-day we have a big village with the same name, Pavlikeny, a Railway Station.

The present theosophical movement began in our country in 1900. The first book translated and published (1902) was Colonel Olcott's *Buḍḍhist Catechism.* In 1904 was published a pamphlet on the lines of Dr. Pascal's *A. B. C. de la Théosophie.* In October, 1905, began our first theosophical monthly, *Bulgarian Theosophical Review*, which lived three years. With the death of it has been started the present review, *The Path*, which now is in its second year. During these four years have been translated and published the following works : *An Outline of Theosophy*, *Clairvoyance*, *The Other Side of Death*, and *Invisible Helpers* by Mr. Leadbeater, and *The Ancient Wisdom* and *Necessity of Reincarnation* by Mrs. Besant. Now are coming out in *The Path*, *The Astral Plane* and *Esoteric Christianity.* Besides these we are intending to publish the *Bhagavaḍ-Gīṭā* and the lecture of Mrs. Besant, *Spiritual Life for the Man of the World.*

The first Branch of the T.S. was founded in January, 1903. Unfortunately it returned its charter last December, because some of the members left the Society. The second one bearing the name of our late beloved President, "President Olcott," was formed on the 1st March, 1907, and it gathers in its fold all the remaining Theosophists, about 20 in number.

From the very beginning the Bulgarian Theosophists have been attached to the French Section, but after the decision of the last meeting of the General Council in Benares we are transferred to the Headquarters at Adyar. We are now receiving *The Adyar Bulletin* ; our difficulty however is that the English language is less known in our country than French and German. Only one or two amongst us can profit by this publication. To avoid this disadvantage, we have decided to start a lythograph monthly only for our members and sympathisers. It will keep our members in touch with the theosophical movement in all countries, borrowing information from the sectional bulletins, which we have in exchange for *The Path.*

Greetings to brothers and sisters all over the globe, and hail to our great leader !

S. N.

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INTERESTING PHENOMENA.

The following letter was received by the Editor, and will interest many of our readers.

"Some years ago I buried a baby boy aged 8½ months; prior to the death of the child our nights were peaceful and quiet, nothing whatever occurring to disturb us, but the very first night after the child was buried my wife and self were rudely awakened and very much startled by a terrible crash in the fireplace. Before I got the light to see, I told my wife that several bricks must have fallen down the chimney and smashed the grate to atoms, but on getting the light and examining the grate, strange to say, there was not the least damage done, not even a bit of dust or mortar in the grate. We were naturally very much nonplussed, especially as a similar crash occurred two or three times, and repeated several times night after night. In a week or two the crash changed in sound, and it then appeared as if a strong man had struck the marble mantle with a heavy sledge hammer, and I repeatedly got up to examine, feeling sure it must be broken; but no, not the least sign of damage; and so it went on until we removed to another house and selected a bed-room without a fire place. Then it was the chest of drawers; I got up many times to examine them, as the noise made me feel sure they were smashed to atoms, but there was no sign of a crack or break in them. We removed them out of the room; then it was in the washstand. We removed that also, and everything else but the bedstead and bedding; then the row was in the corner of the room, similar to the walls parting with a crash. But as years passed, so the noise decreased in volume and became less frequent, until it died away in the course of three or four years."

These phenomena are familiar to students, but it is the first case I have met with in connexion with the passing over of a young child. I doubt if the new astral body of a baby would be sufficiently organised to act as a vehicle of conscious effort to attract attention from the earth-dwellers left behind. An advanced Ego, retaining his old astral, would be able to produce them, but an advanced Ego would not manipulate forces so clumsily. Has any one of our readers met with a similar case?

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The following expeience, that may seem strange and wonderful to one unfamiliar with theosophical teachings, is taken from the *Daily Chronicle* ; to the Theosophist it is neither strange nor wonderful :

Last autumn a Catholic girl, who had spent some years in a Convent School on the Continent, was assisting the Mother dusting the pictures, under the direction of the Mother Superior, Mère Columba. As Miss Wilson—I purposely alter all names for obvious reasons—was standing on the steps of a ladder in order to reach a picture high on the wall, she suddenly found herself on the ground, "looking at herself," so she phrased it, still standing on the ladder. The Mother Superior was at the foot of the ladder. Beside her, to her surprise, Miss Wilson saw an old school-friend in the costume of a nun. The girl—a Miss Smith—had left the school two years before, and Miss Wilson had no idea that she intended to take the veil. What surprised her most of all was that she felt herself compelled to follow Miss Smith, who at once moved towards the door of the nuns' refectory, into which the school girls were never admitted. She passed through the door and walked across the refectory. She noted with some curiosity the arrangement of the furniture, but her attention was caught specially by a picture on the wall, crossed, so it seemed to her, by two strings of red tape, which appeared somewhat odd. There was no time for examination, for her guide moved swiftly on, and in a few seconds they left the room and entered the convent chapel. As they entered she saw her uncle, Captain Oldham, advancing to meet her. He was dressed as usual, and he seemed very sad. Amazed at finding him there, she greeted him affectionately, and exclaimed : "Oh, uncle, why did you not tell me you were here ? I am so delighted to see you." His reply was startling. He said : "My dear, I have shot myself." "Oh, uncle," she cried in alarm, "I hope you have not hurt yourself seriously," for she was quite sure the real man stood before her. "You do not understand me, child. I have killed myself because the woman I cared for could not love me. Pray for me, for I am very unhappy, and I want you to pray for me." Miss Wilson and her friend knelt down and prayed for the sufferer. She noticed with some surprise that as they knelt upon the wooden prayer stool, which usually creaked as the weight of the worshipper pressed it on the tesselated pavement, they made no noise. But she prayed earnestly for the peace of her uncle's soul. When they arose from their knees, Captain Oldham looked at her gratefully and seemed less haggard and sad

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Her companion then retraced her steps, and again the strange constraint compelled her to follow. Through the refectory they walked, and back to the room where she had been dusting. When she reached the foot of the ladder she became momentarily unconscious, and when she regained consciousness she was standing on the ladder, her school friend had vanished, and she heard the voice of Mère Columba saying : " My dear child, how pale you look. You must be ill. Come down from the ladder at once and lie down." Passively she obeyed and was put to bed, where she slept for some hours. This was on Saturday morning. When she awoke, the Mother Superior asked her what had ailed her. " Why had she so suddenly become unwell." Miss Wilson told Mère Columba exactly what had happened. " My dear child, you must have been dreaming. This is all sheer imagination. Spirits do not return like this, and besides. your uncle is probably all right. It is very wicked to say such things." Miss Wilson, school girl-like, was awed by the words of Mère Columba, feeling that unwittingly she might have committed some great sin. She begged the Mother not to say a word about it to anyone, since it was so wicked, and the promise was given.

Next morning, just before four o'clock, when the bell had not yet rung for Matins, Miss Wilson was wakened by her uncle's presence in her room. He did not speak. She only saw his face and bust, and there was a wistful look on his countenance. She got up and prayed earnestly for the repose of the troubled spirit. She had been his favorite godchild, and, despite the warnings of the Mother Superior, she knew it was reality and no dream. Every morning for two months her uncle came to her at the same hour, and great was her joy to find his face becoming more and more cheerful. At the convent all letters, both out and in, were read by the Mother Superior. On the Wednesday after her uncle's first appearance, Miss Wilson received a letter from her mother, telling her that her uncle had died suddenly the previous Wednesday.

Before Miss Wilson left the convent for the Christmas holidays she was taken through the refectory. Everything was just as she had seen it on her previous visit. She looked eagerly for the picture which had attracted her special attention. There it was in the same place. It was a picture of a martyr. But she now perceived that what she had taken for two strings of red tape were two streams of blood, which the realistic spirit of the artist had painted streaming from the wounds of the martyred saint. When Miss Wilson returned

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home her mother met her at Charing Cross. "Mother, tell me the truth about my uncle. He did not die suddenly, as you wrote. He shot himself." Her mother started. "What do you mean ? How do you know ? Who has been telling you about it ? " " Uncle came himself to the convent chapel on the Saturday morning, and told me that he had shot himself because of his love for a woman who did not love him. "

Then her mother told her the facts. They were exactly as the uncle had said. It had been a great surprise to them all that he had been in love. But when his corpse was discovered, on the mantelpiece was a scrap of paper on which he had written an unwitnessed last will and testament. He stated that he had decided to end his life because the woman he cared for could not love him. He left everything he possessed to his favorite godchild, Miss Wilson.

CORRESPONDENCE.

Foundation Day.

The Theosophical Society was founded on the 17th day of November thirty-three years ago. To all Theosophists, that day is sacred; and it is a day worthy to be remembered with feelings of reverence and gratitude, every year, by all members the world over.

The 17th day of November should be an Anniversary Day of the Society, celebrated by all Lodges, whereas the official Convention is only celebrated in one place.

The Council of the Dharmālaya Lodge T. S. of Bombay proposes to celebrate the Foundation Day this year on the 17th of November next, and to do the same every year.

G. B. Vaidya.

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ACADEMICAL MAGAZINES.

1. *Journal of the Pāli Text Society*, 1906-1907.

We hurry to bring to the notice of our readers the principal contents of this most important number which only now has come into our hands.

The Zen Sect of Buddhism, by Daisetz T. Suzuki, (pp. 8—43) is, so far as we are aware, the first scientific monograph on this subject. " Among the many sects of Buddhism that developed in the Far East we find a unique order, which claims to transmit the essence and spirit of Buddhism directly from its author, and this not in a form of any written document or literary legacy. Its scholastic name is the Sect of the Buddha-Heart, but it is popularly known as Zen Sect (Jhāna in Pāli, Shan in Chinese, and Dhyāna in Samskṛt)."

Of the *history* of this sect in India not much more is known than the names of the twenty-eight patriarchs after the Buddha, " who successfully transmitted the 'Seal' down to Bodhidharma, who came to China in the year 520 A.D." and was living there, in the Shao Lin monastery (State of Northern Wei), silently sitting against the wall in deep meditation, for a period of nine years. Finally there came to the 'wall-gazing brahmin', as people called him, a former Confucian scholar, named Shen Kuang, and after many fruitless efforts attained to be received as his pupil and successor. In the same year Dharma died, and Shen Kuang became the Chinese patriarch of the sect, under the Buddhist name Hui K'o. There followed, in due succession (each Zen master had to be sanctioned by his predecessor and could not teach anything the latter did not approve of) three other patriarchs, and then, after the death of the latter (Hung Jen), the sect was divided into a Southern (orthodox) and a Northern school, the latter of which, however, soon died out. The sixth patriarch, Hui Neng, was a great religious genius under whom the sect made rapid development, spreading especially among the thoughtful class of people. A collection of his sermons, called 'Fa pao t'an ching' was incorporated in the Chinese collection of the Buddhist sacred books, and is considered one of the most authoritative works of the Zen sect.

For fear of schism, Hui Neng did not hand down the insignia to his successors, when he died. With his death (713), therefore, the history of the Sect enters quite a new period. Any leader, henceforth, " who was duly trained under a recognised master, and received his sanction for his spiritual attainment, was at liberty to develop the

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faith and practice of the Zen Sect in any manner best suited to his individuality." At once the Sect divided into two schools, both of which, however, were considered orthodox. And then came the greatest time of the Sect, covering a space of about 800 years, *i.e.*, from the middle of the T'ang to the end of the Sung dynasty. In this time the Sect pervaded the whole of China and became thoroughly Chinese itself. "Almost all the important temples and monasteries now existing in the Middle Kingdom belong to the Zen Sect, though the Sect as a living faith is as dead as everything else in that old tottering country." In Japan at present we have two schools of the Zen Sect, Sodo and Rinzai. The former was introduced A.D. 1233, the latter A.D. 1191. The former tends towards quietism, while the latter is more speculative and intellectual. "The military class of Japan, which had for long been seeking a religion to satisfy their spiritual needs, found at once their ideal in the teachings of Zen." Zen was greatly patronized by the emperors and now "thoroughly permeated every fibre of Japanese life and civilisation." "The calmness and even joyfulness of heart at the moment of death which is conspicuously observable in the Japanese; the intrepidity which is generally shown by the Japanese soldier in the face of an overwhelming enemy; and the fairness of play to an opponent, so strongly taught by Bushido—all these come from the spirit of the Zen training."

Now, what does this *Zen discipline* consist in? The answer our author gives to this question is not quite lucid and decidedly too short. The training, he says, is a double one: intellectual and conative or affective. The latter is accomplished by the means of *Zazen*, i.e., *Dhyāna*. "In this the pupil is required to sit quietly for a certain length of time, during which he will think of the 'Ko-an' given to him." And the intellectual training consists in the efforts he makes to find out the meaning of the 'Ko-an.' Yoga, as a state of trance or self-hypnotisation, is not taught but rejected in the Zen Sect. But it seems that the conative or affective phase of Zen discipline exactly corresponds with what Hindūs consider the first steps, the irremissible condition, to Yoga. For in the *Sermons of a Buddhist Abbot* (delivered in America by one of the highest representatives of the Zen hierarchy) we read the following quotations from the *Chandradīpa-samādhi Sūtra*: "When a man practises *dhyāna* according to the regulation, all his senses become calm and serene . . . . . Having a close watch over all the senses, *dhyāna* guards them against the intrusion of evils . . . . . the mind being concentrated on higher thoughts, all sorts of

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temptation and attachment and egoism are kept away." A 'ko-an' is a magistral case which was discussed or constructed by the old masters, *e.g.*: "When an ancient master of Zen was asked what was the essence of Buddhism, he said: 'The oak-tree in my garden.' What is the signification of this?" or: "What is your original face which you have even before your parents were born?"

What do Zen masters aim to attain by this training? "Their efforts seem to be to come in contact with the universal reason or life which animates all things, and personally to feel its pulsation, as when the eye comes in touch with the ethereal waves it at once recognises it as light. When one has this actual inner feeling, which might be called intuition or immediate knowledge, as western philosophers would have it, Zen teachers designate such a one a Buddha, a Bodhisattva, or Daizen Chishiki (great, good, wise man)."

Turning from here to the *Philosophy of Zen* we cannot help regretting that the author confines himself to giving a few extracts from the *Sermons of the Sixth Patriarch*. We cannot gather from them anything more than that, at the time of the sixth patriarch, the philosophy of Zen was not different from that of the Mahāyāna in general. The idea of the 'emptiness' (s'ūnyatā) stands in the centre. "The land of all the Buddhas is like unto vast space. The very essence of our being is from the first devoid of determinations, and there is nothing particular which could be taken hold of like an object of sense. When I speak of the absolute emptiness of our essence, it should be understood in this sense." "All things exist in the essence of every sentient being." "The Mahā-prajñā-pāramitā..... does not depart, nor does it come, and all the Buddhas of the past, present, and future are born of it." "All beings are from the beginning in possession of the Bodhi-prajñā (wisdom) and the reason why they are unable to realise it is due to their confused subjectivity." This is, of course, pure Vedānta, not a borrowing, but the very part of Buddhism, as it seems, which the Master—"well knowing"—did not teach his disciples, or, as a Japanese author puts it, the flower which developed out of the bud of the Buddha-dharma.* As to the counterpart of this theory of emptiness, *viz.*, the doctrine of the 'Not-Self' (anātman, anattā), † it seems no longer to be in favor. But it is evident

* It may be noticed here that just now an Indian pupil of Professor Jacobi has tried to prove (with success, I am told) that Vedānta (the system, not, of course, the Upaniṣads) is a child of Mahāyāna!

† The paper on "Anattā and Reincarnation" which I have promised the *Buddhist* (Ceylon) for one of its next numbers, will, I hope, put an end to the confused ideas current on this subject.

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from the Ko-ans recorded in the history of the Sect that by *earlier* Zen masters it was quite as much, if not more, emphasised than even s'ūnyatā. Yet, after all, it was not philosophising the Buddha recommended (he rather warned against it), but something entirely different, and this is a fact which has nowhere and never so well been borne in mind as by the Zen Sect, which illustrates it by the following beautiful story. "When Bodhi-Dharma, the first Chinese patriarch of the Sect, was passing away from this world, he wished to see if his disciples understood his spirit. One of his disciples, in response to his question, said: 'As I understand, the essence of Buddhism is vast emptiness.' Dharma said: 'You have obtained only my skin.' The other replied: 'As I understand, I give just one glance at it, and it is never repeated.' * Dharma said: 'You have reached as far as my bone.' He then asked Hui K'o what was his view of Buddhism, and the latter folded his hands against his breast and stood in his place without a word. Dharma then said: 'You have truly grasped my spirit,' and the patriarchal authority was given to him." Zen religion is mysticism, individualism. It "proposes to deal with concrete living facts, and not with dead letters and theories." It "labels itself as 'a special transmission outside the canonical teaching of the Buddha,'" and, consequently, does not rely upon any Sūtras or Abhidharmas. "What it claims to have transmitted from the Buddha is his spirit." Never there was a belief so absolutely opposed to the cult of the person as is Zen. The Buddha himself was treated very unkindly by many a Zen follower. Says Rinzai: "The Buddha is like other plain bald-headed monks, and those who seek enlightenment through him are grievously mistaken." That means, indeed, to cast away the good with the bad. Likewise the disregard of the sacred books has had its curious effect, *viz.*,—a very prolific Zen literature!

Similes in the Nikāyas, by C. A. F. Rhys Davids. This is a great boon for both the student of Buddhism and of comparative literature. It is a complete index of all similes and sense-images occurring in the Sutta Pitaka. Only the Niddesa, Apadāna, Buddhavaṃsa, and Cariyā-pitaka have not been taken into account. From the preface we may mention that in the similes and figures of speech the lion appears often, the tiger seldom; the lotus (unknown in the Vedas) has but a moderate part; and the most prominent 'metaphorical actions' are cutting (chindati) and crossing over (tarati).

* This refers, of course, to the principles of *anitya* and *anātman*.

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Sutta-Nipāta in Chinese, by M. Anesaki, makes us acquainted with the interesting fact that, though the *Sutta-Nipāta* as a whole never existed in China, yet over a half of the single texts do exist in the Chinese literature, *e.g.*, the whole Aṭṭhakavagga.

2. *Journal of the Royal Asiatic Society of Great Britain and Ireland, April* 1908.

The Nations of India at the Battle between the Pāṇḍavas and Kauravas, by F. E. Pargiter. This is a paper read before the Society with reference to a map reproduced here, in which the names of the peoples supporting the Pāṇḍavas are printed in blue, the Kauravas and their allies in red, and others in black. The story has been taken "just as it stands," the author's aim being not to criticise, but to yield a base for the examination of epic ethnology. The work has been done with utmost care, and it can be said to have already produced at least one important result, *viz.*, the discovery of the fact that "the division of the contending parties may be broadly said to be South Madhyades'a and Pāñcāla against the rest of India' *(i.e.*, the Kauravas and their allies.)" In the discussion following the lecture Dr. Grierson took up this point and developed it in the following way : the more eastern of the Āryan tribes were for a long time little subject to Brahmin influence. Here Sāmkhya, Buddhism, Jainism arose. "At the time of the Great War even so western a country as Pañcāla was unorthodox." "The Pāṇḍavas themselves, as Hopkins says, had no Brāhmanical standing and were evidently a new people from beyond the pale." Their great ally was Kṛṣṇa Vāsudeva, "the traditional founder of the anti-Brāhmanical monotheistic Bhāgavata religion. Its followers called themselves Sātvatas, and these Sātvatas were prominent on the Pāṇḍava side.... .....From this point of view the war resolves itself into a combat between Brahmanism (the Kauravas) and anti-Brāhmanism (the Pāñcālas and Pāṇḍavas), the former to the West, the latter to the East," and further we find that "it was at the same time a struggle between the later (represented by the Kauravas) and the earlier (represented by the Pāñchālas) Āryan immigrants to India." The 'treaty of peace' which sanctioned the alliance between Sāmkhya-Yoga and Brāhmanism is the Bhagavaḍ-Gītā Brāhmanised and incorporated in the *Mahābhārata.* "It is now the text book of the Brāhmanised Anti-Brāhmanists."

The modern Hindu Doctrine of Works, by G. A. Grierson. A translation, from the Hindī, of two sections from the Bhakta-kalpadruma

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of Pratāpa Simha (written in 1866), with some introductory and concluding remarks. Mr. Grierson combates the idea that Hindūism is not a missionary religion. "Here (*i.e*, in the doctrine of Bhakti) we have a form of belief which actually *lives* upon its missionary work. It ignores all caste, and every follower of the cult is, and if he is genuine must be, a missionary." Mr. Grierson admits that "further study in the direction suggested by Professor Keith" has convinced him that "the old Bhāgavata monotheistic religion" cannot have originated through or been influenced by Christianity, because it dates "from an age perhaps contemporary with the early Upaniṣads." "That the ancient Bhāgavata faith was originally a rival of the Vedic religion is, I think, admitted by all scholars, whether Indian or European, who have studied the subject. As adopted by Brāhmaṇs, and given a superficial Vedic coating, we have it in the Bhagavaḍ-Gītā, and even here the loose connection with orthodox Brāhmanism is patent in every line. As Mr. Telang shows, all that we can say of the author of the poem as we have it now is that he does not throw the Vedas absolutely overboard" "Going back to the origins, we see that, as all the world over, it is to the priestly caste that we owe the emphasis laid upon works and ceremonial, while it is the laity—the Kṣattriyas and Vais'yas of ancient India—who first laid down the law of the necessity of devotion and faith that in the course of centuries has developed into the modern Hindū doctrine of *bhakti*."

The S'ānkhāyana Araṇyaka, by A. Berriedale Keith, is a description of the contents of this Āraṅyaka (belonging to the Ṛg-Veda) the latter half of which is now being printed for the first time. It contains the Kauṣītakī and several untitled Upaniṣads. The Adyar Library has a very old Ms. of it (lately brought from Benares) which might have been welcome to Mr. Keith, whose edition is based on the two only MSS. available in Europe.

The Rummindei Inscription and the conversion of Asoka to Buddhism, by I. F. Fleet. With great sagacity it is shown here that the Lumbini inscription and certain other 'edicts' do not, as was hitherto believed, tell for the conversion of Asoka. In the mentioned inscription the word *mahīyite* does not refer to any religious worship, but simply means that by the king "the honor was done (this place)" of coming in person. If, further, the inscription says that the king ordered a stone pillar to be set up in memory of the birth of the Sakya saint, we must not forget that there are numerous similar instances, *e.g.*, of Vaiṣṇava kings making grants to S'aiva temples

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and *vice versā*. Quite as little the account of the eighth edict, *viz.* "This king Devānampiya-Piyadassi, when he was ten-years-anointed went to *sambodhi* ; therefore (there is now) this touring for *dhamma* " does in any way refer to the conversion. For the first expression means "came to reason," *i.e.*, came to condemn hunting and similar royal amusements which he was fond of before, as the edict itself says, and as to *dhamma*, there is an exact definition of it in the second pillar edict which shows that it is "the ordinary *dharma* of kings, which is laid down in the Mānavadharmas'āstra I, 114." There are only five records marking Asoka as a Buddhist, and they tell us the following facts : "Asoka was converted to Buddhism and became a lay-worshipper about half-way through the 30th year after his anointment to the sovereignty. A little more than 2½ years later, and consequently soon after the commencement of the 33rd year, he formally joined the Buddhist Samgha. A little more than 5 years after that, early in the 38th year, he followed a not infrequent custom of ancient Indian rulers, and abdicated, and, taking the vows of a monk, withdrew to spend his remaining days in religious retirement.....And from that retirement, one year later, he sent forth this notification (of Brahmagiri, Rūpnāth, etc.) that 'the Gods of Jambudvīpa with their followers were proved to be false, and the doctrine of the Buddha was established as the true religion."

The discussion on the child Krshna is continued. Mr. Keith's statement that "Patañjali distinctly says that Vāsudeva is a Samjñā (denomination) of the Bhagavant (*i.e.*, Viṣṇu-Kṛṣṇa)" is proven a double mistake by a (hitherto unpublished) note of the late Professor Kielhorn. *Tatra bhagavataḥ* is a wrong reading of the Benares edition for *tatrabhavataḥ* (given by most MSS.) which "does not in the least suggest that the personage denoted by the proper name is a divine being." Even the wrong reading would not suggest this, the word *bhagavat* being, in the Mahābhāshya, once an epithet of Kātyāyana and in all the remaining cases an epithet of Pāṇini ! There is also *A reply to Mr. Keith, by Mr. Kennedy* himself, but it is not much more than a repetition of his former statements, excepting his calling attention to the Jaina legends of the Antagaḍa-Dasāo which seem, indeed, sharply to distinguish between at least two Kṛṣṇa, *viz.*, Devakī-putra, the hero of Dvārakā, and, secondly, the hero of the great war. This is not contradicted by Mr. A. M. T. Jackson who, however, succeeds in giving the fatalblow to Mr. Kennedy's six months' child, *viz.*, his nice hypothesis of Christian teachings

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transplanted to Mathurā by the Gujars. That the child Kṛṣṇa is much older than the Gujars is shown "by the discovery at Mandor in Mārwār of sculptures of certain of his exploits which cannot be dated later than the Christian era (see Arch. Survey Report, Western India, 1906-07, p. 33, para. 24);" and furthur by the *date of the Harivams'a*. The final redaction of the *Harivams'a* may in all likelihood be assigned to the second period of the Kshatrapa sway over the west coast of India, *i.e.*, 218-300 A.D. But that the poem must be much older shows the legend of Parasurāma. In its earliest form it was localised on the east coast of India, and its transference to the western coast was already complete by 100 A.D., as we know by an inscription. "In the earlist enumerations of Samskṛt literary works we find the *itihasā-purāṇam* mentioned in such a way as to imply *that there was but one Purāṇa*, and that it was regarded as a supplement to the Itihāsa. As the latter name belongs *par excellence* to the *Mahābhārata*, it is hard to avoid the conclusion that the Purāṇa in question was what has now become the *Harivams'a*."

P. C. Ray's English Translation of the Mahābhārata has lately been examined by Dr. Grierson, and the result was the discovery that wherever it varies from the Samskṛt, it literally agrees with the older Bengali translation, though the latter is several times condemned by the translator with considerable emphasis. It may be added here that P. C. Ray has merely *published* the work, the translator of which was the late Pandit Kisari Mohan Ganguli who received, in the last number but one of the *Journal of the German Oriental Society*, the rare honor of an obituary notice by Professor Jacobi. The Paṇḍit is also the translator of the Charaka Samhitā, which translation was published under the name of Kaviraj Avinash Chandra Kaviratna. How the first work could be called 'very conscientious' by such a severe critic as Professor Jacobi uses to be, is a riddle which seems not to admit of any other solution but that he perused a very small portion of it only. Professor Deussen in his latest work says that in the 'flood of words" of the translation "the Samskṛt words are often no longer to be recognised at all."

DR. F. OTTO SCHRADER.

(*To be concluded*).

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REVIEWS.

ECHOES FROM THE GNOSIS. VOL. X.*

We have received the 10th Volume of Mr. Mead's *Echoes from the Gnosis*, dealing with the ancient Gnostic poem, which he entitles "The Hymn of the Robe of Glory." He tells us that it has been known by other names—such as "The Hymn of the Soul" and "The Song of Deliverance". But in the absence by loss of its primary title, Mr. Mead considers that "The Hymn of the Robe of Glory," best describes the scope of the poem.

It was written originally in old Syriac, a copy of which is in manuscript in the British Museum, bearing the date A.D. 936. There is besides a version in Greek, which has been lately discovered at Rome; and also a summary by an Archbishop of Thessalonica prior to the XIth century. By some strange chance, it was introduced into a Syriac translation from the Greek of *The Acts of Judas Thomas, the Apostle*, and is supposed to have been a hymn sung by him, when he was imprisoned in the "country of the Indians." Although it cannot be asserted positively, yet there seems little doubt that the poem was from the pen of Bardasanes or Bardaisan, "the last of the Gnostics," who lived between A. D. 155 and 233—the author of 150 Psalms and Hymns "On the model of the Psalm-collection of the second temple."

The Poem, in many parts, bears a striking resemblance to the Parable of the Prodigal Son, and again it presents an exposition of the Parable of the "Merchantman seeking goodly pearls" and finding at last the "One pearl of great price."

The key-note of the whole poem is the search for and finding of the pearl—"the light-spark," the ray of the Logos, the Christ-nature in man, hidden in the body—of which Egypt, where the pearl was found, is the type. Incorporated with the key-note, and forming its harmonious surrounding, is the description of the "Ineffable Vesture," with which the pearl seeker and finder was clothed; a vesture, twofold in its nature, spoken of as the *Robe of Glory* and the *Purple Mantle*—signifying the Heavenly Dwelling of the Initiated Man.

Another remarkable point is the duality of the Father's Son:

* By G. R. S. Mead. Theosophical Publishing Society, 161, New Bond Street, London, W.

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the Son who remained—the Supernal Man, and the Son who went forth—the Christ, who won the pearl "yet are they both one."

The fourth point, is the "Letter" which was given to the pearl seeker, sealed by the Father, "so that it shall not be torn to pieces in descending through the regions or planes." The mystical interpretation of the letter seems to be the "plan woven out of the permanencies of a man's previous incarnations, passing down through all the planes, till it reaches the natural body on the physical plane."

It is impossible in the small space available to enter into all the symbolic meanings of this wonderful spiritual poem, as set forth in this remarkable book. The volume is divided into four parts : the preamble, the poem itself, comments, and notes, the latter dissecting the poem, almost line by line. It is a masterly exposition, and will well repay the study of the earnest student, who is not afraid to dig deeply into its mystical teaching.

M. O. M-S.

UNE ÂME DE FEMME. *

A Woman's Soul is a theosophical novel in which the author shows what high ideals ought to guide all artists in their daily life, in order that their works may really act as "the leaven that leaveneth the whole lump." It has been objected, and perhaps correctly, that this novel is not of the kind that people will rush to buy, because it is so full of teachings which the general public cannot understand or appreciate. But though an author wishes to have as great a circulation as possible for his works, he must not cater to the taste of a perverted public, but rather lead his readers on so that they will appreciate his high ideals, as is well portrayed in the work under review. It would take too much space to quote all the beautiful thoughts expressed mostly by the heroine of the book ; suffice it to mention the following : "Whatever you may do, put your whole soul into it ; do not allow your thought to wander wherever it likes, be its absolute master. If you create a work of art, give it all your attention ; do the same if you are adding up figures or writing labels ; force your thought to fix itself entirely on your work ; never do one thing while thinking of another ; there are no details in the life of the wise man ; every moment of our day has its importance."

C. K.

* By M. Reepmaker, Paris.

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A BRAINY DIET FOR THE HEALTHY.*

The above treatise on the diet question will be welcome to those who seek confirmation for their preference of a mixed diet.

The different kinds of foodstuffs are discussed and cooking recipes given, the net result being that meat, fish and dairy produce take the first place, in the opinion of the author, as brain-producing food. Vegetables prevent the formation of an excess of uric acid; fruit is admitted to be an excellent food for the healthy, but should be taken moderately, as many diseases can be traced to an inordinate use, and because it decreases the appetite for meat and vegetables. Vegetarians are warned that they may die of brain-starvation, that the indigestible cereals, pulses and nuts are detrimental to brain-workers and cause a prematurely aged appearance, ill-health and often premature death!

Much may of course be said for a mixed diet from a purely physical point of view, but the arguments brought forward will hardly convert vegetarians, especially those who take the higher aspects of the food question into consideration.

A. SCH.

SHRĪMAT BHAGAVAḌ GĪTĀ.†

The book is very neatly got up and is available for four annas. It is printed in the Ḍevanāgarī type and is intended for those who want the sacred song for 'Pārāyanam'. The publisher has done a useful service to the Samskṛṭ-reading public by printing this sacred book in such a handy shape and in bold characters.

A. K. S.

SONS OF THE SUN. ‡

The book must appeal to many readers, for there is a wealth of thought in the poems, as well as charm of style and originality. It is gratifying to note that popular American writers, with firm convictions of their own, are giving out such thought, instilling into their readers the desire to understand the true meaning of life, teaching them that there is a much deeper significance in the seeming than they have generally understood, if they would only search for it.

M. B. R.

* By Sophie Leppel, L. N. Fowler & Co., London.

† Printed by Mr. T. K. Balasubramhanya Aiyer, B.A., of the Shrī Vaṇī Vilās Press, Srīrangam.

‡ By Martha Virginia Burton, Chicago.

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MODERNE GESUNDHEITSBAUTEN.*

Modern Health-Institutions gives an outline of theosophic doctrines, showing how they apply in architecture to the construction of our houses, their inner arrangement, furnishing and ornamentation, all of which should be in harmony with and symbolise the seven principles in man, so as to be conducive to our highest physical, moral and spiritual well-being and development. Readers find a description of such a building erected in Herisau (Switzerland) and the booklet closes with an appeal on behalf of the "Society for the erection of Institutions for public welfare" whose Secretary is Carl Beck in Ebingen (Württemberg) Jägerstrasse199.

A. SCH.

The article on "The Æther of Space" by Mrs. Besant and Mr. Leadbeater in the June *Theosophist* is translated into Italian.

Gurudershena is a Gujrāti booklet interesting and well-written. The writer seems to have studied our literature. Those treading the path of Devotion will find a few nice reflexions to think over.

We have received from Germany a pamphlet issued as two lectures by Annie Besant. They are translations from some Dutch reports, and contain some serious errors. No translations even of written books should be issued without the consent of the author being asked, and translations of translations of speeches, which have not even been seen by the speaker, are very undesirable, since they may, as in this case, put into the speaker's mouth errors for which he is not responsible, and which he can rarely contradict.

MAGAZINES.

The Theosophical Review, September, contains the second instalment of Mr. Mead's "Stray Notes on the Christ-Mystery," "The Revelations of B. Angela of Foligno," by Dr. Wells, "The Supremacy of the Will," "The Contemplative," by Michael Wood, "Goethe's Outlook on Life" "The True Basis of Education," etc.

The Theosophic Messenger, August, contains a nice contribution on "Abul Fazl," by C. Jinarājaḍāsa. Mr. Warrington writes on "Personal Purity." "The Pose of Martyrdom" is a readable piece. "The Scientific Basis of Vegetarianism," by Prof. Winfield S. Hall, Ph. D., M. D., of North-Western University Medical School, Mercy

* By Baumeister H. Grunwald, Leipzig.

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and Western Hospital, Chicago, who is a lecturer on dietetics, is a very useful contribution. The Query Department in charge of Mr. C. W. Leadbeater is as usual instructive ; the answers are worth serious reading. " Letter from Adyar " is copied from the *Adyar Bulletin.*

Theosophy in Australasia, August, contains " The Besant Lectures," " The ' Voices ' of Joan of Arc," " A. B.—Impressions—and a Result," " The Pathway of the Active Life," by Mr. John, etc.

Theosophy in New Zealand, August, has " A Buḍḍhist Story " copied from *Texts from the Buḍḍhist Canon*, " Questions and Answers " and other usual Notes.

Revue Théosophique, August, contains a translation of Mrs. Besant's "The Place of Masters in Religions," " Conscience," by Dr. Pascal, etc.

The South African Bulletin, August, with " Editorial Notes " and " News and Activities " has an article by Mr. C. E. Nelson on " The Unmanifest made Manifest."

The C. H. C. Magazine, September, concludes " Some Aspects of Political Evolution," by Mr. Corley. Mrs. Besant's article on " Nationalism *v.* Provincialism " is very instructive. Other small contributions make up a very good number.

The Lotus Journal, August, has the concluding portion of Mrs. Besant's lecture on " Religion and Psychology." Miss Mallet writes on " Beethoven." It is an interesting number.

American Theosophist, August, continues to be interesting. The number contains " Karma and Fatalism," " Mediumship and Clairvoyance," " The Gospel of Joy," " Clairvoyance and Clairaudience," by Hilda Hodgson-Smith, " Brotherhood through Language " by A. P. Warrington, the fifth instalment of " Hints to Young Students," " Vegetarianism," etc.

Among our foreign magazines we have also received : The Cuban *Revista Teosófica*, June-July ; German *Neue Lotus Blüten* of Dr. Hartmann, Finnish *Tietäjä*, including, along with various translations, " The Miracle of the Cross," by V. H. V. ; Scandinavian *Teosofisk Tidskrift* for July-August ; the East Indies *De GuldenKeten ;* Italian *Ultra* ; Spanish *Sophia* ; the South American *La Verdad* ; all for August ; *The Modern Astrology*, containing " The Signs of the Zodiac analysed " and other interesting matter, *The Modern Review* with a beautiful colored picture of Rāja Rammohun Roy and very readable matter printed neatly and well. Also, *The Vedic Magazine*, *The Dawn*, *The Brahmavadin* and *The Mysore Review*, for July ; *The Oriental Mystic Myna*, *The Prabuddha Bharata*, *Notes and Queries*,

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The Indian Review containing the "Resurrection of India" by Mr. H. Crossfield, "Leo Tolstoy," by Arthur Davies, etc., *The Phrenological Journal*, with "The Voice as an index of character," *The Harbinger of Light*, *The Theist*, *The Siddhanta Deepika*, *The Kalpaka*, for August; *The Ceylon National Reformer*, containing "The Village Community and Modern Progress," "The Future Education of the Indian Woman," by Sister Nivedita, "The Dipavamsa and Mahāvamsa," by Prof. Geiger, etc., *The Christian College Magazine*. The Gujrāti *Cherāg* for September is a good number. *The Light of Reason*, is as usual well made up with short but useful articles, including "Common Life," "Cure for Misery," "Happiness," etc.

NOTES.

Dr. Steiner is doing fine work in Europe and his indifatigable energy is marvellous. He has been lecturing this year in Holland and in Norway, outside his own territory, and has lately given a series of lectures in Stuttgart to Theosophists, gathered together from all parts of Germany, from England, Russia, Denmark, Switzerland, France, Austria, Bavaria, on "Welt, Erde and Mensch." Dr. Steiner is a fine orator, as well as a mystic and a thinker, and Germany may well be proud of its General Secretary; as President, I rejoice to see such splendid work being done by a leading member of our organisation.

All readers of the *Theosophist* will be glad to hear that Dr. English writes: "My health has been steadily improving since the first month of my stay here [Ootacamund] and perhaps we shall remain here through October . . . . I shall be glad to render assistance in proof-reading, after returning to Adyar, as the Anniversary Report always necessitates considerable extra labor." It was, and is, my hope that a few months' rest, and the release from the strain of work which had to be completed to the hour, would enable Dr. English to give us his valuable help for a long time to come. His experience will be of great use to the younger workers, and the co-operation between young and old is helpful to both.

Headquarters has to suffer a regrettable, but we hope temporary, loss. Mrs. Russak has remained in Adyar throughout the summer, and her health is much strained. She is therefore returning for the winter to the place in Germany—Weisser Hirsch, Dresden—where she before took a rest-cure, and will go thence to America to visit her mother and to do some T.S. work, joining me on my arrival in the States, and returning with me to India. We all hope that her health will thus be restored, and that she will long be able to work for the Society she loves.

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SUPPLEMENT TO
THE THEOSOPHIST.

GONE TO THE PEACE.

The Cuban Section has sustained a great loss in the passing away of our Brother Jose M. Massö, on the 26th July 1908. Heart-disease assailed him, and he was confined to his bed for nearly a month. He remained perfectly conscious to the end, and died just at the time when he was wont to begin his daily meditation. Quarter of an hour before, he called "Olcott, Olcott, Olcott," and it may be that the friend whom he so dearly loved came to give him welcome to his new life. He has left behind him a fragrant memory of good work, and I trust that Cuba may give to the General Council and to me a colleague as faithful and loyal as he.

In India, also, we have lost an old and valued worker by the passing of Brother David Gostling, for long President of the Blavatsky Lodge, Bombay; he left us on September 10th, 1908, and his loss will be heavily felt not only by his own Lodge, but also by the Section and the C. H. C. He was one of our most generous supporters financially.

These men have been faithful unto death to the cause they loved, and through all troubles they have stood firm. May the Masters they loved and served outstretch over both protecting hands. "Rest in the Eternal grant to them, O Lord, and may Light perpetual shine upon them."

ANNIE BESANT, P.T.S.

BLAVATSKY GARDENS.

These gardens come into my hands from the present tenant at the end of October, and will thus be available for use during the coming Convention. The bungalow will be open for the reception of students on February 1st, 1909. I have received towards the purchase money from the Executors of Colonel Olcott, Rs. 1,447-2-8 and there is also a debt of Rs. 4,000, due to his estate (which I advanced to close his account, and shall receive next year), making, ultimately, from him Rs. 5,447-2-8. The following friends have contributed :

	Rs.	A.	P.
P. D. Khan, Esq.	2,000	0	0
A. Schwarz, Esq.	1,000	0	0
T. H. Martyn, Esq	1,471	3	3
A friend	3,000	0	0
Mr. and Mrs. John	300	0	0
Mr. and Mrs. Studd	75	0	0
Mr. and Mrs. Hunt	75	0	0
Mr. and Mrs. Kitto	75	0	0
Mr. and Mrs. Ray	75	0	0

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	Rs.	A.	P.
Mr. and Mrs. Mc Conkey and Mrs. Gill	105	0	0
Santa Rosa Branch, California	268	2	8
M. Mme. and Mlle. Blech	600	0	0
Ranga Reddy, Esq.	3,988	9	0
Miss Bowring	375	0	0
In grateful memory of the Founders of the T. S. ...	4,000	0	0
Total ...	17,407	14	11

Making, with the Colonel's Rs. 1,447-2-8, a total of Rs. 18,855-1-7 towards the purchase money. The total cost of house, land and expenses of conveyance amounts to Rs. 41,006-14-6. Rs. 15,000 remain unpaid of money lent to me without interest by two generous Theosophists.

ANNIE BESANT, P.T.S.

INFORMATION FOR STUDENTS.

1. Men an dwomen desiring to study at Adyar must be between 20 and 40 years of age; they must be well educated, and must be members of the Theosophical Society of at least three years' standing; they must have a definite object in view, literary, propagandist, or other philanthropic work.

2. If not personally known to the President of the Theosophical Society, they must send with their application for admission a note of recommendation from the General Secretary of their Section.

3. When they have received notice that their application is granted, students who are westerns, or who live in the western way, must send the following note to the President, Theosophical Society :

I agree to pay weekly Rs. 15 (£1, or $5) to the Headquarters' Superintendent, making payment of Rs. 60 at the commencement of every four weeks' term, this payment to include the use of a private furnished room, household linen, food, lighting, general service, and the use of the Library and common rooms at Blavatsky Gardens and the Central Headquarters building.

I agree to accept the Regulations in force at the Headquarters, to give one month's notice in writing to the Superintendent of my intended departure, and to leave within a fortnight if requested to do so by the President.

Signed _____

Eastern students, who make their own food arrangements and bring their own bedding, utensils, etc., can have the use of a small room with chauki and writing table at Re. 1-4-0 to Rs. 2 per week without lighting, or Re. 1-12-0 to Rs. 2-8-0 with lighting.

The President retains the power of varying the rules in exceptional cases.

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33RD ANNIVERSARY AND CONVENTION.

As usual, I have to ask all delegates and intending visitors to the Anniversary of the Theosophical Society and the Convention of the Indian Section—to be holden at Adyar, on December 27th, 28th, 29th and 30th, 1908—to notify their coming to me before December 1st, in order that suitable arrangements may be made for their housing and for the supply of food.

It must be understood that *only members of the Theosophical Society* can be provided for, as our accommodation is limited, and members are reminded that their own comfort depends on their sending notice of their coming. With the utmost good will, it is impossible to supply a thousand with food and lodging provided for three hundred, and so on in proportion. Carriages of various kinds are on hire at the stations for arriving guests.

All travellers in India know that they are expected to bring with them such bedding as they are accustomed to use.

The Convention Lectures, to which, as usual, admission will be by ticket only, will be delivered at 8 A.M. in the Headquarters' Hall, on December 27th, 28th, 29th and 30th by Miss Lilian Edger, M.A ; the subject chosen by her is : "Gleanings from *Light on the Path*." This will be the second occasion on which Miss Edger has delivered the Convention Lectures, and her ungrudging and unwearied services to India should ensure for her the warmest of welcomes. The full agenda will be published next month.

I shall deliver a public lecture in the grounds of the Blavatsky Gardens at 8 A.M. on December 26th, on "The Work and Hopes of the Theosophical Society," and, in addition to delivering the closing speech at the Public Meeting in Madras, shall give a lecture in the Headquarters' Hall, *admission by ticket only*, on the evening of December 30th, to close the gatherings.

ANNIE BESANT, P. T. S.

FINANCIAL STATEMENT.

The following receipts from 19th August to 18th September 1908, are acknowledged with thanks :

	Rs.	A.	P.
ANNUAL DUES AND ADMISSION FEES.			
Mr. H. Dijkman, Pretoria (£ 10-0-0)	150	0	0
South America (£ 10-16-7)	162	6	0
PRESIDENT'S TRAVELLING FUND.			
Miss Adelia Taffinder, San Francisco ($ 5)	15	5	0
Mr. Oskar F. Hintze, Frankfort (19*s.* 6*d.*)	14	10	0
British Section (£ 50-0-0)	749	15	0
Total ...	1,092	4	0

A. SCHWARZ,
Honorary Treasurer, T.S., Adyar.

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OLCOTT PAÑCHAMA FREE SCHOOLS.

Financial Statement.

The following receipts from 19th August to 18th September 1908, are acknowledged with thanks :

DONATIONS.	Rs.	A.	P.
Mr. H. D., Havaldar, Bombay	15	0	0
Assistant Secretary, Theosophical Society, Karachi ...	20	0	0
A. E. England (2*s.* 6*d.*)	1	14	0
Mr. H. K. Batlivala, Bombay	10	0	0
Miss Adelia H. Taffinder, San Francisco ($ 5)	13	5	0
Mr. T. Ramanujam Pillay, Retired Sub-Engineer, Pithapuram	20	0	0
Mr. N. H. Cama, Jubalpore	5	0	0
Theosophical Society, Adyar	4	8	0
Bangalore City Branch Theosophical Society	25	0	0
Mr. N. M. Desai, Distillery Inspector, Akola	5	0	0
Mr. Chiman Lal Nathabhai Doshi Ratan Pole, Ahmedabad	20	0	0
Rajkot Branch Theosophical Society	25	0	0
Mr. C. Balakrishna, Madura	1	11	0
Mr. C. Elyuski, San Francisco (£ 20-9-0)	306	11	0
Melbourne Theosophical Society	30	0	0
Mr. V. Gopalayya, Engineer, Tanjore	50	0	0
Mr. R. Seshagiri Rao, Madanapalli	5	0	0
Miss Ellen Rice, Honolulu (£ 1-0-0)	14	14	0
A friend	5,000	0	0
Total ...	5,574	15	0

A. SCHWARZ,
Honorary Secretary and Treasurer, O. P. F. S., Adyar.

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... OR INQUIRERS

... formed at New York, November 17th, 1875, and ... 1905. It is an absolutely unsectarian body of seekers after ... or spiritual lines, and, therefore endeavoring to check ... tendency. Its three declared objects are:

... of the Universal Brotherhood of Humanity, without distinction ... color.

... courage the study of comparative religion, philosophy and science.

... investigate the unexplained laws of nature and the powers latent in man.

... ries may be addressed to the Recording Secretary, Theosophical Society, ... S., India, or to the following General Secretaries:

1. America	...	Dr. Weller van Hook—103, State Street, Chicago.
2. Great Britain	...	Mrs. Sharpe—28, Albemarle Street, London, W.
3. India	...	Babu Upendranath Basu—Benares City, U. P.
4. Australia	...	Mr. W. G. John—Hoskins' Buildings, 37, Spring Street, Sydney, N. S. W.
5. Scandinavia	...	Mr. A. Zettersten—Engelbrechtsgatan, 7, Stockholm, Sweden.
6. New Zealand	...	Dr. C. W. Sanders—His Majesty's Arcade, Queen Street, Auckland.
7. Netherlands	...	Mr. Cnoop-Koopman (acting)—Anneteldijk, 76, Amsterdam.
8. France	...	M. C. Blech—59, Avenue de la Bourdonnais, Paris.
9. Italy	...	Prof. O. Penzig—1, Corso Dogali, Genoa.
10. Germany	...	Dr. Rudolf Steiner—17, Motzstrasse, Berlin, W.
11. Cuba	...	Mr. R. de Albear (acting)—Apartado, 366, Havana.
12. Hungary	...	J. Agoston—VII Rókk Szilard-utca, 39. Budapest.
13. Finland	...	Mr. Pekka Ervast, Aggelby.

In South America and South Africa the following are the Presidential Agents:

South America—Commandant F. Fernandez, 2027, Calle Cordoba, Buenos Aires.

South Africa—Mr. Henri Dijkman, P. O. Box 611, Pretoria, Transvaal.

THE THEOSOPHICAL SOCIETY is composed of students belonging to any religion ... world, or to none, who are united by their approval of the above objects, by their ... remove religious antagonisms and to draw together such of good will, whatever ... religious opinions, and by their desire to study religious truths and to share the results ... the study with others. Their bond of union is not the profession of a common belief, ... a common search and aspiration for Truth. They hold that Truth should be sought ... study, by reflection, by purity of life, by devotion to high ideals, and they regard Truth ... prize to be striven for, not as a dogma to be imposed by authority. They consider ... belief should be the result of individual study or intuition, and not its antecedent and ... rest on knowledge, not on assertion. They extend tolerance to all, even to the ... not as a privilege they bestow, but as a duty they perform, and they seek to remove ... and so punish it. They see every religion as an expression of the Divine Wisdom, ... prefer no study to its condemnation, and its practice to proselytism. Peace is their ... word, as Truth is their aim.

THEOSOPHY is the body of truths which forms the basis of all religions, and ... cannot be claimed as the exclusive possession of any. It offers a philosophy which ... the intelligible, and which demonstrates the justice and the love which guide ... it puts forth its individual claim, as a reasonable incident in an endless life, ... way of a fuller and more exalted existence. It restores to the world the ... teaching, how to know the Spirit as immortal, and the mind and body as its ... illustrates the scriptures and doctrines of religions by unveiling their hidden ... thus ... them at the bar of intelligence as they are ever pushed to the ... attention.

Members of the Theosophical Society study these truths, and ... live them. Every one ... study, is welcomed as a ... and ... ship.

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Mr. C.
Melbo
Mr. V.
Mr. R
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THE THEOSOPHIST.

FROM THE EDITOR.

SYDNEY, *July* 7, 1908.

We left Melbourne by the afternoon express of June 29th, for the capital of New South Wales, and travelled through the evening, night, and the morning of June 30th, reaching Sydney at 11 A.M. It was bitterly cold in the early morning, thick hoar-frost covering the landscape, and the water, chilly as ice, depriving the fingers of feeling. The Sydney friends, headed by Mr. John, the well-loved General Secretary, gave us warm greeting on the platform, and we drove to our temporary abode ; curiously enough it was the room long occupied as the Headquarters of the Australasian Section, 42, Margaret Street, now divided into various rooms, the whole house having been transformed into self-contained flats. So we look out over the pleasant square of green grass and varied trees, which has refreshed the eyes of T.S. workers during so many years. When the Section was obliged to seek another home, it moved into its present comfortable quarters in Hoskins' Buildings ; but a company has now been formed to give it a permanent abiding place, and a piece of land has been bought, and the houses on it are to be adapted to T.S. purposes, and a good hall is to be built. The Section is growing strong, and the Sydney Lodge forms its strongest Branch, so that it is well that they should have their own dwelling, independent of landlords' whims. In fact, there has been some difficulty in making arrangements for all the activities connected with my visit, and we have to use rooms in different buildings for the various meetings. It is pleasant to see, in all the Lodge rooms that I have so far visited in Australia, how loyally the Australian members cling to the prominent workers of the T.S. The President-Founder and his great colleague, H. P. Blavatsky, form the dominant pair of portraits ; near them, C. W. Leadbeater and myself appear, and this quartet is every-

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where. Miss Edger is also generally to be seen, and Mr. Staples, the first General Secretary, is not forgotten. As years go on, this portrait gallery will become better and better filled, and later generations of workers will look with interest on their fore-runners.

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The first public lecture was given on July 2nd, in the large Centenary Hall, and the crowd taxed its seating-room, and the energy of our workers. It was a very attentive and interested crowd, and listened with eager keenness to the discourse on Reincarnation—a subject which seems to attract people in Australia more than any other. We are having many members' meetings here for the subjects which specially interest our own people, as well as the usual public conversations, E.S. meetings and interviews. Since I landed, every evening has been occupied, except that of the day of arrival here, and those spent in travelling, so we are not wasting much time.

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We had a curious experience over the first Sunday lecture; Australia keeps alive the disreputable old statute of George III against Sunday meetings, and only the clergy are allowed a free hand. They may charge pew-rents, but no charge may be made for lectures or concerts. No charge was to be made, therefore, for my Sunday lecture, for which free tickets were issued, so as to avoid a crush. But as we had arranged to allow people who had bought tickets for the course of six public lectures to use these tickets for the Sunday meetings, instead of giving them additional free tickets, we received on Saturday notice from the police that this brought us under the law! We accordingly admitted any one who came, and asked for no tickets. It is odd in a country like this to see the ancient rags of bigotry, which have been thrown on the dust-heap in England, flaunted in the faces of the public, and the police appealed to to annoy decent and harmless folk. Were I a denizen of Australia, I should certainly try to get rid of this objectionable statute; but a mere visitor is bound to submit to the laws of any State he visits.

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On Sunday morning, I lectured in the church of the Rev. George Walters, a gentleman who had had the courage, in the seven-

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ties, when prejudice ran high, to take the chair for me in Lancashire. He was then a bold and progressive thinker, and is one still. In the evening was the lecture—attended by a vigilant policeman and an informer, watching that we did not break the law—on "Theosophy and Christianity," and the crowded audience showed profound interest in the subject.

* * *

Some of the Trades' Union leaders came to see me one morning, and I was glad of the opportunity of listening to their views. They wanted me to lecture on industrial problems, but that I could not do, not having studied them closely for many years, and not possessing the detailed knowledge necessary for dealing rightly and wisely with them. I told them that my views were, that no changes of environment could be permanent when character was left out of account, and that this view of the situation might not be palatable to their supporters. They, however, were willing to give me a free hand, so I agreed to give a lecture at the Trades' Hall, on my return from Brisbane, on "What Theosophy has to say to the Workers."

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July 13, 1908.

The last week has run its swift course with nothing remarkable to relate, save the fact of the astonishingly large audiences. "Brotherhood, Real and Unreal," evoked much interest and some curious press comments, as, for instance, the remark that the idea of a physical, moral and mental brotherhood from which escape was impossible was "a really terrifying idea." Yet, as it is true, the more widely it is known the better. The lecture on India, with its lantern illustrations, was evidently much enjoyed, and one may hope that it corrected some of the wild ideas current here about Indians. The last paid public lecture on Saturday was a successful ending to the course, many being turned away, and the crowd within being tensely interested. The last lecture on Sunday was given in the hall used every Sunday by the Sydney Lodge, and was free; the place was packed in every corner, by an audience keenly alive and receptive.

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Now, we are starting for Brisbane, a 28 hours' journey, over some of the fairest scenery in Australia, I am told. Many a pleasant memory remains of this visit to Sydney, for all the arrangements have been so well made, and the friends so cordial and affectionate, that it would have been impossible to suggest or to wish for any improvement. Australia stands solid for loyal co-operation, and for earnest work for the cause without constant bickering over the faults or supposed faults of individuals, and I feel that I may rely on the Section for support in guarding the Society's liberty, and in maintaining it on the broad basis that some are so anxious to narrow.

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BRISBANE, *July* 18, 1908.

Mrs. John and I steamed out of Sydney station on July 13th, amid the loving farewells of a crowd of members, assembled to bid us God-speed. The railway carriage was fragrant with a great heap of violets and roses—for violets and roses are in flower together in Australia—so that we bore northward with us the kindly thoughts of the Lodge, materialised into exquisite flowers. Through the evening and the night we fled onwards, and the morning found us on the northern highlands of New South Wales, with hoar-frost whitening the tree-branches, and the sun gleaming redly through mist-laden air. At 11 on the morning of the 14th, we changed at the boundary line of the adjacent States, and went on by the narrower gauge of Queensland. Presently we were whirling down the curves cut along the mountain-sides of the Toowoomba range—reminding one of the line across the Ghauts to Bombay—and on through the darkening twilight till night fell again, and then, at 9 P.M., into the brilliance of the Brisbane station, and into a crowd of new faces but loving hearts, that gave welcome as warm as had been the farewells of the Sydney brethren. There the hospitable Dr. Taylor claimed us, and drove us to his comfortable home where we were greeted, in kindliest fashion, by his wife.

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On the following day, July 15th, the formal proceedings opened with a pleasant reception by the Brisbane Lodge, in their room in the School of Arts. The Branch President voiced the members' welcome, and I replied; then the members were introduced one

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after another, and after this we drank tea, and ate cakes, and chatted to each other. A pleasant feature of these Australian gatherings is the meeting with friends of the past that one knew in England in earlier days, and now and again with some one who knew and loved our H.P.B. One old gentleman told me how, in London long ago, he had looked round the Society, and wondered how it would go on, when H.P.B. passed away for a while, and how he had rejoiced when, from the outer world, I had entered the Theosophical circle, and H.P.B. had welcomed me to the work. Yet such anxiety need never be, for, as Upendranāṭh Bābu wisely and rightly said last Christmas, so long as the T.S. is under the guidance of the Masters there will always be some one who will command the confidence of the large majority of the Society.

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The first public lecture was delivered on the evening of the 15th, to a large audience, but one that by no means filled the great Exhibition Hall, which the Lodge had been obliged to take. The attention was keen and well-sustained, and the audience showed warm appreciation of the Theosophic message. The "large" became "larger" with the succeeding lectures, and the Queensland work made a good conclusion to the Australian tour. On Sunday, the 19th, I again lectured in a church, this time for the Wesleyan Methodists. Monday saw us in the train, once more steaming southwards, *en route* for New Zealand.

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The democracy here has done nothing in the way of preventing strikes, apparently, for despite the high wages paid for manual labor, strikes seem to be more frequent than in the old country. A strike of bakers greeted our arrival at Sydney; a strike of milkmen a little before had cut off the milk-supply; and so on. The reproof of a boy for bad work made all his comrades strike, and a whole iron-works was laid idle by the insubordinate lads. The car-drivers at Melbourne threaten to strike during the visit of the American fleet, unless they are given screens. None of these folk seem to care that they hurt tens of thousands of innocent people, so long as they get what they want, and they take swift advantage of any public need to wring from the employers anything they desire. It is the Karma of

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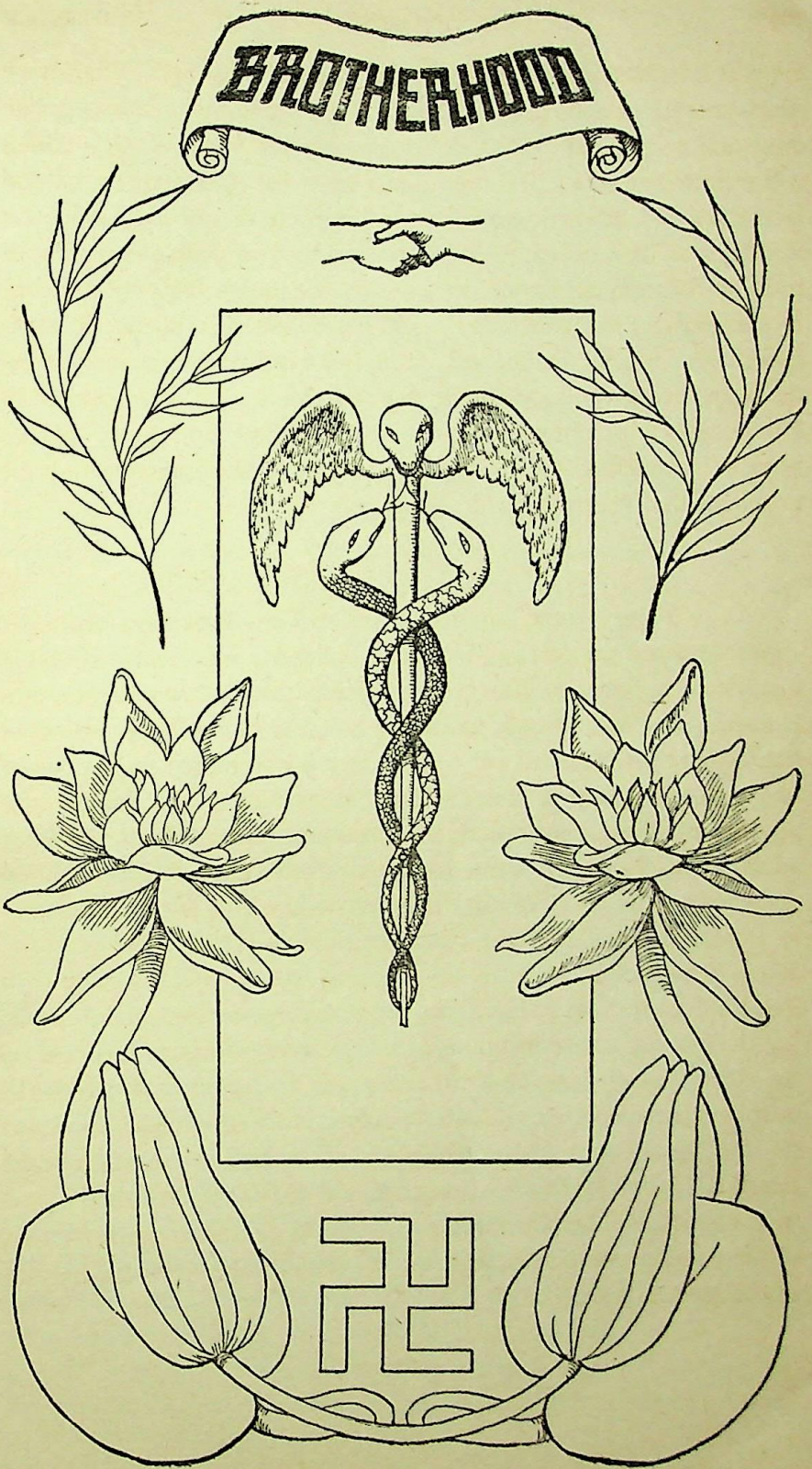
the past harshness in rejecting the fair demands of labor, but every effort should now be made to train the young in the sense of public duty and responsibility, so as to prevent the social *débâcle* which will otherwise ensue. Another difficulty is the ignoring of natural facts ; Labor Unions do not allow milkmen to deliver milk twice on Sunday ; as the cows are not yet trained to give double supplies of milk on Saturday and none on Sunday, the milk arrives but may not be distributed ; the milkmen do not like to lose it, and mix it, sterilised, with Monday's milk, and in the hot weather numbers of babies die from the unwholesome milk thus provided. The enforcement of Union rules which bring difficulty and suffering into every household is embittering social life, and adding to the difficulties of the problems that Australia has to solve.

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In our July issue an article on "The Probation System" appeared, from the pen of Miss Lucy Bartlett, who, after studying the system in America, has been working for its introduction into Europe. She has already achieved a large measure of success in Italy, where the Minister of Justice has incorporated in a circular lately issued by him a wise reform, urged upon him by her in a private interview, separating the trials of minors from those of adults in all the large cities of Italy. Miss Bartlett has founded Societies for the reform of criminal procedure as it affects the young in Rome, Milan, Turin and Florence ; she was the President of the Rome Society, but, as soon as it could run alone, she resigned it into the hands of an Italian, who was largely instrumental in drafting the circular above mentioned. A pleasant meeting was held by the Rome Society, ere she left the city for the summer, at which the members presented her with an address and a gold medal, modelled on the *bulla* worn by noble Roman youths in the days of the Empire. It is a joy to see members of the T. S. initiating movements which will help in raising Society to the more brotherly level of the coming civilisation, and on all such movements the blessing of the Masters rests.

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THE GENESIS OF SECTS.

A moment when religious factions are battling with faith-fomented fury over the form of spiritual instruction necessary for the souls ' salvation of the offspring of the poor ; a moment when religious fanaticism is restrained from committing the horrible excesses of mediæval history, only by the fact that, in this country at any rate, no sect is of itself sufficiently powerful to enforce orthodoxy upon the nation at large ; a moment when the question of religion is foremost in men's minds ; that is a moment at which Free-thinkers, that ever increasing body of men and women who decline to have dogma of any kind thrust down their throats, who prefer individually to seek and ever to continue to be seeking after Truth and Light, may well pause to reflect how it is that faiths, religions and sects have come into being, to ponder their causes and also, in a measure, their effects.

Let us bring our minds back to a period in the world's history when men were indeed but primitive animals, whose general thoughts did not extend beyond the means of securing self-preservation, able to provide food for themselves and their young, banded together in little families or clans as a protection against the forays of wild beasts and perchance of other men.

Imagine one of these men a tender of sheep or swine. His brothers—hunters and warriors—lead a strenuous existence and have no opportunity for thought beyond the necessities of the day ; but with him it is different. The unseen Power at the back of all things, which Theists call " God " and Atheists " Nature," has not fitted him for war or the chase ; but ever striving as it does to afford a compensation or effect a balance it has given him the ability and the opportunity to *think*. It has endowed him with the power of observation and beauteous expression, the mind of a philosopher and the feelings of a poet, a combination not uncommon amongst shepherds and of which perhaps the psalmist David may be taken as a type.

Imagine such a one as he who reclines basking in the sun on the sloping hill-side, his flocks grazing placidly around. He listens half thoughtlessly to the humming of the bee ; lazily he wonders at its humming. Why does it hum ? Unconsciously he has stumbled on the Great Question of existence—" Why " ?

He returns home in the evening, and perchance he asks the headman of his tribe " Why is it that bees hum " ? The headman

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knows not ; but knowing that a confession of ignorance would involve a loss of prestige, he answers, even as many mothers answer the "whys" of their children : "Because it is so." This answer does not satisfy the thoughtful shepherd ; but he perceives that it is intended to be final, so, wise in his generation, he holds his peace.

He returns to his avocations and tries to answer from his own experience the "whys" that keep recurring to him. He becomes an observer. He knows that he and his brothers work in the day-time and sleep at night, it is the headman's order ; but so also do the birds of the air. They are not subject to the headman's order. He essays an answer to this "why." It must be because one cannot see to work in the darkness of the night. Why is it dark ? Because at night the sun which gives the light has set. He finds that it is not so hard to find answers to meet the questions ; but each answer leads to another question. Why does the sun set at night ? Because it is tired and wants to sleep. No this can not be so. It does not rise in the morning from the spot at which it set at night. It must move in a circle. Why does it move, and why in a circle ?

He climbs the hill and views the sunset. As he does so he scans the horizon. He sees what he takes to be the whole world, and lo ! it also is in the form of a circle.

Next day whilst watering his flocks he amuses himself by casting a stone into the pool. It sinks but round the spot where it has disappeared the disturbed water forms circles, ever widening till they reach the edge of the pool. Again circles. It cannot be merely chance. There must be some reason for this, some hidden cause.

He draws a rough circle in the sand with the end of his staff and gazes at it. It begins and ends in itself ; it encloses a space. It represents the world and things finite. Within this roughly drawn horizon is the known universe, the things which he can see and hear and feel. Beyond is the unknown, the unseen. He is strangely pleased with himself, this simple shepherd and first free-thinker. Strangely pleased, yet strangely dissatisfied. Pleased because he has been able to record his thoughts in the form of a symbol, a symbol of the simplest form which yet suffices to show the confined and coherent universe within and the great mysterious limitless infinity beyond. Dissatisfied because as a symbol of the world it lacks a sign of the one all-pervading mystery—*Life*.

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Yes, some mark must be added to denote vitality or life, without which the universe is but a stagnant mass of confined inertia. How shall he depict Life? His thoughts take him to the most virile member of his clan, a giant standing straight as a lath. He idly watches a flight of swans as they fly straight from the horizon. A fox disturbed in its slumbers rouses itself and runs straight to its hole. Yes, as the inertia of nature is best described by a circle; so its life and movement can best be shown by a straight line. Taking up his pointed staff our philosopher draws a straight line across his mystic circle. His symbol now represents Life and Matter. Has he completed his task? He looks at his picture and lo! something has happened to it. The straight line or diameter has divided his circle, but has not broken it. The symbol now represents two semi-circles, balancing each other perfectly and together completing the universe. Has he spoilt his symbol? Has he by creating two semi-circles introduced a third and non-existent aspect of nature? No. Some unseen hand, call it chance if you will, has brought out in this rough symbol another mystery, the relation and perfect balance of the sexes; without the union of which life cannot be brought into being; each supplying the shortcomings of the other and the combination pervading the entire universe.

The simple shepherd has completed his symbol, a symbol representing life and substance, mind and matter, motion and immobility, a symbol denoting in its simplest form all that the observer of nature could see around him. But this symbol does not answer any of his "*whys*." It shows him that which is; but it does not tell him why it is. His observations have carried him no further than the headman's reply: "Because it is so."

There must be a *cause*. Perchance he sought that cause for years, finding naught in natural phenomena to give him a clue. He finds no other mark or sign within the horizon. No, he must not seek the cause within the horizon among the things that are known; this conclusion is at last forced upon him; he must seek it without the horizon among the things which are not known. The great cause lies beyond his limited circle, its existence is indisputable, its nature and form indescribable. Till the moment at which our observer had completed his symbol he was merely a natural philosopher. From the moment at which he commenced pondering the great cause

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beyond he becomes a religionist. Observation has led him to philosophy, philosophy to faith.

Confucius the Chinese philosopher once said : "'Tis sweet, to be wise and to show the world what wisdom is ; delightful, so to live that from the distant quarters of the earth, men come to listen to your words ; but the true sage is he, who wise for wisdom's sake is utterly unmoved though no man knoweth of his wisdom."

Our first observer was however no "true sage." Like many who have come after him, he thirsted for the sweetness of showing to the world what wisdom is. So he became the maker of a creed. Suffering from the common weakness of mankind—vanity, a passion fanned by the open mouthed adulation of his disciples, he did not preach freedom of observation and thought in others, but rather held himself out as a divine messenger, one inspired by the great invisible Cause, to teach to others that which had been revealed unto him. Vanity restrained him from encouraging others to observe and think for themselves and perchance to find other and greater truths which he had been unable to find. Had he done so his mind would have been the mind of the scientist not that of the maker of a creed. He takes his disciples not from among the free and independent thinkers of his tribe, possible rivals ; but from among men who hunger for his precepts and are willing to be satisfied therewith, wild-eyed enthusiasts, men to be found in every community, men whose power of faith is limitless, whose power of analysis is insignificant. Men who will answer the "Whys" of the inquisitive by replying : "It is so ordained by the incomprehensible Powers which are beyond the universe and which control it." When asked how they know, they answer : "The Lord has said it."

Thus we arrive at the genesis of communistic creeds. Not the faith of an individual in the existence of a controlling Force beyond, but the faith of a community or church in the infallibility of the inspired doctrines of its founder. The vanity of the teacher and the hero-worship of the disciples has ended in orthodoxy.

The members of this new-found school of orthodox thought are proud of their school and of themselves as members of it. They ask their master for a badge or sign that they may use to distinguish the elect from the unbelievers, from those who are too worldly to accept the great Truth. A badge is ready at hand in the form of the

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symbol the master has traced in the sand in the dim distant days when he was struggling after Light—the circle and the straight line. This symbol, the probable origin of which we have attempted to disclose, is to be found in every religious or semi-religious society, veiled indeed in some, embellished in others, but existent, in some form or another, in all. We find it in the Cross and Halo of Christianity, in the symbol of the Yin and the Yang of Chinese philosophy, in the Circle and Pointer of the Druid Temples, in the Set-square and Compass of Masonry.

Having traced the origin of orthodox faith let us try to trace the cause of schismatic movements, the birth of sects within religions. We have arrived at the stage in the world's development when every tribe or community had its form of religion. In the beginning all forms were probably alike in their simplicity. Each recognised that the things which were visible and could be comprehended owed their cause to the things which were invisible and could not be comprehended. The Athanasian Creed was no new thing. Each tribe ascribed all incomprehensible phenomena to the workings of spirits, spirits of good and spirits of evil. Gradually the priests or teachers of different tribes, starting from the same point, elaborated the original faith in different directions and, perchance claiming some measure of acquaintance with the incomprehensible, gave names to the spirits. Some tribes were taught to believe that there was but one Great Power, others that there were two, the Power of Good and the Power of Evil, others that there were several powers each with its own functions—the God of War, the Goddess of Peace, the Spirit of Literature, of Agriculture, of Health. Others again taught that there was one Power with several attributes—the belief in a triad Godhead is not confined to Christianity alone. Some fashioned idols and graven images to represent in tangible and visible form their conception of the intangible and the invisible ; but none save perhaps the veriest savages regarded their idols as other than a representation of the spirits ; they did not regard them as the spirits themselves.

As one tribe prospered in war, it forced its religion on the conquered, till religions became not tribal but national affairs. Religion became inextricably bound up in affairs of state. The national church offered the best means of advancement for the politically ambitious. Every stroke of political fortune, every success in war, would be

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regared by superstitious persons, trained and educated by the priests of the church, as caused by the direct intervention of God ; every misforture and calamity would be ascribed to divine wrath at the neglect of some ceremonial observance. National services of lamentation, supplication or thanksgiving became, and have remained, the order of the day. So the faiths of nations or groups of nations prospered and grew with the march of centuries. Sage would follow sage and teacher teacher.

So long as each new teacher accepted absolutely the dogmas of his forerunners, merely adding new dogmas and fresh ceremonials of his own creation, he preserved the reverence and respect of his church and remained a shining light therein, a great divine, a pope or a saint. But whenever a teacher arose, who preferred to think for himself, who declined to admit Divine inspiration in all the added dogmas of his predecessors, who attempted to cast off the embellishments and to seek after fundamental truth, whenever such a one arose he invariably drew upon himself the wrath of the orthodox and was driven out from the fold.

Excommunicated and an outcast, if he were left alone he might become a true free-thinker, one who thinks for himself but does not try to think for others, one who may arrive at the truth, though he perish in obscurity. But the outraged orthodox would be false to their tenets if they left such a one alone. They pursue him, persecute him, perchance they make a martyr of him.

Persecution and martyrdom are the nurseries of each new sect. There are ever to be found in this world men and women who are moved with compassion for those that suffer persecution ; and also not a few who are ready to fall at the feet of anyone who has attained a cheap notoriety. And so this outcast free-thinker, whose one desire at first is probably to minister to his own soul and conscience, finds himself with a following. Disciples flock to him clamoring to be taught. His vanity is touched. He tastes the sweet delights of teaching and founds a sect, a branch lopped off from the parent tree of the state religion, but rendered antagonistic to it by the terrors of persecution and increasing in strength and numbers in proportion to the virulence of that persecution. Had the founder been ignored by the orthodox, had he not been forced by them into notoriety, he would have remained a free-thinker perhaps ; but he would have

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founded no sect, to become in after years as orthodox and dogmatic as the parent stem. It is persecution which has created the sects and it is the growth of religious toleration which has led in recent years to the encouragement of freedom of thought or as it is sometimes called unsectarianism.

Such is the genesis of sects and of sectarian movements. They have been founded in the main by free-thinkers, men who have started with no fixed intention of forming a sect, men strong enough to see the fallacy of dogma, yet weak enough to be forced by clamoring disciples to lay down fresh dogmas for them to follow. Luther would not have become the shining light of Protestantism, had he not been excommunicated by the Pope. The salvation army would not have been included in the number of so-called dissenting organisations, had its founder not received the cold shoulder from the dignitaries of the established church, and had its members not been persecuted by the skeleton army.

We have in these few pages attempted to trace the origin of Faith, the growth of National Religions and the birth of the greater and more enduring sects. There are other sects; sects founded deliberately by charlatans and by persons mentally deranged. So long as there exists a public yearning for spurious excitement and a public craving to be duped, so long will these minor sects continue to spring up, to flourish for a time, and finally perish.

As civilisation continues to advance; as the education of children ceases gradually to be in the hands of the professors of orthodoxy, that orthodoxy whether it be the orthodoxy of a sect or the orthodoxy of a national faith, will gradually disappear. Individuals will cease to form themselves into religious societies and organisations holding fixed and immutable beliefs. Everyone will become not an atheist but a free-thinker indeed, who like the "true sage" of Confucius "is wise for wisdom's sake and utterly unmoved though no man knoweth of his wisdom."

C. GRENVILLE ALABASTER.

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SOME ASPECTS OF DIVINE LIFE.

IT is with a considerable feeling of awe that I approach a subject so fraught with mystery, as the different aspects of Godhead. The knowledge of it is only possible when the power of Ātmā quickens, and great care must be exercised to avoid the error of exoteric faiths, and refrain from picturing in vision, however transcendent, what is formless—Arupa—and beyond sight. For, the descent of spirit cannot be imaged, not even as light—that great "Light of all Lights"—can be present to the mind. A pure essence It hovers round us, drawing to It that which is akin in us to Itself, and every sense is stilled in the Holy Presence, that is beyond all sight, all touch, and all sound.

Necessarily any statements made on such a subject must be brief. The puny mind dare not speculate on it. Reverently we recall what those who possessed illumination have recorded for our benefit, and try by grouping the rare facts we possess to make our own thinking a little clearer, on matters so vital to our spiritual welfare; for of what avail is knowledge without the effort on our part to understand? Always throughout my study that searching text in the *Amṛitabindū Upaniṣhat* is before me: "Veiled by ignorance one never goeth by darkness to the Holy Place, and when darkness is dispelled the One alone sees the Unity.

* * * *

Contemplating the Cosmos, according to that great occultist the late Subba Row's enumeration, we have to deal with a quarternary, beginning with the Absolute, the One Power underlying Cosmic activity, in whom the germ of all universes eternally exist, put forth during Manvantara, withdrawn into Himself in Pralaya, inconceivable, as no qualities cognisable by man exist in the vast isolation in which He energises. From Him proceeds the mystery, second only to Himself, the great Cosmic Logos who represents to us all that can be conceived of the Absolute. Emerging from the night of non-being, clothed with the power that is to evolve all worlds, no human comprehension can ever grasp His infinite perfection. It is by negatives the sacred writings themselves endeavor to raise us to these heights. "The man" they tell us "thinks best of Him, for whom He passeth thought"; and again, "speech falls back not reaching Him, and Mind as well."

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Mūlaprakṛṭi, the undifferentiated root of matter, existing as space from all eternity, "appearing from the objective point of view of the Logos, as the veil thrown over Parabrahmam." (Subba Row, *Gīṭā Lectures*, p. 22). It is the source from which springs all differentiated matter as later we see it, forming the basis of our world. Devoid of attributes in its unrevealed aspect, as it draws round it the qualities that enslave the soul imprisoned in flesh, it appears as the root of evil, the opponent of Spirit, the burden of desire, that till wisdom arises, fetters with illusive chains Āṭmā Itself.

Ḍaiviprakṛṭi, the Light of the Logos, the one creative energy that brings the whole Cosmos with its millions of solar systems into existence, "and is the link so to speak between objective matter and the subjective thought of Īshvara. It is called in several Buḍḍhist books Fohat, it is the one instrument with which the Logos works." (*Ibid*, p. 27.)

So we may think of it as the vital spark in every energy, cosmic or human, manifesting as it descends, as will, wisdom, and power; and above and beyond all, it is pure spirit, the second of the eternal pair of opposites, the other being opposing matter materialised, ever working towards perfection in the evolution of worlds and of man. Turning from these great principles common to the whole Cosmos, we will try to trace the manner in which they permeate our own solar system, and later becoming incorporated into the human body constitute the link that makes us one with Brahman.

As Vaishvānara, the creative power manifests matter shaping itself into the possibilities of expressing life. As in its grosser form it evolves worlds, so in its subtlest form it becomes the basis on superphysical planes, of the vehicles in which the Hiraṇyagarbha and Sūṭrāṭmā work, and without which those great principles must have remained undifferentiated from the One Existence whence they spring.

"Hiraṇyagarbha is the basis of the Astral Light but not to be confounded with it, bearing the same relation to it as Vaishvānara does to the objective world," (*Ibid*, p. 31.)

In another aspect Hiraṇyagarbha becomes the Sūṭrāṭmā, and it is these different facets of that One Light as expressed in the human kingdom, the student should strive to put clearly before him.

I do not wish the words "human kingdom" to convey any

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limitations. We know that the divine life is everywhere, mounting upwards in the quickening seed, pulsating in the axes of the crystal, that all creation is held together solely by its presence and omnipotence; but I would specially designate the points where it overshadows man, in this brief study.

Hiraṇyagarbha is spoken of more than once in the scriptures as "the First." It is the primary ray thrown on darkness, the light we are considering. In our world it is, as the meaning of the word implies, the golden womb of divine consciousness in which the monad exists and grows. Also it is that aspect of the Logos which as the evolution of man proceeds becoming differentiated, forms the individual ego, and presents itself to every separate intelligence as the I, apart from all other I's, constituting the self-consciousness we speak of as Ahaṁkāra, the vehicle with which man contacts matter, and in which the Praṭyagāṭmā first enters Samsāra.

The exact manner in which this Light manifesting either as the Hiraṇyagarbha or Sūṭrāṭmā, descends through our own Solar Logos, is a mystery that at our present level of development we cannot fathom. That it does so descend is undoubted; intermingling with His Life, transmitted by Him to His System, and yet, though the very essence of His Being, remaining itself a direct emanation from the Most High, able to lift the soul who recognises this, beyond the unimaginable glory of the Solar Logos, into the being of Brahman Himself.

And so those possessed of occult knowledge no longer worship the Sun, which is the outward expression of the Ruler of our System, the Author to us of all good things, but we dare not risk losing sight of the Supreme who stands behind this splendor, the Mighty One who is also ourselves.

The Gāyaṭri has a mystical signification beyond the apparent meaning of the words, and represents an absorption of the worshipper in Brahman, that is in perfect harmony with occult truth.

To turn to the second division of our subject, the Sūṭrāṭmā we are informed in its highest signification, is the eternal germ of the manifested Universe existing in Mūlaprakṛṭi.

Descending through the æons into our world, it is the individual consciousness of the monad growing within the golden womb of light, differentiating itself into the Kāraṇa Sharīra, a centre of

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prājña or seed of consciousness, which stores the individuality which runs through the monad's many incarnations,—the thread soul.

The Annamaya, the Prāṇamaya, the Manomaya, the Ānanḍamaya Koshas constitute the physical veil of the Sūṭrāṭmā as they permeate the body, manifesting Āṭmā as the creator and enjoyer of all sense objects, till in the words of scripture, "As the silk worm spinning its cocoon on every side shuts itself in by self-made threads, even so Āṭmā though it transcends all attributes invests itself on every side with attributes, and thus deprives itself of freedom."

The emancipation of the mind from this self-illusion, the identifying ourselves with the pure and passionless Āṭmā that only seems to act in the unrest of the body, remaining ever in reality the disinterested witness, this is the aim of evolution, the reason for the connexion between ourselves and these manifestations of Divine Life.

The five sheaths which on the objective side limit our consciousness while in the body, and on the subjective side deal with superphysical planes, are swayed by the two aspects of Deity we are considering, so closely are they interwoven, that the attempt to disentangle them, to make our thinking clear is hopeless, till we remember that whether energising as Hiraṇyagarbha, or the Sūṭrāṭmā, the One Light is the informing principle, and every ray it puts forth must partake of the nature of its parent source. And as the divine rays meet and interpenetrate, so do the human bodies whose tabernacle they are, join in mystical union with the higher principles that receive the outpouring from above. "A portion of mine own Self, transformed in the world of Life into an immortal Jīva, draws round Him the senses veiled in Prakṛṭi."

As in a vision we see the Holy Flame descend, enveloping the brain that is to grow Godlike, enters Sushumnā that vitality may suffuse every nerve and vein, so also, because humanity must run its own course, learn its own lesson, at the base of Sushumnā Kundalini sleeps, sleeps till Purusha wakes, till the power of Yoga bids it arise, and the Flame leaps forth to meet the universal Fire, Fohat, messenger of the Great Light.

Thus we realise the triumphant saying of the *Vedas*: "Taṭ ṭwam asi."

—— ALICE C. AMES.

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THE EDUCATION OF CHILDREN FROM THE STANDPOINT OF THEOSOPHY.

PRESENT day life calls into question many things which man has inherited from his forebears ; hence the numberless questions of the day, as for example : the Social Question, the Problem of Woman, Education and School Questions, Law Reform, Hygiene, Sanitation and so forth. We try to grapple with these questions in manifold ways. The number of those who bring forward this or that remedy in order to solve this or that question, or at least to contribute something towards its solution, is immeasurably great, and every possible shade of opinion is manifested in these endeavors ; radicalism, carrying itself with a revolutionary air, the moderate view, full of respect for existing things and desirous of fashioning out of them something new, or conservatism, up in arms, whenever old institutions and traditions are touched ; and alongside of these main attitudes, there are all sorts of intermediary points of view.

He who is able to probe deeply into life cannot help feeling one thing with regard to these phenomena—that the claims which are placed before men in our time are met repeatedly by inadequate means. Many would like to reform life, without really knowing it from its foundations. He who would put forth a proposition as to life in the future, must not content himself by merely learning to know life superficially. He must probe it to its depths.

Life is like a plant that contains not only that which is visible to the eye, but also a future condition concealed in its secret depths. Consider for instance a plant that is just in leaf ; you are aware that later on blossoms and fruits will be added to the leaf-bearing stem. The germs of these blossoms and fruit are already concealed within the plant. But it is impossible for one who merely regards it in its present condition to say how these organs will ultimately appear. Only he who is acquainted with the nature of the plant can do so.

Human life also contains within itself the germs for its future. But to be able to say anything about this future one must penetrate into the hidden nature of man, and this, the present age, has no real inclination to do. It busies itself with the surface and thinks itself treading unsafe ground if it should advance into that which is hidden from external observation. With the plant it is true the matter is considerably simpler. We know that its like has often and often brought forth flowers and fruit. Human life exists but once and the flowers

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which it is to bring forth in the future were not previously there. None the less they exist in human life in embryo, just as much as the flowers of the plant which at present is only just bearing leaves.

And it is possible to say something about this future, when one penetrates beneath the surface, into the heart of human nature. The different reformatory ideas of the present can only become really fruitful and practical, when they are the result of this deep research into human life.

Theosophy is suited by its very nature to give a practical philosophy, comprehending the whole sphere of human life. Whether or not Theosophy, or that which in our time so often passes for it, is justified in putting forth such a claim, is not the point. The point concerns rather the nature of Theosophy and what, by means of this nature, it is able to accomplish. It ought not to be a colorless theory to satisfy the mere curiosity of knowledge, nor yet a medium for those men who, out of selfishness, would like to win for themselves a higher grade of evolution. It can contribute something to the most important problems of present day humanity, in the development of its well-being.

Of course if it acknowledges a mission of such a kind it must expect to undergo all manner of opposition and doubt. Radicals, Moderates and Conservatives of all departments in life will surely raise such doubts against it. For at first it will be unable to please any one party, because its doctrines reach far beyond all party motives.

And these doctrines have their roots solely and singly in the true understanding of life. He who understands life will be able to set himself his problems from life itself only. He will draw up no artificial schemes, for he knows that no other fundamental laws of life will prevail in the future than such as prevail in the present. Theosophy will therefore of necessity have respect for the existing state of things. Even, should it still find in what is existent, very much that might be improved, yet it will not fail to perceive in the present the germs of the future. But it knows too that for all things nascent there is a growth and a development. Therefore the germs for a transformation and for a future growth will appear to Theosophy in the existing state of things. It invents no schemes, it only calls them from what already exists. But that which is so called becomes in a certain sense itself a scheme, for it contains within itself the Nature of Evolution.

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Just for this reason the theosophical way of delving into the nature of man, must yield the most fruitful and practical means for the solution of the vitally important questions of the present time.

It is my purpose to apply this to one such question, namely that of education. We do not intend to advance any claims or pronounce a learned dissertation, but to portray simply the child nature. From a study of the nature of the growing man, the educational standpoint here suggested will develop quite naturally. But to rightly proceed with such a study it is necessary to contemplate the hidden nature of man in general.

That which is cognised by the physical perception, that which the materialistic view of life considers to be the only important element in the nature of man, forms, according to spiritual research, only a part, a principle of human nature, namely its physical body. This physical body is subject to the same laws of physical life, is composed of the same matter and forces, as all the rest of the so-called lifeless world. Theosophy, therefore, maintains that man possesses this physical aspect in common with the whole of the mineral kingdom. And all that is physical in man it considers to be contained in that which offers the very same materials for mixing, uniting, forming and dissolving, which also work as materials in the mineral world, and after identical laws.

Now apart from this physical body, Theosophy recognises a second element in the constitution of man—namely a vital or etheric body. And that there may be no cause for the physicist to reject the term etheric body we would point out that etheric is here used in a different sense from the hypothetical ether of physics, and it must be taken to mean here that which is now to be described.

It has been considered for some time past a most unscientific proceeding to speak of an " etheric body " of this kind. At the end of the eighteenth and in the first half of the nineteenth centuries, it is true, it was not considered " unscientific." Then it was said that matter and force operating in a mineral could not of their own power form themselves into a living being. For this there must be an especial indwelling "force," which was termed "vital-force." It was represented indeed that such a force operates in plants, in animals and in human bodies and produces the phenomena of life just as magnetic force in the magnet causes attraction. In the succeeding period of materialism this theory has been abandoned. It

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was then said that a living being builds itself up in the same way as a so-called lifeless being ; no other forces prevail in an organism than those which are in the mineral—they only operate in a more complicated manner ; they build up a more complex structure. At the present time, only the most obstinate materialists cling to this denial of the " vital-force." A number of natural philosophers have taught that one must nevertheless admit some such thing as a vital force or a life-principle.

Thus the new science approaches in a certain sense the teaching of Theosophy in regard to the vital body. Nevertheless there is a considerable difference between the two. Science to-day, by means of intellectual observations founded on the facts of ordinary perception, has accepted the idea of a kind of vital force. But this is not the method of a truly Spiritual research, such as Theosophy aims at, and from the results of which proceed the theosophical teachings. It cannot be pointed out too often, how Theosophy on this point differs from the current science of the day. The latter considers the experience of the senses to be the basis of all knowledge and whatever is not built upon this basis it treats as unknowable. From the impressions of the senses it draws deductions and conclusions. But anything that goes further it puts aside, saying, it is beyond the limits of human knowledge. To Theosophy such a prospect resembles the view of a blind man who only takes into consideration those things that he can touch, and what he may infer from the touched object by reasoning ; but who sets aside the statements of those who can see as being beyond the faculty of human perception. For Theosophy shows that man is capable of evolution, that through the unfolding of new organs he may conquer for himself new worlds. Around the blind man there is color and light, but he cannot perceive them, because he does not possess the requisite organs. Around man, so Theosophy teaches, there are many worlds, and he can observe them, if only he develops the organs necessary for the purpose. Even as the blind man looks upon a new world as soon as he has undergone a successful operation, so can man through the developing of higher organs, perceive worlds quite different from those which he observed at first with his ordinary senses. Now whether or not it is possible to operate on one who is bodily blind, depends on the conditions of the organs ; but those higher organs, by which one may penetrate into the upper

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worlds, exist in embryo in every human being. Anyone can develop them, who has the patience, endurance and energy to make use of those methods which are described in this journal (*Theosophist*, commencing October 1907) in the articles under the title "The Superphysical World and its Gnosis." But Theosophy does not say at all, that there are limitations to man's knowledge through his organism; but it says, there are for man those worlds for which he has the organs of perception. It speaks only of the means by which to expand the temporary limits.

It also sets itself to the investigation of the vital, or etheric body, and to what in the following may be called the yet higher principles of human nature. It admits that only the physical body can be accessible to the investigation of the bodily senses, and that from this standpoint one can at most only chance on something higher by a train of reasoning. But it gives information as to how one can open for oneself a world, in which these higher principles of human nature appear before the observer, just as the colors and light of objects appear before the blind-born person after his operation. For those who have developed the higher organs of perception, the etheric or vital body is an object of actual observation, and not a theory resulting from intellectual activity or a train of reasoning.

Man has this etheric, or vital body in common with the plants and animals. It causes the matter and forces of the physical body to form themselves into the manifestations of growth, of reproduction, of the internal motions of the fluids, etc. It is also the builder and sculptor of the physical body, its inhabitant and its architect. The physical body can therefore also be called an image or expression of this vital body. Both are approximately the same in man as regards form and size, yet they are by no means quite alike. But the etheric body in animals and still more in plants, differs considerably from the physical body with regard to its shape and dimension.

The third principle of the human being is the so-called body of feeling, or astral body. It is the medium of pain and pleasure, of impulse, desire, passion and so forth. An entity composed merely of a physical and an etheric body has nothing of all this, to which may be ascribed the term—sensation. The plant has no sensation. If many a learned man of our time concludes that plants have a certain power of sensation, from the fact that many of them respond to a stimulus, with movement, or in other ways, he merely shows

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that he does not know the essence of sensation. The point is, not whether the being in question responds to an outward stimulus, but rather whether the stimulus reflects itself through an inner experience, such as pleasure or pain, impulse, desire, etc. If this be not the standard of sensation, one would be justified in asserting that blue litmus paper has a sense of feeling for certain substances, because on coming into contact with them, it turns red.

Man has the astral body in common with the animal world only. It is thus the medium for the life of sensation and feeling.

One must not fall into the error of certain theosophical circles and think that the etheric body and astral body consist merely of finer matter than that which exists in the physical body. For this would mean simply the materialisation of these higher principles of human nature. The etheric body is a form of living forces ; it is composed of active forces, but not of matter—and the astral body or body of feeling is a form consisting of colored luminous pictures revolving within themselves. The astral body differs in form and size from the physical body. It appears in man in the form of an oblong egg, in which the physical and the etheric bodies are imbedded. It projects on all sides over both of them like a figure enaureoled.

Now in the nature of man there is a fourth principle which he does not share with other earthly creatures. This is the vechicle of the human " I." The little word " I " as we call it in English is a word that separates itself from all other words. He who reflects in a fitting manner on the nature of this word, gains access at the same time to an understanding of human nature. Every other word may be used by all men in the same way to suit some corresponding object. Anyone can call a table " table," any one can call a chair " chair," but with the word " I " it is not so. No one can use it as an indication of some one else, for each person can only speak of himself as " I." Never can the word " I " sound against my ears as a reference to myself. For a man in designating himself " I," must name himself within himself. A being that can say to himself " I " is a world in himself. Those religions which are built up on the basis of Theosophy have always felt this. They have therefore said that with the " ego " the God begins to speak within—the " God " who, among lower beings, is manifested only from without in the surrounding phenomena.

He who is possessed of this capacity, is now " the body of the

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ego," the fourth principle of the human being. This body of the ego is the vehicle of the higher human soul, and through it man is the crown of the earthly creation. But the ego in present humanity is by no means a simple entity. Its nature can be recognised when a comparison is made between men of different stages of evolution. Take for instance the uneducated savage and the average European, and compare these again with a lofty idealist. Each one of them has the faculty of saying to himself "I," for the "body of the ego" is existent in each of them. But the uncivilised savage gives way with this "I," to his passions, his impulses and appetites, almost like an animal. The more highly developed man allows himself certain inclinations and desires, others he checks or suppresses. The idealist has formed in addition to the original inclinations and passions, others that are higher. This is all due to the fact that the "ego" has been at work on the other principles of the human being. And it is precisely the mission of the "ego"—to ennoble and purify the other principles by its own power.

So the lower principles under the influence of the "ego" have become more or less changed within a man who has surmounted the conditions in which the outer world has placed him. Take the case of the man who is just raising himself above the level of the animal —when his "ego" flashes out he still resembles the animal with regard to his lower principles. His etheric, or vital body is solely the medium of the living constructive forces of growth and propagation. His astral body only gives expression to such impulses, desires and passions as are stimulated by his outer nature. All the while the man is struggling on through successive lives, or incarnations, from this degree of culture to an ever higher evolution, his ego is remodelling the other principles. In this way the astral body becomes the medium of purified pleasurable and unpleasurable sensations, refined desires and longings. And the etheric, or vital body, also transforms itself. It becomes the vehicle of habits, of permanent inclinations of memory and of temparament. A man whose ego has not yet influenced his vital body has no remembrance of the experiences he undergoes. He lives just as he has been brought up by Nature.

The whole development of civilisation expresses itself for man in this working of the ego upon the subordinate principles. This working penetrates even to the physical body. Under the influence

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of the ego, the physiognomy, the gestures and movements, the whole appearance of the physical body, change.

One can also discern how differently the various mediums of civilisation affect the individual principles of the human being. The common factors of civilisation influence the astral body. They bring to it other kinds of pleasures, displeasures, impulses etc., than it originally had. Absorption in the work of art influences the etheric body, for a man obtains through a work of art, the presentiment of something higher and nobler than that which is offered by the environment of the senses, and thus transforms his vital body. A powerful means to the purification and ennoblement of the etheric body is religion, and religious impulses have, in this way, their sublime mission in the evolution of humanity.

That which is called conscience is nothing but the result of the work of the ego on the vital body, through a succession of incarnations. When a man perceives that he must not do certain things, and when through this perception, an impression is made on him, deep enough to communicate itself to his etheric body, the conscience begins to be formed.

Now this work of the ego on the subordinate principles can either be one that belongs rather to the whole human race, or it can be quite individually a work of the single ego upon itself. In the first change of man to a certain extent the whole human race takes part; the latter must depend on the inner activity of the ego. When the ego grows strong enough to entirely remodel the astral body through its own strength, then that which the ego makes out of this astral body or body of feeling is called the soul or as they say in the East, Manas. This transformation consists essentially in a learning, in an enriching of the inner being with higher ideas and perceptions. But the ego can arrive at a yet higher and more intimate work with regard to the special entity of man. This occurs when not merely the astral body is enriched, but when the etheric or vital body becomes transformed. Man learns a certain amount in the course of life, and when he looks back on his life from any point, he is able to say to himself: "I have learnt much," but how much less is he able to speak of a change of temperament and character, of a bettering or deteriorating of the memory, during life. Learning affects the astral body, whilst the latter's transformations affect the etheric or vital body. It would therefore be no inapt simile to compare the

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change of the astral body in life to the movement of the minute hand of the clock, the change of the vital body to that of the hour-hand.

When a man enters upon the higher, or so-called occult training, the chief thing to bear in mind is that he begins at once this latter transformation, by the innermost might of the ego. He must work quite consciously and individually at the changing of habits, temperament, character, memory, etc. As much of this vital body as he works upon in this way, becomes transformed into the spiritual soul or as the Eastern expression has it, into Buddhi.

On a yet higher stage of evolution, man attains to powers by which he can produce a transformation of his physical body (as for example, changing the pulse and the circulation of the blood). As much of the physical body as is transformed in this way, is called the Spirit—Ātmā.

The changes which are effected on the lower principles, by man, not as an individual but rather as a whole group of the human race, or a part of it, such as a nation, a tribe or a family—have in Theosophy, the following names. The astral body or body of feeling when transformed by the ego is called the astral soul; the transformed etheric body becomes the thinking soul, and the transformed physical body, the celestial soul. But it is not to be supposed that the transformation of these three principles takes place in succession. It takes place in all three bodies simultaneously, from the moment when the ego flashes out. Indeed the work of the ego is not generally speaking perceptible until a part of the celestial soul is formed.

It will be seen from the foregoing paragraph that there are four principles in the Being of Man: the physical body, the etheric or vital body, the astral or body of feeling and the ego-body—the astral soul, the thinking soul, the celestial soul—(and indeed the yet higher principles of human nature also,—the soul, the spiritual soul, the pure spirit) appear as the products of the transformation of these four principles.

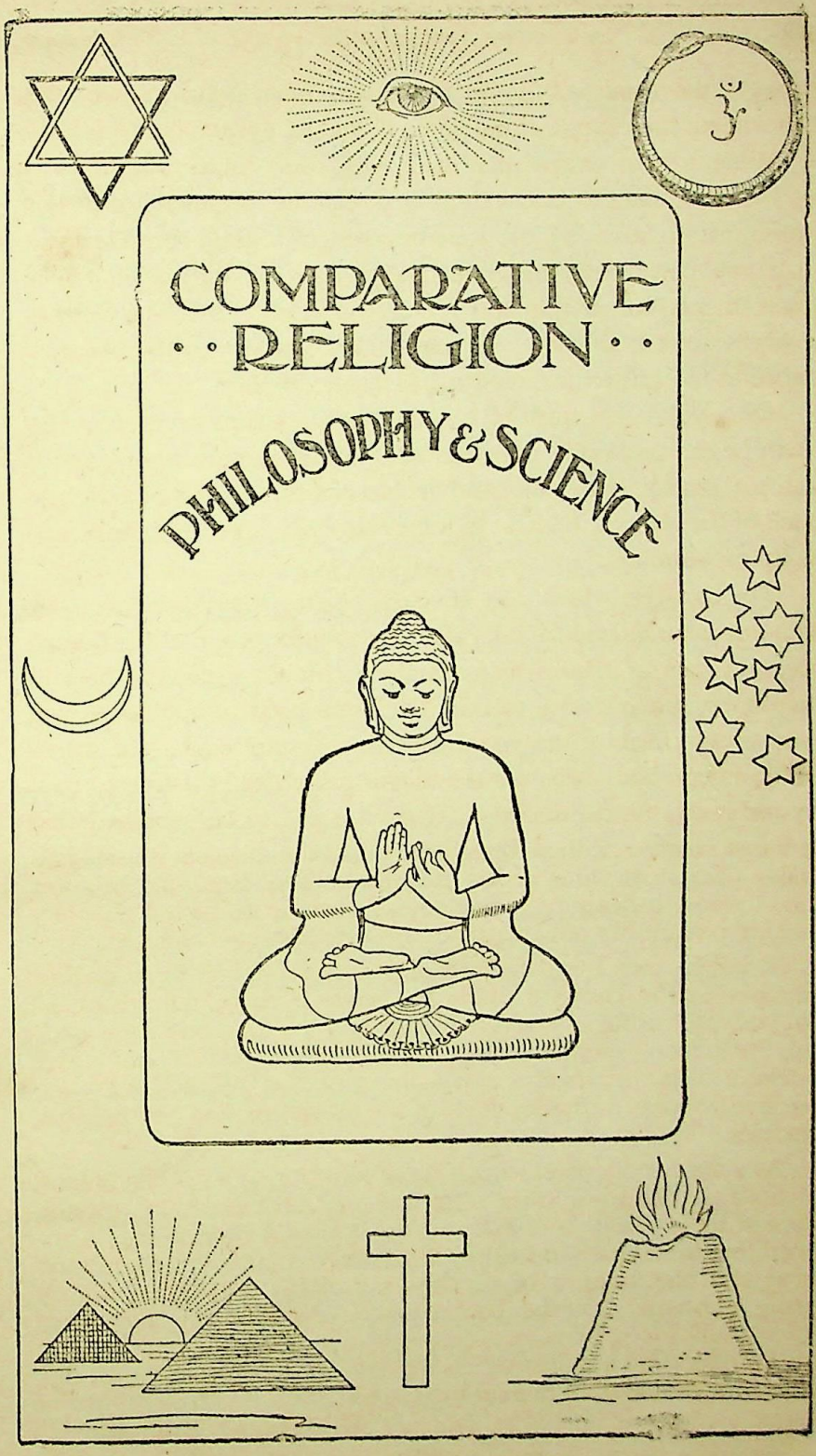
As a teacher one works upon these four principles of the human constitution. To work in the right way one must penetrate into the nature of these divisions of man. Now it must by no means be imagined that these parts develop themselves in man in such a way, that at any one moment of his life—say at his birth—they are all equally advanced. On the contrary their development takes place at the various life-periods, in a different way. And the right foundations for education and instruction depend on the knowledge of this law of the evolution of human nature.

DR. RUDOLF STEINER.

(To be continued.)

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AN OCCULT VIEW OF LORD BACON.

(*Concluded from p.* 1016).

NOW one of the great impediments to an investigation into the actual literary output of this extraordinary man is the unparalleled extent of his achievements, which would be incredible, but for the very exceptional circumstances. To recapitulate—he was, in the writer's belief, and in that of a rapidly increasing number of intelligent people, the real Shakspere, and, as such, among the very greatest writers of this country and even of Europe. The reader may be reminded of the well-known comparison with Homer and Virgil—

> Three poets in three distant ages born
> Greece, Italy and England did adorn,
> The force of nature could no further go
> To make a third she joined the former two.

Ben Jonson, the Secretary and friend of S. Alban, speaks of him as having "*filled up all numbers* and performed, that in our tongue which may be preferred to insolent Greece or haughty Rome," and curiously enough (at least it must be curious for those who do not know the identity) he applies the identical expression to Shakspere in the following lines :

> Or when thy socks were on
> Leave thee alone for the comparison
> Of all that insolent Greece or haughty Rome
> Sent forth or since did from their ashes come.

The expression "filled up all numbers" is interesting and probably meant either that he had carried poetry to the greatest possible height, or that he had given us examples of all forms of verse, perhaps, both ideas were in Ben Jonson's mind. Compare the lines of Pope, written, I believe, by S. Alban himself :

> I lisped in numbers and the numbers came,

and again

> Yet should the Muses bid my numbers roll.

It is interesting to note in passing that, if the *Essay on Man* was by Count S. Germain, he refers to his own last birth in the lines :

> If parts allure thee, think how Bacon shined
> The wisest, brightest, meanest of mankind.

I have heard the word "meanest" explained (by one who agreed with me as to the authorship) as meaning "humblest," so that the line may be understood as :

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"The wisest, brightest, humblest of mankind ; but my own idea is that he used it in the ordinary sense of "most contemptible," accepting with indifference the careless and cruel judgment of his contemporaries, which was repeated by Lord Macaulay and even at the present day prevents any intelligent appreciation of the man on the part of the general public."

To return to our subject—as if it was not enough for one man to be, perhaps, the greatest of poets, he was also one of the greatest of lawyers, although he was driven to that career much against his will—witness the expression already quoted in his prayer or psalm, where he blames himself for not having put what he calls "the gracious talent of Thy gifts and graces to exchangers where it might have made best profit, but misspent it in things for which I was least fit." He says again in a letter to Sir Thomas Bodely quoted by Mr. Ignatius Donnelly in the *Great Clyptogram*, Vol. 1, page 137 : "I do confess since I was of any understanding, my mind hath in effect been absent from what I have done and in absence errors are committed, which I do willingly acknowledge ; and amongst the rest this great one which led the rest ; that knowing myself by inward calling to be fitter to hold a book than to play a part, I have led my life in civil causes, for which I was not very fit by nature, and more unfit by the preoccupation of my mind " and in *The Advancement of Learning* VIII. 3 : "This I speak to posterity, not out of ostentation, but because I judge it may somewhat import the dignity of learning, to have a man born for letters rather than for anything else, who should by a certain fatality, and against the beat of his own genius, be compelled into active life."

Mr. Donnelly—who has been the subject of cheap ridicule from those unable to understand him but whose book is a fascinating monument of loving study and erudition—gives at the end of a most able chapter on S. Alban as a Lawyer, the following summary of the subject : "The man who wrote the plays must have lived and breathed in an atmosphere of the law, which so completely filled his whole being that he could not speak of war or of peace, of business or of love, of sorrow or of pleasure, without scintillating forth legal expressions, and these he placed indifferently in the mouths of young and old, learned and unlearned, Greeks, Romans, Italians, Frenchmen, Scotchmen, and Englishmen."

Even his selection of the drama as a means of expression seems

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to have been in one sense accidental. We cannot suppose that the author of *Venus and Adonis*, *The Fairy Queen*, and the *Sonnets*, felt himself to be a specialist unfitted for other forms of poetry than the dramatic, or that he chose it as the line best fitted to bring him personal fame, seeing that he deliberately concealed his authorship from his own and succeeding generations. My conception of him is as of a great spiritual teacher returning to earth-life with a single eye to God's glory and to "the reformation of the whole wide world," brimming over with the "waters of life," and eager to avail himself of any and every channel for conveying them to his fellows. Had he lived now instead of then, he might very likely have chosen the novel as exerting an even more commanding influence than the stage, but in his days there was no choice, the novel being unknown and only quite "the upper ten thousand" being able to read. It is more than probable that the supposed author of the plays was himself unable to read. It is pretty clear that he had great difficulty in penmanship, as the only scrap of his writing of which any one has ever heard was a sprawling signature to his will. Apparently S. Alban's quick eye saw that the readiest way of reaching the intelligence of the largest number was through the stage, which in fact was an insignificant factor, in public life before his great genius placed it rapidly at the height of its glory—a level far superior, in the writer's humble judgment, to that which it now occupies—when actor-managers, if they do venture to put him on the boards, think it necessary to apologise for the supposed poorness of the matter by splendor of staging and untold liberties with the text and thought, which they evidently do not understand. It is no wonder that plays massacred in this way fail to attract.

It is important to realise that his genius was far too wide and comprehensive to be in any way limited to the drama. It was able to express itself with equal facility in other lines, and if we conceive of him as a soul with vast but specialised talent for play-writing, we shall quite fail to understand his powers and performances. In whatever author of his own day and later we find deep religious philosophy combined with poetic ability of the first order—spiritual teaching that is distinctly Theosophic, with fertility and splendor of fancy, beauty and dignity of expression—we may reasonably enquire whether such an one may not really have been S. Alban, hiding

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under one of his very numerous masks. Not until we begin to conceive the vastness of his mind and aims shall we be in the least prepared for the task of stripping off those masks and recognising the real man beneath. The writer's attention was first directed to this subject by Mrs. Pott, who, as has been said, expressed her conviction that Pope's *Essay on Man* was really Bacon's. That *Essay* was then carefully studied and found to be full of statements about the designs and methods of Providence in dealing with man which, when read in youth, had been assumed to be mere pious guesses, but which now, in virtue of Theosophic studies, were recognised not only as being profoundly true and important, but as showing a first hand acquaintance with the methods of the governing Hierarchy of this planet, which can be obtained only from the Holy ones of the Earth—either face to face as Initiates obtain it, or indirectly as we do in Theosophy. Such information was not obtainable when the poem was written, nor for 150 years afterwards, through any Theosophical Society. Knowledge there was in the world no doubt, as there always is, but it must have been confined to Initiates and their scattered pupils ; and S. Alban's possession of such knowledge curiously confirms the observations of those highly developed psychic investigators already referred to, who accidentally discovered him to be the only Initiate or "offshoot of the Great White Lodge" working in Europe in his time. Notice in this connexion the wonderful words in his Psalm : "This vine which thy right hand hath planted in this nation, I have ever prayed that it might have the first and the latter rain, and stretch its branches to the seas and floods." The vine is the ancient symbol for the wisdom teaching—compare its use by the Christ—"I am the true vine and my Father is the husbandman." And if he was this and was also the real Shakspere, we may be prepared to find that Mrs. Pott is also right in attributing to him, as she does, after full research on her own industrious and scientific method, the authorship of *Paradise Lost*. On hearing this, the writer naturally asked : "What about *Paradise Regained ?*" but her answer was to the effect : "That may be, but I cannot say because I have not made the minute examination that I have as to *Paradise Lost*, about which I am certain."

To return to the *Essay on Man*. Having satisfied himself that it was S. Alban's, the writer extended his study of Pope's works, fully

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expecting to find that the rest were of a very different order, but to his surprise, was quite unable to draw the line at the *Essay*, and, also to his surprise, Mrs. Pott, when asked, expressed the opinion that Pope did not himself write anything of any value. Here is really a vast field of research—big enough for several earnest workers—and attention is called to it, in the hope that a reader here and there may possibly be attracted to it. If so, it can be promised,—from personal experience—firstly that the excellence of S. Alban's work and the very unusual kind of knowledge which it betrays are such that, after a little study, he is pretty easy to recognise, and one acquires considerable confidence in deciding whether or not a composition is his ; and secondly that, in virtue of that excellence and knowledge, the enquiry soon becomes profoundly interesting for its own sake and quite apart from any discoveries that may be made. One obvious question which suggests itself is whether Dryden, slightly earlier than Pope but very similar, may not have been another "mask". For instance, the poem entitled *Alexander's Feast*, or *the Power of Music*, is strongly suggestive of S. Alban—though he must have been in the S. Germain body when it was written.

If, as some assert, the Count has been living in the same body from about 1670 to the present day (in the case of a Master of the Wisdom such a thing is quite possible) and if he had previously been the real Shakspere, it would, indeed, be surprising if he had not continued to use his divine gifts for the helping of the Race—seeing how supremely easy to him such work evidently was—and once people generally become aware of the existence of this literary mystery, we may hope that eager and enthusiastic workers will not be wanting. By way of contribution, some other works and authors already known or strongly suspected as his by some people may be mentioned, *viz.*, Bunyan's *Pilgrim's Progress*, *Don Quixote*, some beautiful collects in the book of Common Prayer, which were not taken from the Roman Mass at the Reformation, and some supposed writings of the Elizabethan Divines.

ERNEST UDNY.

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STUDIES IN COMPARATIVE SCIENCE.

V.

THE researches of Professor Jagadīsh Chandra Bose, which I have briefly outlined in previous papers, prove that there is a physiological identity between mineral, vegetable, animal, and man, that however complex and complicated the physiological functions of the human body appear to be, yet all can be traced back to simple reactions which are met with in all these four kingdoms of Nature. The differences in the four kingdoms are differences in *degree*, not differences in *kind*. An interesting question arises out of their similarity in physiological function, which has been demonstrated to exist in inorganic and in organic structures, namely, the question of the meaning to be attached to the terms 'morphological-unit,' or ' vital-unit,' or ' life-unit,' as used in books on Physiology, Pathology, Biology, and other sciences. Turning to the *Handbook of Physiology*, by Dr. Halliburton, Professor of Physiology in King's College, London, we read on page 4 : " Just as the wall of a house is made up of bricks united by cement, so the body walls are built of extremely minute living bricks, united together by different amounts of cementing material. Each one of these living units is called a cell." So too, in Pathology, we find the ' cell ' regarded as the vital unit ; and in his well-known book, *Cellular Pathology*, Dr. Virchow, Professor in the University of Berlin, wrote, p. 13 : " Every animal presents itself as a sum of vital units, (cells) every one of which manifests all the characteristics of life." This idea of the cell as the ' vital unit, ' or ' unit of life ' dates back some seventy years, to the work of Schleiden and of Schwann, whose researches into the structure of plants and animals revealed to them, the fact that all the tissues of plants and of animals are made up of elements which they named cells,—and this is known to-day as the ' cell-theory.' Professor Schwann in the interesting preface to his book (*Microscopical Researches, etc.*, which was written in 1839) says : " It is one of the essential advantages of the present age, that the bond of union connecting the different branches of natural science is daily becoming more intimate . . . This circumstance therefore renders it so much the more remarkable, that, notwithstanding the many efforts

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of distinguished men, the anatomy and physiology of animals and plants should remain almost isolated, though advancing side by side, and that the conclusions deducible from the one department should admit only of a remote and extremely cautious application to the other." He goes on to say that the object of his book is " to prove the most intimate connexion of the two kingdoms of organic nature, from the similarity in the laws of development of the elementary parts of animals and plants." " The principal result of this investigation, is, " he says, " that one common principle of development forms the basis for every separate elementary particle of all organised bodies, just as all crystals, notwithstanding the diversity of their figures, are formed according to similar laws." The microscope had revealed the great simplicity of the structure of plants, as compared with that of animals. Plants appeared to be composed entirely of cells ; but " the elementary particles of animals exhibited the greatest variety, and for the most part presented nothing at all in common with cells." With improved, better microscopes, Schwann, was able to prove that these elementary particles which presented so great variety were all of them similar elements, or cells, more or less modified. This discovery gave rise to the cell-theory, which regards the cell as the life-unit,—a theory which has been very generally accepted in the scientific world, and which has led, I think, largely to what is known to-day as the germ-theory of disease. According to this theory, disease is due to the invasion of the body by bacteria, bacilli, or micro-organisms, or germs. Such micro-organisms are regarded as abnormal, when met with in the body, or in the cells which make up the vegetable, the animal, or the human body ; they are regarded as invaders that have to be got rid of at all costs, even at the cost of giving disease to healthy bodies. This fallacy is the plea urged for compulsory vaccination and so-called ' preventive ' inoculation against plague, cholera, typhoid fever and other diseases. Occult Science does not endorse this teaching. It does not accept the cell as the life-unit ; " Science ", writes Madame Blavatsky, " dimly perceiving the truth, may find bacteria and other infinitesimals in the human body, and see in them only occasional and abnormal visitors, to which diseases are attributed. Occultism—which discerns a life in every atom and molecule, whether in a mineral or human body, in air, fire or water—affirms

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that our whole body is built of such lives; the smallest bacterium under the microscope being to them in comparative size like an elephant to the tiniest infusoria." * Or, as already said (February *Theosophist*, p. 519), the physical body is shaped by the "lowest terrestrial lives, through physical, chemical and physiological evolution." Professor Béchamp and his pupils of the Medical School of Montpellier have, it would seem, long been on the right track; but Béchamp's work appears to have been ignored by most medical, scientists. My attention was recently drawn to it by a pamphlet which was sent to me, † in which Dr. Leverson gives a brief account of Béchamp's researches. For details, I would refer students to Béchamp's book. ‡ Unfortunately it has not yet been translated into English. The researches are most interesting, for they prove conclusively that bacteria are formed in the cells of the body from smaller structures, which Béchamp calls microzymas and which he regards as the 'life-unit.' These microzymas appear as granules in the cells, and are considered by most scientists to be amorphous granules, but Béchamp proves that they are *living* granules—*i.e.*, vital units. They are found also outside the living body, in the air, in chalk, and are the well-known 'micrococci' of the medical scientist and pathologist. Béchamp shows that these granules, or microzymas, are "ferments of great power" and that they are "organized in the sense of structure" †; he demonstrates that they can, under certain conditions, "evolve physiologically to beget other organisms," or bacteria; and that under certain conditions they can reconstitute cells. His discoveries show that disease is born of us and in us; that 'germs' of disease are "nothing but the microzymas," or "the organised products of their evolution"; that these microzymas "exist primarily in the cells of the diseased organism, and become diseased in the cell itself"; that diseased mircrozymas can be cultivated like normal microzymas; and, what is more important still, in these days of vivisection controversy, and of inoculation with animal fluids, he demonstrates that the microzymas of two species of animals, more or less allied, are not necessarily, nor generally, the same. These researches of the

* *Secret Doctrine* I, 215.

† *Researches and Discoveries of A. Béchamp and his school*, by M. R. Leverson M.D.—a paper read before the Hahnemannian Union, Brookelyn, May 30th 1903.

‡ *Les Microzymas*, by A. Béchamp.

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Montpellier School, to which Dr. Leverson seeks to draw medical attention, confirm the occult teachings, in so far as they show that the tiniest granulations found in the body are 'lives', 'living units'. Further than this, modern science cannot go without the help of clairvoyance, which reveals the same "infinitesimal *invisible* Lives" composing "the atoms of the bodies of the mountain, and the daisy, and of man." * The same "invisible lives" are in all; hence the "similarity of physiological response," discovered by Professor Bose, and the presence of microzymas in all plants and animals which has been demonstrated by Professor Béchamp. Perhaps the most interesting fact of all, to the theosophical student, is Professor Béchamp's discovery of these ferments, or microzymas, in a "piece of marble which belonged to the upper lacustrian chalk formation of the Fetiary," and which "is, therefore, of enormous antiquity."

LOUISE C. APPEL, B.Sc., M.B., B.S.

VISION.

When I from life's unrest had earned the grace
Of utter ease beside a quiet stream;
When all that was, had mingled in a dream
To eyes awakened out of time and place;
Then in the cup of one great moment's space
Was crushed the living wine from things that seem:
I drank the joy of very Beauty's gleam,
And saw God's glory face to shining face.

Almost my brow was chastened to the ground,
But for an inner Voice that said: "Arise!"
Wisdom is wisdom only to the wise:
Thou art thyself the Royal thou hast crowned:
In Beauty thine own beauty thou hast found,
And thou hast looked on God with God's own eyes.

JAMES H. COUSINS.

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* *Secret Doctrine*, I, 281.

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KARMA AND REINCARNATION IN ISRAELITISM.

(*Concluded from page* 1007.)

THERE is another form of the doctrine of reincarnation, the transmigration of souls into animals, current among some, who believe that the soul of a wicked person passes into an animal form. This is a misconception of the truth taught by Plato, Pythagoras, and others, and by the *Zohar* as well. This belief is in conflict with the truth and purpose of universal evolution. Knowing as every enlightened person does that man is the highest and most developed creature in the scale of evolution on our planet, having already passed through the animal kingdom and gained all the experiences possible there, it is unlikely, nay, even impossible, that he would revert to that kingdom again to learn nothing new. The object of evolution is to progress upwards and not to retrograde. No school boy, who has gone through the educational course of a school and successfully passed the final examination, would, to prosecute his studies further, revert to the same school where nothing new can be taught him, and thus degrade himself and uselessly spend his time there; but will certainly join a higher institution—a college or an academy—where he can pick up new knowledge and experience. Besides, animals are merely animated with nephesh-ḥaiyah, animal soul, to speak roughly; and it is only man that is endowed with Nishmath Haiyim, human soul—the Bene-Elohim, the Thinker—and to suppose that an animal body could be a fit vehicle for such an entity, or that the latter could so degrade itself and become a non-thinker like animals is neither logical nor reasonable.

Our sages neither teach nor countenance the idea of the transmigration of human souls into animal bodies on this planet of ours as is generally understood. By 'animals' or 'beasts,' they tell us, is represented the particular type of the animal, the propensity and inclination encouraged by the wicked person during earth-life, and in the inner meaning, it refers to the constellations of the Zodiac and the "Holy Living Creatures" or "Sacred Beasts" of the "Mercaba" (Ezek: i), which have their profound signification on the origin of life and evolution of the cosmos and of man. This is made very clear by our esoteric books, from which I quote a few instances.

"From the features of man", says the *Zohar* (book iv. Sec.

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Naso, page 123 a), "is known the type of the 'Creature' he represents, whether the 'Lion', the 'Bulls', the 'Eagle', or the 'Man'; and whether his soul is from the 'Mercaba' (the Chariot) of the Blessed One, that of the Archangel or of Samael (*Yeser ha-ra*, the evil inclination, or the side of the Qelippoth); or whether he is merely of the four elements of the world, unconscious of good and evil, just like ordinary animals which such men represent each according to his kind." And on page 123 b the same authority tells us that "the beasts of the earth", "the fowls of the air", and "the fishes of the sea", etc., mentioned in Genesis ix. 2 "denote symbolically the various types of the majority of mankind (the peoples of the earth, worldly men of all creeds and colors), each of whom exhibits the characteristics of one kind of animal or another; and upon such as these shall be the fear and dread of the righteous, who are in the image and likeness of the Blessed One, and are called by the name of Jehovah, as it is written (Deut. xxviii. 10): 'And the peoples of the earth shall see that thou art called by the name of Jehovah, and shall be afraid of thee.'"

With reference to Exodus xxi. 1-11, which the '*Zohar*' interprets in the light of reincarnation of the Nephesh, Ruaḥ and Neshamah of man, it is explained (book ii. Section Mishpaṭim, page 94 b) that "by the terms 'beast,' 'servant,' and 'mistress' is meant the 'heavenly vehicles' or 'wheels' and the holy 'Living Creatures,' from which descend the souls of man." And it goes on to say: "Come and see; when a good man is born he is given a Nephesh from the animals called the 'holy wheels'; if he make himself deserving, he is given a Ruaḥ from the plane of the 'Living Creatures' or 'holy Beasts'; if he prove more deserving, he gets Neshamah from the 'Holy Throne'; and these three signify the 'maid,' the 'servant' and the 'mistress' of the 'Daughter of the King.' If he is still more deserving, he gets Nephesh through the path of 'Asilooth' (the archetypal world) from the 'only Daughter'—'the Daughter of the King.' When more deserving he draws Ruaḥ from the centre Pillar of Asilooth (Tiphereth), and is then called a son of God, as it is written (Deut. xiv. I, etc.): 'you are the children of Jehovah your God'; progressing further, he is given Neshamah from the sphere of the Father and the Mother (Hokhmah of Asilooth, which is Yah or Jah—the first half of the name of Jehovah) . . . . . .

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and lastly obtains the full name of Jehovah, that is, the Heavenly Man of the archetypal world, who is in the likeness of His Lord (Kether, the Crown), and of whom it is written (Gen : i. 28) : "And have dominion over the fish of the sea, over the fowls of the air, and over every living thing that moveth upon the earth"; meaning thereby that His dominion extends over the heavens, the Angels and all heavenly 'Wheels,' 'Chariots' or 'Beasts,' as well as over all celestial and terrestrial hierarchies and every thing in the universe." The first chapter of Genesis speaks of the celestial creatures, etc., and of the 'Heavenly Man.' The ordinary animals of our planet were created after the 'Man of dust' was made (Gen : ii. 19).

Our sages, to be fully and rightly understood, took the precaution of explaining the right meaning of what they taught, in order that their teaching, instead of being a stumbling-block, might prove to be a stepping-stone to the correct idea of the grand truth of reincarnation, as it is evident from their teachings on the subject scattered throughout our esoteric books, a few instances of which we have just quoted.

There is another point, however, worthy of notice. Our divines who spent much of their time in investigating the truth of the evolution of man, and studied its bearing on the higher planes, speak of the imprisonment of the Nephesh of a wicked person in the astral world, in an animal shape to which he had formed a strong link of attachment by his inclination and desires, as a reformatory punishment; and this the common people misunderstand for the incarnation of souls in animal bodies. This is what our esoteric books say :

"Whoever persists in transgressing the Divine Law intentionally, undergoes a great many incarnations on that account. If he do not reform himself in them, his (astral) body descends into Abadon, and his Nephesh assumes a white color, in the shape of a grey horse, the Nephesh's own body which it is made to inhabit for the first time. If he reform, it will be said of him, 'Though your sins be as scarlet they shall be as white as snow' (Isa : i. 18) ; and if he does not, he is made to inhabit the next time the shape of a red horse. If he reform, of him it shall be said, 'though they (the sins) be red like crimson they shall be as wool' (*ibid*). If he still does not improve, his Nephesh finds itself inhabiting the third time the shape of a yellow horse, which is in reality its own body. These different types of

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animals represent the various constellations of the 'Lion', the 'Bull', the 'Eagle', etc., ... Should he still persist in his wickedness, his Nephesh is cut off from among its people." (*Tiqunin*, Section 32, page 229.)

This point is made still more clear on pages 167 a and b, section 70 of the authority just quoted, which reads thus: "Rabbi Eleazer (the son of Rabbi Shimeon, the prince of Qabalists) asked his father, saying: 'Father, we have heard that the Nephesh (of a very wicked person) is embodied in a dog. . . . . ; can the soul be so embodied?' His father replied: 'No, my son. By the term dog is meant *Yeser ha-ra*, the evil inclination of man, which causes him in that world to be embodied in it as a punishment. There are souls which are embodied in the shape of various types of creatures of the signs of the Zodiac, such as the Lion, the Bull, etc., as we find with regard to the twelve sons of Jacob, each of whom was likened to a particular animal (Gen : xlix). This is the secret of gilgool of the inclinations of men, some are like a lion, some like a beast, some like an ass, and so on—every man according to his doings, which make him of the type of an animal whose qualities he had encouraged . . . . . Blessed is the righteous who rules his lower nature as a rider does his horse or his ass; and woe unto him who is ruled by the beast of his lower nature, which will make his enemies (*Yeser ha-ra*, his evil inclinations) triumph over him,' " and send him down to the lowest pit.

Here we have our sages' own explanation on this point. They tell us plainly that human souls can not take animal physical bodies, but incarnate only in the human, in this material world, under the influence of the signs of the Zodiac, of course, in accordance with their own doings; and that only the Nephesh, with the end of reforming itself, may, in the case of a reprobate and very wicked person (and such cases are happily very rare), find itself embodied or rather imprisoned for a time in that world (the astral, the proper sphere of Nephesh, the seat of animal appetite), in the shape, or the astral vesture, of an animal—the Nephesh's own astral body on that plane conforming itself to the type to which it assimilated itself during the many human incarnations it had passed through. This is quite natural. It is a well-known fact that every thought and passion takes shape and form on the astral plane, where they are visible: and when the creator of vicious and passionate thoughts, which assume the

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forms of the animals of their types, arrives on that plane, they compass him about and he is embodied in them, just as the affinities of his actions do when he comes into physical human life again. This is indeed a punishment which is the outcome of nature's law, but it is reformatory in its object. As man sows so he reaps, and this is true not only with regard to this material world, but with the higher spheres as well. He must personify his own deeds and thoughts wherever he goes. We have seen above that when a person gives himself up entirely to wickedness and evil and does not reform, his "Ego" (Neshamah) leaves him to incarnate itself on its own account, and only the Nephesh-behemith, the gross animal passions and desires, remains of such a person. He is then, truly and verily, an animal in human form, to last so long as these affinities do, and then "is cut off from among its people."

The ignorant make no distinction between Nephesh, Ruaḥ and Neshamah, terms not properly understood by them, and each of these they indiscriminately render as soul or spirit, as is also done in the English Version. Our sages do not only distinguish between these and give the right meaning of each, but tell us that Nephesh itself has different attributes, such as Nephesh-behemith, the gross animal passions, Nephesh-ṭib'ith, the natural desires and feelings, and Nephesh-sikhlith, the intellectual capacity, which assimilates itself through Ruaḥ and Neshamah with the highest faculties of the mind, *Ḥaiyah*, the Living Soul, called in theosophical teachings the Human Soul,—the fifth principle of man (compare *Zohar*, book II., Section Teroomah, pp. 141 b, 142 b, etc.).

There is one more mistake the common people make in connexion with the doctrine of gilgool, or reincarnation, and that is the belief that a person dying at the age of 70 years and over will not come into reincarnation any more, even though he be not high in the scale of evolution, quoting in proof of this strange supposition Psalm xc. 10. There is nothing in this passage, or anywhere else in the *Bible*, to warrant such an idea, which is contrary to the aim and object of universal evolution, and in direct conflict with the teachings of our sages, who tell us as plainly as possible that the soul of man continues to be reincarnated in physical life till it returns to its pristine place entirely perfect, as we have seen above. The prayer of Moses (Ps : xc.), on the contrary, will be found to be in complete agreement with the

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doctrine of evolution, when understood in its inner meaning. By taking the Hebrew words *dor* and *shanah* (therein used and rendered "generation" and "years") in their right meanings, *viz.*, "race" and "renewal of earth life," respectively, as explained above; and bearing in mind the allusion to the Deluge made in verse 5, the import of the Psalm becomes quite clear, even in its superficial sense. After setting forth the greatness and nearness of the Almighty, the frailty of human nature and the brevity of physical life, Moses proceeds to explain that divine chastisement through reincarnation is for the good of man. God, he says, "turneth man into contrition and sayeth, 'Return ye children of men.' He carried them away by a flood (alluding to the destruction of men by the Deluge) to sleep (to die—to be in unconscious state, during the night of inactivity succeeding the submersion of the continent), and be renewed like grass in the morning" (the dawn of the day of activity). "In the morning he (man—speaking of the ordinary course of life) grows up and flourishes, and in the evening is cut down and withereth," (compare Ps. ciii. 15, 16, etc.). "We are consumed" in the "anger" of the Lord and "troubled" by his "wrath" on account of our "iniquities" and "secret sins" (evil deeds of our past life), which are all known to him (verses 7 and 8). Moses then cheers us up by drawing attention to the patent fact that all our days (physical lives) pass away as fleetly as a thought; though they be 70 in each race, and, by reason of forces (of each race) 80, and are mostly full of trouble and sorrows, yet they soon pass off and we fly away (get rid of matter and soar to our original Home, as if provided with wings by the power of the Spirit as angels are). He concludes this most solemn prayer with the fervent hope that we might be taught to "number" (shorten) our days on earth by applying our hearts unto wisdom, and be satisfied with the mercy of the Most High, that we may rejoice and be happy all the days of our spiritual life in requital for the afflictions and sufferings undergone during physical lives.

Verse 10 of this highly important psalm is very instructive and conveys a depth of meaning highly theosophical. To quote again from *Esoteric Buddhism* (pp. 63-4, 6th edition): after explaining that each monad "incarnates twice in each branch race," or "686" times in "one round," the writer goes on to say: "again, there is a curious cyclic law which operates to augment the total number of incarnations be-

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yond 686. Each subdivisional race has a certain extra vitality at its climax, which leads it to throw off an additional offshoot race at that point in its progress, and again another offshoot race is developed at the end of the subdivisional race by its dying momentum, so to speak. Through these races the whole tide of human life passes, and the result is that the actual normal number of incarnations for each monad is not far short of 800." This is exactly what the passage in question tells us in a few words. The literal meaning of the original text is : "The days of our renewals in them are 70 and, if with forces, 80, and they are chiefly trouble and sorrow ; but as soon as they are cut down we fly away." The pronoun " them " refers to *dorwa-dor* race and race (each race) at the beginning of this psalm, rendered "all generations" (and in the margin, "generation and generation)," in the course of which we pass our earth lives ; and *geburoth* (plural of *geburah*), forces or strengths, allude to the extra vitality of the "climax" and "momentum " of each race. This passage then plainly and clearly tells us that an individual monad incarnates in each race 70 times, and to be strictly correct 80, by reason of the forces of vitality of each race ; and multiplying 70 and 80 each by 10 we get 700 and 800, the exact number (in round figures) of the earth lives of an individual in one round (*iddan* or *moed*). The difference in the numbers of incarnations in a race as shown here and as recorded in Genesis vi. 3 (see my explanation above) is simply a seeming discrepancy, and will disappear when we bear in mind that each of the seven *iddanin* or *moedim* (rounds) which make up the life or duration of a world-system is taken to consist of 7 subdivisional races, in conformity with the septenary law of nature, as Theosophy teaches, but that Qabalists, having regard to the Ten Sephiroth or Emanations, the root of abstract numbers (1 to 9 and the zero), divide an *iddan* into 10 races. Whether a round is taken to consist of 7 races, as in Genesis, which deals with the manifestation of the world and every thing in nature under the operations of the septenary law, or of 10 as in this psalm, in the mind of the writer of which the Qabalistic number 10 seems to have been predominant at the time,* the gross result is the same—120 × 7 or

* Generations or races with which this psalm opens and deals throughout are generally taken by us to represent a group of 10, " 10 generations from Adam to Noah, 10 from Noah to Abraham " and so on (*Talmud*, " Aboth," V. 1-9). And the phrase " a thousand years . . . are as one day " (verse 4) is qabalistic and alludes to the 10 Sephiroth, each of which contains number 10 in itself and is a multiple of 10.

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80 × 10. We must remember the facts that all rounds are not equal to one another in their durations, and that none of the figures given, theosophically or qabalistically, represent the actual number of incarnations in a round, which is withheld from the general public, even, in our own esoteric books. They are simply gross round figures, intended to give us a rough idea as to the working of the law of evolution.

It is a well-known fact that a person dying at a ripe old age will not come back immediately into objective life, as the person who was cut off by an accident in the prime of life ; but passes into *Gan-Eden Elohim* (Ezek : xxviii. 13), Ḍevachan, till his time comes for his next objective birth ; and the ignorant, with whom the term *Gan-Eden* or paradise means the highest heavenly abode for eternity of the righteous and godly, and the idea of coming back from there to this *Olam ha-shafel*, abject world of woes and sorrows, is very objectionable, ignore the word " immediately " and say that such a person will not come back in gilgool. As the extent of the period between death and the next physical rebirth of an individual is " of varying length in the case of different persons, but rebirth in less than fifteen hundred years is spoken of as almost impossible ", such a belief as the common one is indeed a desirable one for most, since, taking the duration of the world to last only 6,000 human years, of which over 5,668 years have already passed by according to their calculation, and 5,911 (4,004 1,907) according to that of the Christians, they would otherwise place themselves in the awkward position of not knowing where to locate a person who now dies and comes back after 1,500 years at the very least, when the world would be no more and chaos reign supreme ! Thus they have been for some time past naturally obliged to modify, or rather pervert, the truth to suit their fancy.

N. E. DAVID.

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EVOLUTION.

Behold, a dark volcano, glorious strong,
That stands in fiery action 'gainst the blue ;
I was so proud—a crystal in its breast--
For in its life, Beloved, it was you.

Behold, a stately pine in grandeur wave,
And stretch its arms to me—a flower that grew
Beneath its cooling shade—so joyous, glad,
Since in its life, Beloved, it was you.

Behold, a lordly antler proudly bend,
Above its gentle mate, so tender, true ;
Could there be otherwise than sweet content ?
I was the mate, Beloved, fed by you.

Behold, a priest revered in temple old,
And at his feet a youth ; so well he knew
That in his Guru lay his very life ;
I was the youth, Beloved, loving you.

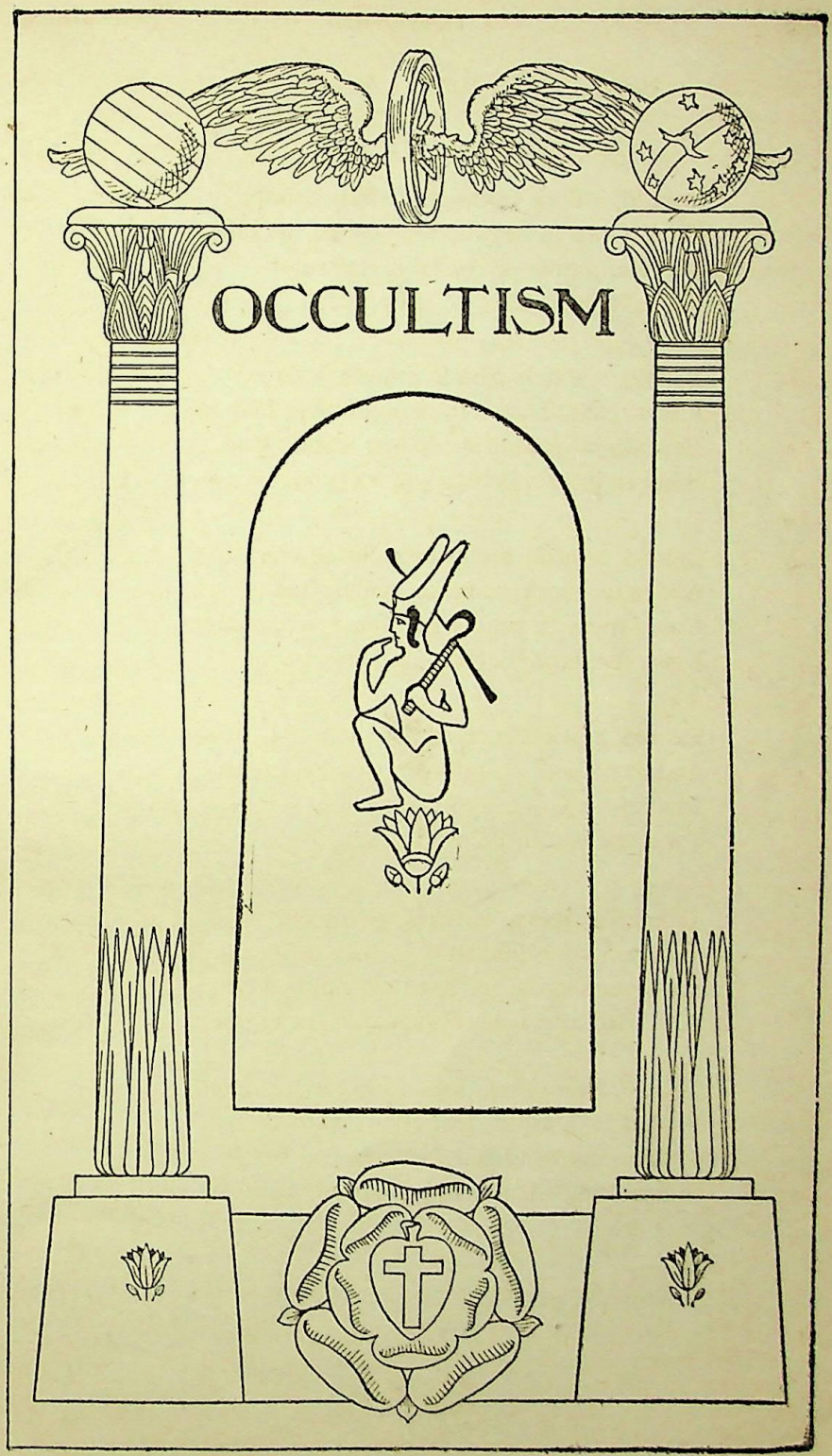
Behold, a woman striving, giving all,
Full service to humanity to do ;
I was among the rest who worshipped her,
And tried to aid her, always, for 'twas you.

Behold, long years a soul from earth is freed,
And at its Master's feet rests loyal true ;
It takes my hand, it questions, and a star
Shines forth—I'm saved, Beloved, saved by you.

S.....ā

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OCCULT CHEMISTRY.

IX.

IV. The Octahedral Groups.

THESE groups are at the turns of the spiral in Sir William Crookes' lemniscates (see p. 377, February). On the one side is carbon, with below it titanium and zirconium; on the other silicon, with germanium and tin. The characteristic form is an octohedron, rounded at the angles and a little depressed between the faces in consequence of the rounding; in fact, we did not, at first, recognise it as an octohedron, and we called it the 'corded bale,' the nearest likeness that struck us. The members of the group are all tetrads, and have eight funnels, opening on the eight faces of the octohedron. The first group is paramagnetic and positive; the corresponding one is diamagnetic and negative. The two groups are not closely allied in composition. Though both titanium and tin have in common, the five intersecting tetrahedra at their respective centres.

Carbon (Plate III., 5 and XV., 1) gives us the fundamental octohedral form, which becomes so masked in titanium and zirconium. As before said (p. 379, February), the protrusion of the arms in these suggests the old Rosicrucian symbol of the cross and rose, but they show at their ends the eight carbon funnels with their characteristic contents, and thus justify their relationship. The funnels are in pairs, one of each pair showing three 'cigars,' and having as its fellow a funnel in which the middle 'cigar' is truncated, thus losing one atom. Each 'cigar' has a leaf-like body at its base, and in the centre of the octohedron is a globe containing four atoms, each within its own wall; these lie on the dividing lines of the faces, and each holds a pair of the funnels together. It seems as though this atom had been economically taken from the 'cigar' to form a link. This will be more clearly seen when we come to separate the parts from each other. It will be noticed that the atoms in the 'leaves' at the base vary in arrangement, being alternately in a line and in a triangle.

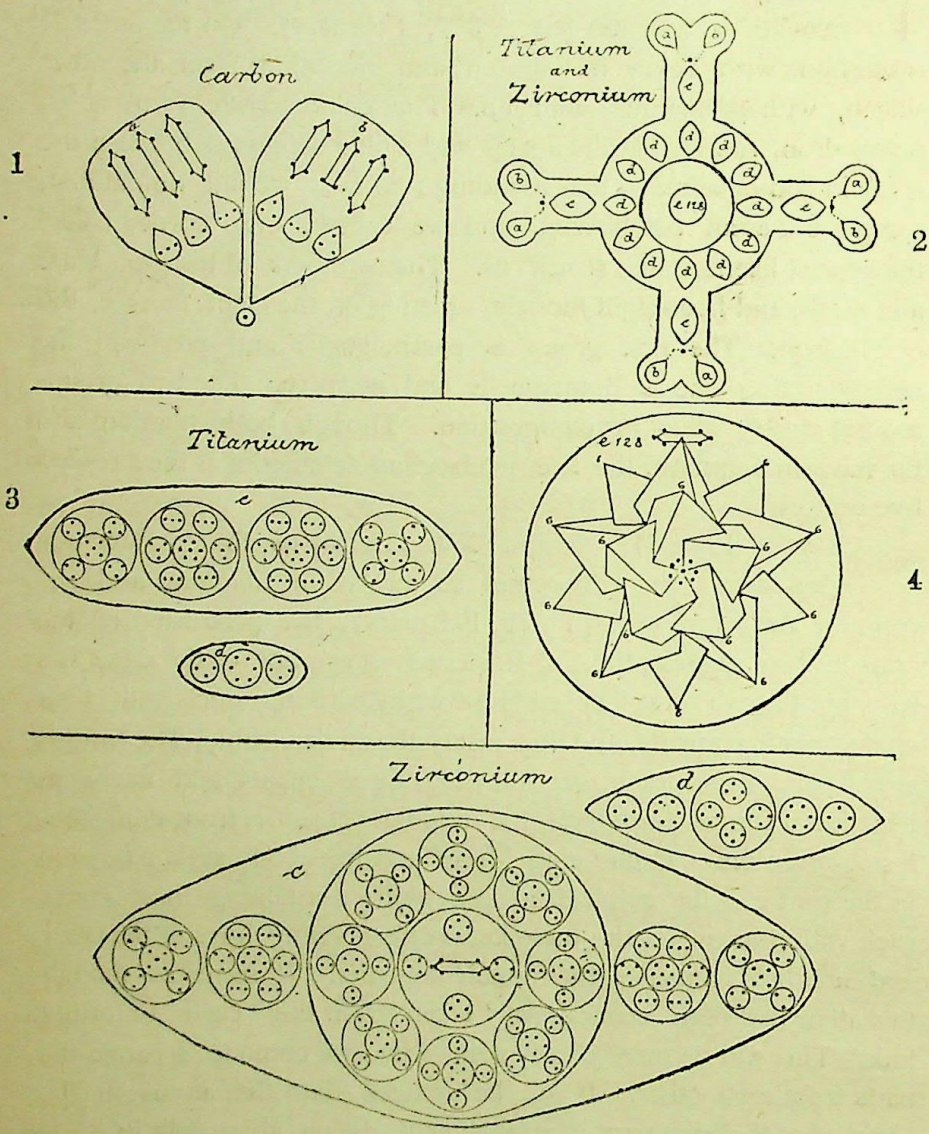
Carbon: One pair of funnels { left 27 / right 26 = 54 / centre 1

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4 pairs of funnels of 54 atoms	...	216
Atomic Weight	...	11·91
Number Weight $\frac{216}{18}$	...	12·00

PLATE XV.



TITANIUM (Plate III., 6 and XV., 2) has a complete carbon atom distributed over the ends of its four arms, a pair of funnels with their linking atom, being seen in each. Then, in each arm,

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comes the elaborate body shown as 3*c*, with its eighty-eight atoms. A ring of twelve ovoids (3*d*) each holding within itself fourteen atoms, distributed among three contained globes—two quartets and a sextet—is a new device for crowding in material. Lastly comes the central body (4*e*) of five intersecting tetrahedra, with a 'cigar' at each of their twenty points—of which only fifteen can be shown in the diagram—and a ring of seven atoms round an eighth, that forms the minute centre of the whole. Into this elaborate body one hundred and twenty-eight atoms are built.

Titanium: One Carbon Atom	...	216
4 *c* of 88 Atoms	...	352
12 *d* of 14 ,,	...	168
Central Globe	...	128
Total	...	864
Atomic Weight	...	47·74
Number Weight $\frac{864}{18}$	...	48·00

ZIRCONIUM (Plate XV., 3) has exactly the same outline as titanium, the carbon atom is similarly distributed, and the central body is identical. Only in 5 *c* and *d* do we find a difference on comparing them with 4 *c* and *d*. The *c* ovoid in zirconium shows no less than fifteen secondary globes within the five contained in the ovoid, and these, in turn, contain altogether sixty-nine smaller spheres, with two hundred and twelve atoms within them, arranged in pairs, triplets, quartets, quintets, a sextet and septets. Finally, the ovoids of the ring are also made more elaborate, showing thirty-six atoms instead of fourteen. In this way the clever builders have piled up in zirconium no less than 1624 atoms.

Zirconium: One Carbon Atom	...	216
4 *c* of 212 Atoms	...	848
12 *d* of 36 ,,	...	432
Central Globe	...	128
Total	...	1624
Atomic Weight	...	89.85
Number Weight	...	90·22

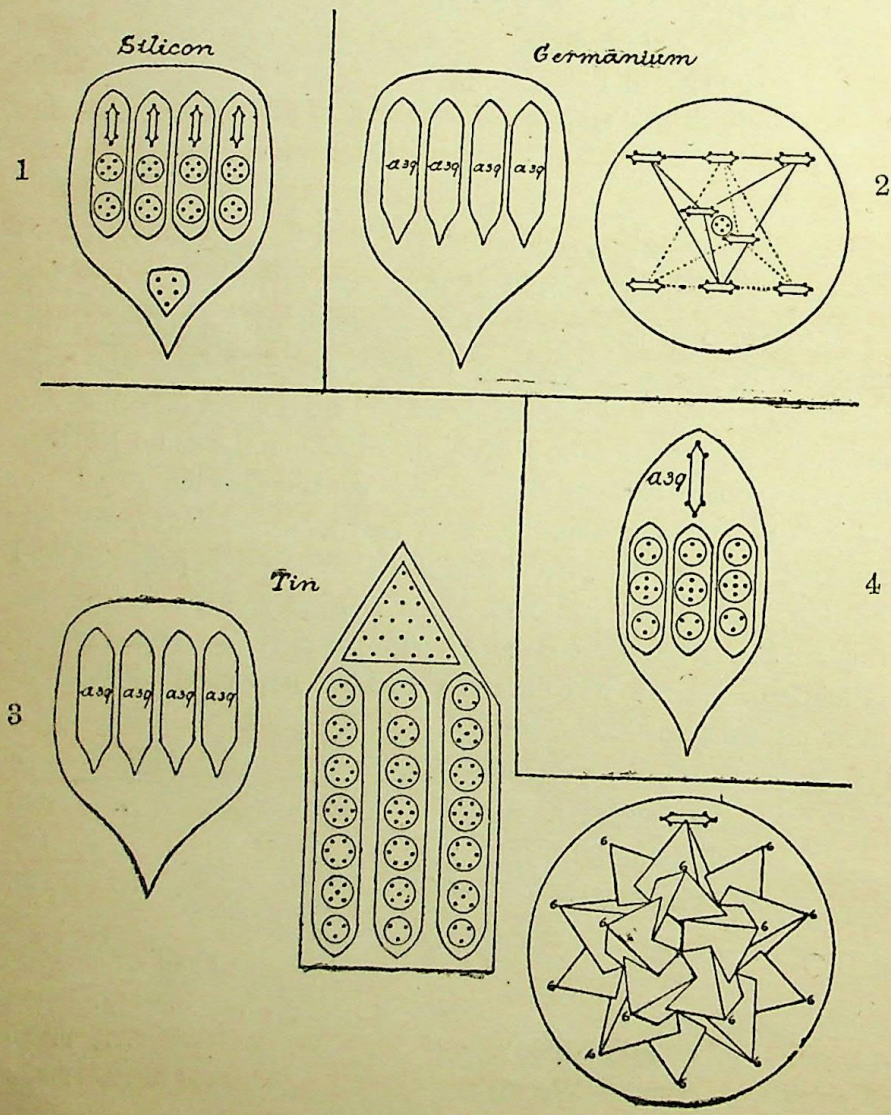
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SILICON (Plate XVI., 1) is at the head of the group which corresponds to carbon on the opposite turn of the lemniscate. It has the usual eight funnels, containing four ovoids in a circle, and a truncated 'cigar' but no central body of any kind. All the funnels are alike.

SILICON :	8 funnels of 65 atoms	... 520
	Atomic Weight	... 28·18
	Number Weight $\frac{520}{18}$	... 28·88

PLATE XVI.



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GERMANIUM (Plate XVI., 2) shews the eight funnels, containing each four segments (XVI., 4), within which are three ovoids and a 'cigar'. In this case the funnels radiate from a central globe, formed of two intersecting tetrahedra, with 'cigars' at each point enclosing a four-atomed globe.

GERMANIUM : 8 funnels of 156 atoms	...	1248
Central Globe	...	52
Total	...	1300
Atomic Weight	...	71·93
Number Weight $\frac{1300}{18}$	...	72·22

TIN (Plate XVI., 3) repeats the funnel of germanium, and the central globe we met with in titanium, of five intersecting tetrahedra, carrying twenty 'cigars'; the latter, however, omits the eight-atomed centre of the globe that was found in titanium, and hence has one hundred and twenty atoms therein instead of one hundred and twenty-eight. Tin, to make room for the necessary increase of atoms, adopts the system of spikes, which we met with in zinc (see p. 735, Plate IX., 2, May); these spikes, like the funnels, radiate from the central globe, but are only six in number. The twenty-one-atomed cone at the head of the spike we have already seen in silver, and we shall again find it in iridium and platinum; the pillars are new in detail though not in principle, the contained globes yielding a series of a triplet, quintet, sextet, septet, sextet, quintet, triplet.

TIN : 8 funnels of 156 atoms	...	1248
6 spikes of 126 „	...	756
Central Globe	...	120
Total	...	2124
Atomic Weight	...	118·10
Number Weight $\frac{2124}{18}$	...	118·00

V. THE BARS GROUPS.

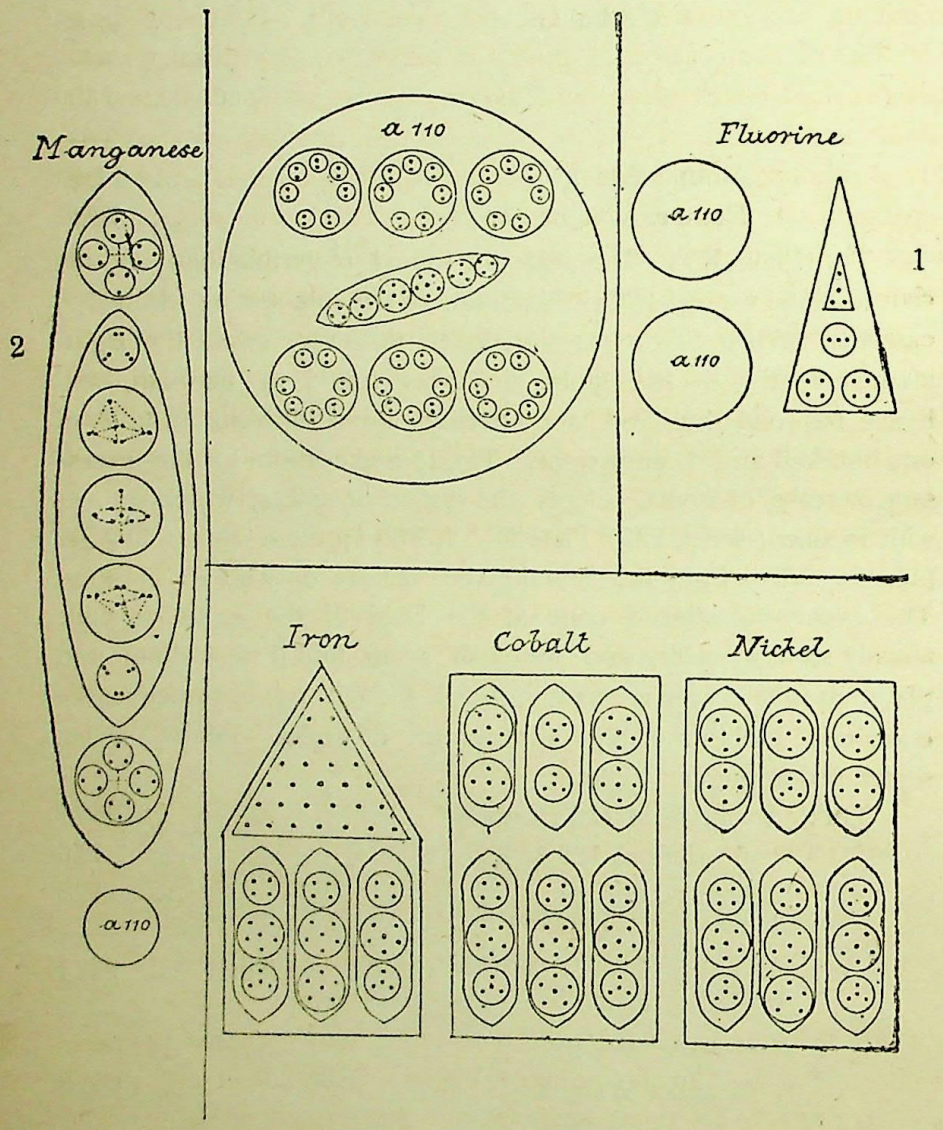
Here, for the first time, we find ourselves a little at issue with the accepted system of chemistry. Fluorine stands at the head of

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a group—called the inter-periodic—whereof the remaining members are (see Crookes' table, p. 377, February) manganese, iron, cobalt, nickel ; ruthenium, rhodium, palladium ; osmium, iridium, platinum. If we take all these as group V., we find that fluorine

PLATE XVII.



and manganese are violently forced into company with which they have hardly any points of relationship, and that they intrude into

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an otherwise very harmonious group of closely similar composition. Moreover, manganese reproduces the characteristic lithium 'spike' and not the bars of those into whose company it is thrust, and it is thus allied with lithium, with which, indeed it is almost identical. But lithium is placed by Crookes at the head of a group, the other members of which are potassium, rubidium and cœsium (the last not examined). Following these identities of composition, I think it is better to remove manganese and fluorine from their incongruous companions, and place them with ithium and its allies as V a, the Spike Groups, marking by the identity of number, similarities of arrangement which exist, and by the separation the differences of composition. It is worth while noting what Sir William Crookes, in his *Genesis of the Elements*, remarks on the relations of the inter-periodic group with its neighbors. He says: "These bodies are interperiodic because their atomic weights exclude them from the small periods into which the other elements fall, and because their chemical relations with some members of the neighboring groups show that they are probably interperiodic in the sense of being in transition stages."

Group V in every case shows fourteen bars radiating from a centre as shown in iron, Plate IV., 1 (opposite p. 380, February). While the form remains unchanged throughout, the increase of weight is gained by adding to the number of atoms contained in a bar. The group is made up, not of single chemical elements, as in all other cases, but of sub-groups, each containing three elements, and the relations within each sub-group are very close; moreover the weights only differ by two atoms per bar, making a weight difference of twenty-eight in the whole. Thus we have per bar:

Iron	72	Ruthenium	132	Osmium	245
Nickel	74	Rhodium	134	Iridium	247
Cobalt	76	Palladium	136	Platinum A	249
				Platinum B	257

It will be noticed (Plate XVII., 3,4,5,) that each bar has two sections, and that the three lower sections in iron, cobalt and nickel are identical; in the upper sections, iron has a cone of twenty-eight atoms, while cobalt and nickel have each three ovoids, and of these the middle ones alone differ, and that only in their upper globes, this globe being four-atomed in cobalt and six-atomed in nickel.

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The long ovoids within each bar revolve round the central axis of the bar, remaining parallel with it, while each spins on its own axis ; the iron cone spins round as though impaled on the axis.

IRON. (Plate IV., 1, and XVII., 3).

14 bars of 72 atoms	... 1008
Atomic Weight	... 55·47
Number Weight $\frac{1008}{18}$	... 56·00

COBALT. (Plate XVII., 4).

14 bars of 74 atoms	... 1036
Atomic Weight	... 57·70
Number Weight $\frac{1036}{18}$	... 57·55

NICKEL. (Plate XVII., 4).

14 bars of 76 atoms	... 1064
Atomic Weight	... 58·30
Number Weight $\frac{1064}{18}$	... 59·11

(The weight of cobalt, as given in Erdmann's *Lehrbuch*, is 58·55, but Messrs. Parker & Sexton, in *Nature*, August 1, 1907, give the weight, as the result of their experiments, as 57·7.)

The next sub-group, ruthenium, rhodium, and palladium, has nothing to detain us. It will be observed that each bar contains eight segments, instead of the six of cobalt and nickel ; that ruthenium and palladium have the same number of atoms in their upper ovoids, although in ruthenium a triplet and quartet represent the septet of palladium ; and that in ruthenium and rhodium the lower ovoids are identical, though one has the order: sixteen, fourteen, sixteen, fourteen ; and the other : fourteen, sixteen, fourteen, sixteen. One constantly asks oneself : What is the significance of these minute changes ? Future investigators will probably discover the answer.

RUTHENIUM : (Plate XVIII., I).

14 bars of 132 atoms	... 1848
Atomic Weight	... 100·91
Number Weight $\frac{1848}{18}$	... 102·66

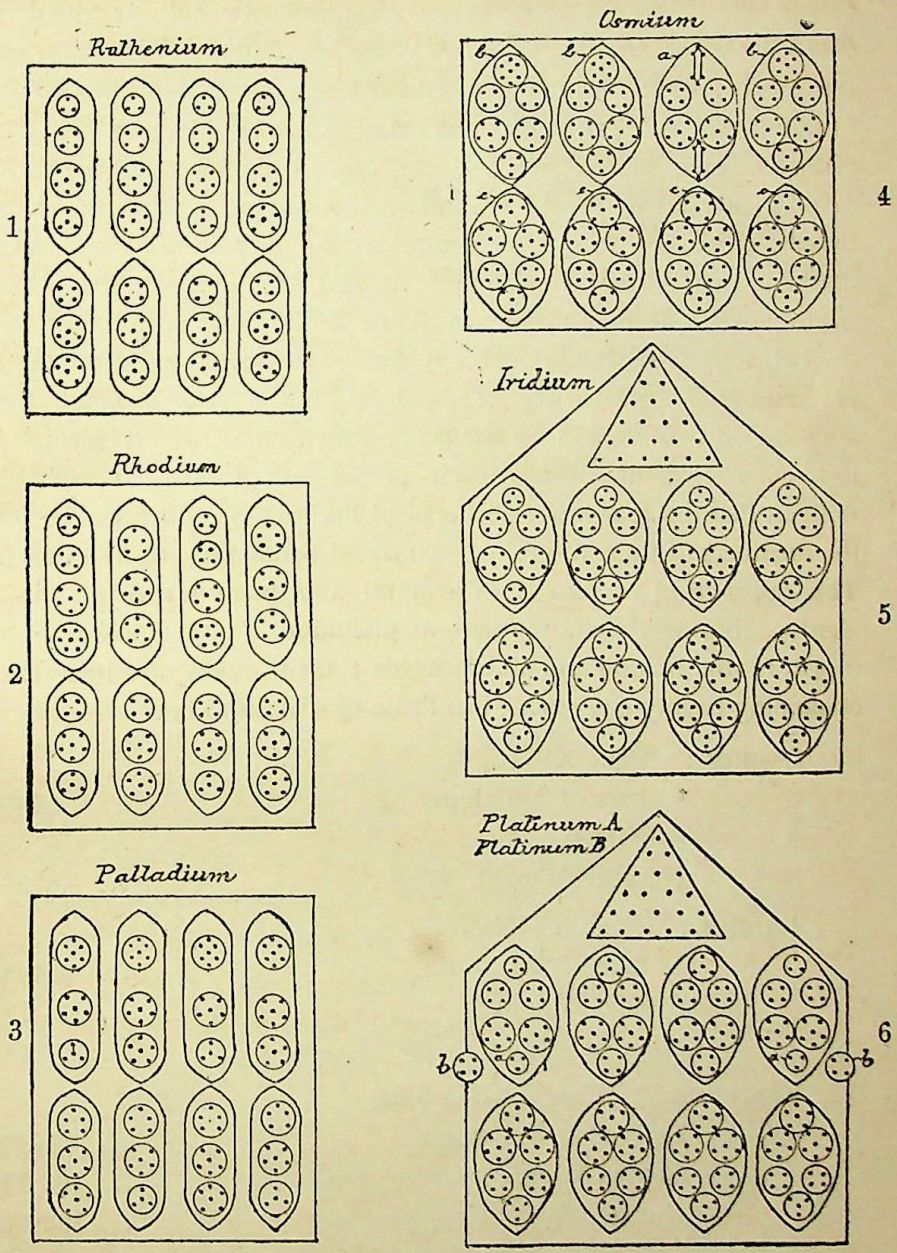
RHODIUM : (Plate XVIII., 2).

14 bars of 134 atoms	... 1876
Atomic Weight	... 102·23
Number Weight $\frac{1876}{18}$	... 104·22

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PLATE XVIII.



PALLADIUM: (Plate XVIII., 3).

14 bars of 136 atoms	... 1904
Atomic Weight	... 105·74
Number Weight $\frac{1904}{18}$	... 105·77

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The third sub-group, osmium, iridium and platinum, is, of course, more complicated in its composition, but its builders succeed in preserving the bar form, gaining the necessary increase by a multiplication of contained spheres within the ovoids. Osmium has one peculiarity: the ovoid marked *a* (Plate XVIII., 4) takes the place of axis in the upper half of the bar, and the three ovoids, marked *b*, revolve round it. In the lower half, the four ovoids, *c*, revolve round the central axis. In platinum, we have marked two forms as platinum A and platinum B, the latter having two four-atomed spheres (Plate XVIII., 6 *b*) in the place of the two triplets marked *a*. It may well be that what we have called platinum B is not a variety of platinum, but a new element, the addition of two atoms in a bar being exactly that which separates the other elements within each of the sub-groups. It will be noticed that the four lower sections of the bars are identical in all the members of this sub-group, each ovoid containing thirty atoms. The upper ring of ovoids in iridium and platinum A are also identical, but for the substitution, in platinum A, of a quartet for a triplet in the second and third ovoids; their cones are identical, containing twenty-one atoms, like those of silver and tin.

OSMIUM: (Plate XVIII., 4).

14 bars of 245 atoms	... 3430
Atomic Weight	... 189·55
Number Weight $\frac{3430}{18}$	... 190·55

IRIDIUM: (Plate XVIII., 5).

14 bars of 247 atoms	... 3458
Atomic Weight	... 191·11
Number Weight $\frac{3458}{18}$	... 192·11

PLATINUM A: (Plate XVIII., 6 *a*).

14 Bars of 249 atoms	... 3486
Atomic Weight	... 193·66
Number Weight $\frac{3486}{18}$	... 193·34

PLATINUM B: (Plate XVIII., 6 *b*).

14 bars of 251 atoms	... 3514
Atomic Weight	... ———
Number Weight $\frac{3574}{18}$	... 195·22

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Va. The Spike Groups.

I place within this group lithium, potassium, rubidium, fluorine, and manganese, because of their similarity in internal composition. Manganese has fourteen spikes, arranged as in the iron group, but radiating from a central globe. Potassium has nine, rubidium has sixteen, in both cases radiating from a central globe. Lithium (Plate IV., 2) and fluorine (Plate IV., 3) are the two types which dominate the group, lithium supplying the spike which is reproduced in all of them, and fluorine the 'nitrogen balloon' which appears in all save lithium. It will be seen that the natural affinities are strongly marked. They are all monads and paramagnetic; lithium, potassium and rubidium are positive, while fluorine and manganese are negative. We seem thus to have a pair, corresponding with each other, as in other cases, and the interperiodic group is left interperiodic and congruous within itself.

Lithium (Plate IV., 2 and Plate XIX. 1) is a striking and beautiful form, with its upright cone, or spike, its eight radiating petals (x) at the base of the cone, and the plate-like support in the centre of which is a globe, on which the spike rests. The spike revolves swiftly on its axis, carrying the petals with it; the plate revolves equally swiftly in the opposite direction. Within the spike are two globes and a long ovoid; the spheres within the globe revolve as a cross; within the ovoid are four spheres containing atoms arranged on tetrahedra, and a central sphere with an axis of three atoms surrounded by a spinning wheel of six.

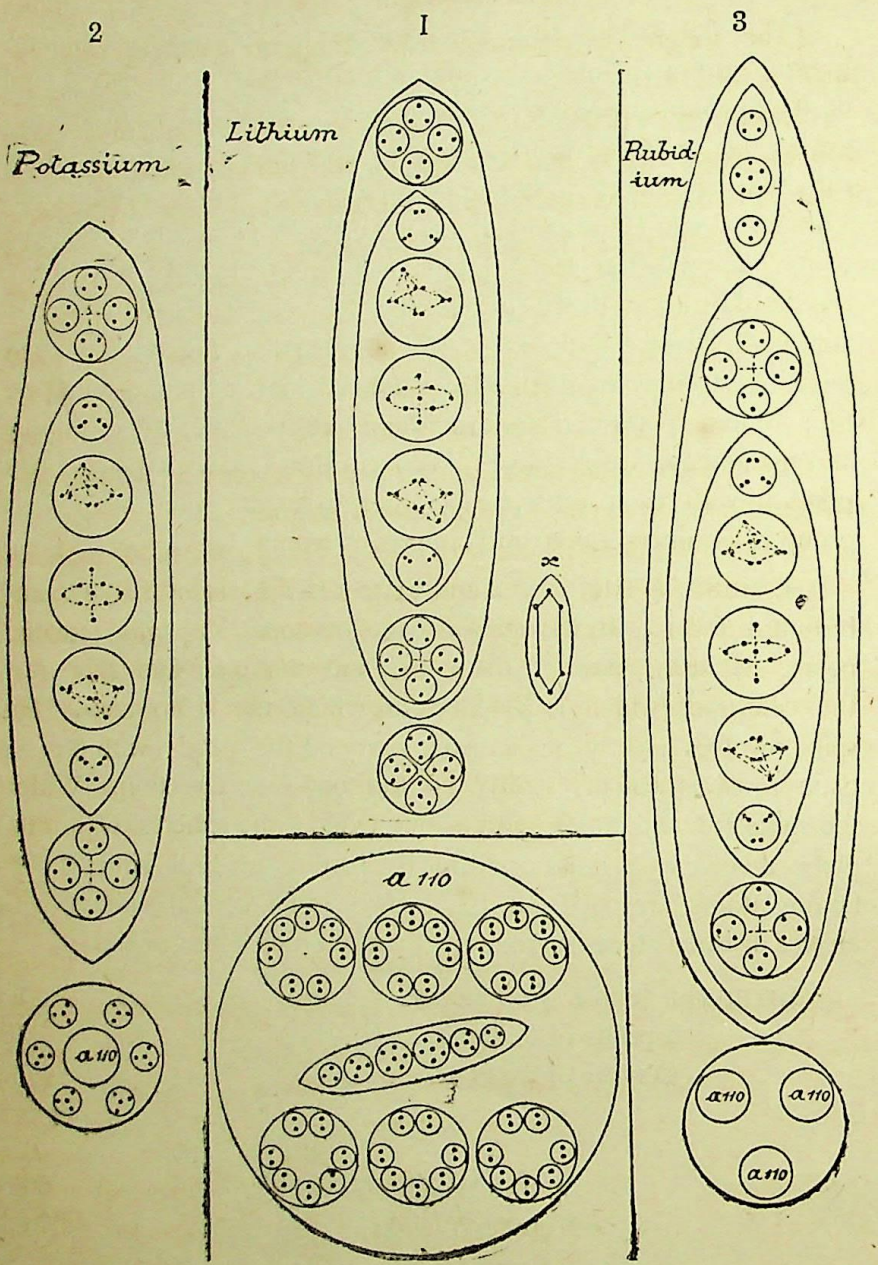
Lithium:	Spike of 63 atoms	...	63
	8 petals of 6 atoms	...	48
	Central Globe of 16 atoms	...	16
		Total ...	127
	Atomic Weight	...	6·98
	Number Weight	...	7·05

Potassium (Plate 2 XIX.,) consists of nine radiating lithium spikes, but has no petals; its central globe contains one hundred and thirty-four atoms, consisting of the 'nitrogen balloon', encircled by six four-atomed spheres.

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PLATE XIX.



POTASSIUM : 9 bars of 63 atoms	...	567
Central Globe	...	134
Total	...	701

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Atomic Weight	...	38·94
Number Weight $\frac{701}{18}$	...	38·85

(The weight, as determined by Richards [*Nature*, July 18, 1907] is 39·114.)

RUBIDIUM: (Plate XIX., 3) adds an ovoid; containing three spheres—two triplets and a sextet, to the lithium spike, of which it has sixteen, and its central globe is composed of three 'balloons.'

RUBIDIUM: 16 spikes of 75 atoms	...	1200
Central Globe	...	330
Total	...	1530
Atomic Weight	...	84·85
Number Weight $\frac{1530}{18}$	...	85·00

The corresponding negative group consists only of fluorine and manganese, so far as our investigations have gone.

FLUORINE (Plate IV., 3, and Plate XVII., 1) is a most peculiar looking object like a projectile, and gives one the impression of being ready to shoot off on the smallest provocation. The eight spikes, reversed funnels, coming to a point, are probably responsible for this warlike appearance. The remainder of the body is occupied by two 'balloons'.

FLUORINE: 8 spikes of 15 atoms	...	120
2 balloons	...	220
Total	...	340
Atomic Weight	...	18·90
Number Weight $\frac{340}{18}$	...	18·88

MANGANESE (Plate XVII., 2) has fourteen spikes radiating from a central 'balloon.'

MANGANESE: 14 spikes of 63 atoms	...	882
Central Balloon	...	110
Total	...	992
Atomic Weight	...	54·57
Number Weight $\frac{992}{18}$	...	55·11

ANNIE BESANT.

(*To be continued.*)

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SHIVA-SŪTRA-VIMARSHINI.

(*Continued from p.* 1027.)

[INTRODUCTION TO 20TH SŪṬRA.]

NOW, it is said, that others, too, of the Siḍḍhis, as desired by him, are developed in him by the Māhāṭmya (power) of this (Shakṭi saṇdhāna).

भूतसंधान भूतपृ थक्त्वविश्व संघट्ट : ॥ २० ॥

XX. The union with Bhūṭas, the dissociation from Bhūṭas, the conjunction with the Universe. *Bhūṭas.* Of the nature of body, prāṇa, bhāva, etc. Of these, the *union*, gratification, in (acts) which are gratifying. *Dissociation.* Separation from the body, etc., for the curing of disease, etc., *conjunction with the Universe.* Cognition, etc. (of the Universe) which is divided by Space and Time ; (these phenomenal powers are) produced during the union with shakṭi already described. This is also (found) in the chapters on Sādhanā (practice) in all the āgamas. This is explained in the spanḍa. " One who attains it, though weak, engages himself in (great) actions ; even so, though very hungry, he controls his hunger. " (*Kār.* 38.)* " Disease is the thief in the body ; its spread is due to ignorance. When that (ignorance) is destroyed by the rise (of knowledge), how can that (disease continue to) exist, its cause being gone." (*Kār.* 40.) †

" Just as an indistinctly apprehended object appears more distinct when the mind is concentrated (on it) by the energy of will, so on the attainment of will-power (shakṭi-saṅghatta), is soon manifested the truth in its own (form) and in its own (place). " (*Kār.* 36, 37)‡ ; by these (shlokas) and others it is proved in the vibhūṭi spanḍa. §

Now, when without desiring the intermediate shakṭis, he desires the extensive consciousness of the Self of the Universe, of him,

[INTRODUCTION TO 21ST SŪṬRA.]

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* Illustration of Bhūṭa saṇdhāna.
† Do of Bhūṭa priṭhākṭva.
‡ Do of Vishvasaṅghatta.
§ Vibhūṭi Spanḍa is apparently the part of the *Kārikā* where phenomenal powers are described.

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शुद्धविद्योदयाच्चक्रेशत्वसिद्धिः ॥ २१ ॥

XXI. By the rise of shuḍḍhaviḍyā, the siḍḍhi of being the Lord of chakras.

On account of the desire of the extensive consciousness of the Self of the Universe, when the shakṭi vibrates, then rises the Shuḍḍhaviḍyā—*i.e.*, the consciousness, 'I am all'; thence he gets the great acquisition of mastery of his shakṭi-chakras which constitute the Universe. It is said in the *Shrī Svachchhanḍa*, "It is the Supreme Viḍyā, because there is none other; when he gets it, he at once gets the Supreme characteristics of Omniscience, etc. It explains the beginningless Ḍharma, teaches of Paramāṭmā, and leads to the state of Paramāṭmā; hence it is viḍyā. Established in it, he manifests the light Supreme, the Supreme cause. When the Supreme light is manifested, he becomes fixed in it and reaches the state of Shiva." This is explained in (*Kār.* 43), "when, with the desire of seeing all objects, he pervades (all of them), then there is no need of many words (to describe him); He knows (everything) himself."

[INTRODUCTION TO 22ND SŪṬRA.]

When he desires Svāṭmārāma (bliss of self),

महाह्रदानुसंधानान्मन्त्रवीर्यानुभवः ॥ २२ ॥

XXII. On account of attaining Mahāhvada, the experiencing of the power of Manṭra.

When Samviṭ, of the form of Parā Bhattārikā fills the (whole of the) universe from Ichchāshakṭi (the root of the world) up to the gross known world (meya), it attains the characteristics of being the source of the flow of (energy through) Khecharī* and other chakras, of clearness, infinity, depth, etc., and is hence Mahāhrada (the great lake). By meditating on it, *i.e.*, thinking, with inturned vision, uninterruptedly, of identity with it, is produced the experiencing of the power of Manṭra, which consists of the extension of sounds, to be described [in Unmeṣha ii] as Parāhantā. (The experiencing of the

* Khecharī is explained in Unmeṣha ii.

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power of mantra) is its manifestation as one's own self. This is described in *Shrī Mālinī Vijaya* (in the shlokas beginning with "she, the shakti of the creator of the world," where the shakti which fills the universe is shown to be of the form of mātrikāmālinī because the world is of fifty different forms from Ichchā downwards and thence the formation of mantras is described.* Hence Mahāhrada is the Supreme Shakti. Hence it is right that on account of meditation on it, (should be produced) the experiencing of the power of mantras which are groups of letters. This same is indirectly referred to in (*Kār.* 26) "approaching that strength."

[CONCLUSION OF UNMESHA.]

Having begun with (defining) consciousness (to be) ātmā, (he has said) that all bondage is due to ignorance and manifests itself by the independence (of ātmā). Becoming Bhairava, which, as said, is effort (udyama), puts a stop (to the bondage) and makes all the universe filled with one's own bliss, and gives all siddhis up to the acquisition of the power of mantras. Thus has been taught the first part (Unmesha) describing the *Shāmbhavopāya.* Therein has (also) been described the nature of shakti, to indicate that shakti exists in the nature of Shambhu. May it be blessed.

This is the description of the Shambhavopāya, the first chapter of the vrītti, called shiva-sūtra-vimarshinī.

CHAPTER II.

SHĀKOTOPĀYA.

Now is explained the Shāktopāya. It has been declared at the end of the first Unmesha that shakti is the development of the power of mantra. (The author) begins a new chapter with the object of describing its (shakti's) nature and explains the nature of mantra.

चित्तं मन्त्रः ॥ १ ॥

I. Chittam is mantra.

Chittam is that by which the Supreme Truth (Tattva) is known (chetyate), is meditated on (vimarshyate). It is the intellection

* The letters A to Kasha are fifty. The Shaktis of the universe from Ichchā downwards are also fifty. Hence the chain of shaktis corresponds to the alphabet. Hence the correspondence of each letter to each shakti should be known before a mantra can be framed or used for purposes of Upāsanā.

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(saṃvedanam) in the meditation on Prāsāḍa,* Praṅava, etc., accompanied by full consciousness (Pūrṇa Sphuraṭṭā).

That is manṭra, with which the nature of Parameshvara *mantiyaṭe*, i.e., is meditated on by means of a certain secret manṭra.† Hence manṭra, is explained (as made up of *man*+*ṭra*) as *manana*, meditation which is supreme consciousness and *trāṇa*, protection, which consists in the ending of saṃsāra due to knowledge of difference.

Again, Manṭra is the special chiṭṭam, the attainment of unity with the Ḍevatā of a manṭra by means of meditation. (Manṭra is) not merely the aggregation of various sounds. ‡ It is said in *Shrī-vijñāna uttara*, "They do not regard as manṭras those which are pronounced. The Ḍevas and Gaṇḍharvas, rendered proud by (this) false notion were deceived." It is said in the *Manṭrasaḍbhāva* "The indestructible shakṭi is regarded as the life of manṭras. Devoid of it, O fair-hipped one, they are as fruitless as an autumn cloud." And also in the *Shrīkantha-Saṃhiṭā*. "A manṭra separated from manṭrī (the Ḍevaṭā of a manṭra) (and *vice versā*) cannot exist. All this (*i.e.*, both) flow from jñāna (conscionsness). They cannot otherwise exist." In the *Spanḍa*, also, it is referred to, indirectly, in (27), 'Those are shivadharmīs, who with the chitta devoted to Him."

AND OF IT,

प्रयत्नः साधकः ॥ २ ॥

II. Effort is the means. The natural effort to fix permanently the energy that first rises from the desire to meditate on a manṭra, defined as above, is the means that brings about the union of the practiser of the manṭra and the deity of the manṭra. It is said in the

* Prāsāda is a manṭra made of the letters *ha* and *sa* and therefore refers to the famous manṭra *soham* and its reverse form *hamsa*. 'Om Soham' leads to union with Shiva and 'hamsa' to identification with manifested universes.

† Manṭra is derived from 'maṭri guṭṭabhāshaṇe,' manṭra is that which declares the secret. The text of the vriṭṭi refers the idea of 'secret' to the manṭra itself. But Krishnaḍāsa defines a manṭra to be that by means of which the secret nature of the Īshvara' is meditated on, thus transferring the adjective 'secret' to Īshvara's nature. As the Vārṭṭika is but the versified form of the vriṭṭi, this points to a different ancient reading of this passage. Anyhow Krishaṇḍāsa's explanation is much the better one.

‡ This effectively exposes the absurdity of the modern Indian practice of muttering of manṭras while the mind is wandering on the "contacts of the sense." The essence of manṭropāsanā is vimarsha, meditation.

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Mantrasadbhāva, "when a bird in the sky sees a bit of meat, it soon picks it up with great natural speed, O dear one ; thus the Yogīndra attracts manas, the bindu. Just as the arrow placed in the bow, flies when shot with effort (strength), so, O fair-hipped one, the bindu flies when pronounced." In another place (it is said), "the being of a mantra is the attraction of it." [Comm. on the quotations.] Here, '*thus*' by force of the natural effort, '*the Yogīndra attracts*, i.e., causes to attain Supreme Light, '*the bindu*,' i.e., the functioning of '*the manas*.' '*So, the bindu*' i.e., the Supreme Light, '*flies*', i.e., flows, by means of the pronunciation (of the mantra) which is a natural effort. In the *Spanda* (31). "This is the rise of the object of meditation in the mind of the meditator ; (this is) the attainment of union with it by the Sādhaka who desires it."*

[INTRODUCTION TO THE 3RD SUTRA.]

Now is described (the mantravîrya), the strength, already hinted at, of (the mantra) that is practised by the Sādhaka.

विद्याशरीरसत्ता मन्त्ररहस्यम् ॥ ३ ॥

III. The secret of mantra is the nature (Sattā) of the vidyā-bodied. *Vidyā* is the consciousness of identity with the supreme. *Vidyā-bodied* is He whose form is vidyā, the Lord, (who is) the totality of sounds. His *Sattā* is the manifestation of the consciousness of being the ego of, of being identical with, the whole universe. This (Sattā) is the secret, the Upanishat of the Mantras. It is said in the *Mantrasadbhāva*, "Mantras are all made of letters ; these are the same as Shakti, O dear one ; Shakti is to be known as mātrikā (the alphabet regarded as the mother of mantras) ; she is to be known as the same as Shiva." There, (in this book), this subject, though very secret, is very

* A mantra has already been defined to be a goddess, a shakti, embodied in a formula. The desire to meditate on it causes a flow of energy in the mind. The attempt not to let it go is the effort which ultimately leads to the union of the devotee and the object of his devotion. It is to be noted that bindu is explained in two ways, (1) mental functioning, (2) supreme light ; for every time when the mind strives to fix itself on a mantra, a flash of that supreme light of consciousness illuminates it. Bindu is also the final, fifth part of Pranava, the closing vibrations of it when pronounced, representing the supreme light in the hierarchy of gods. Hence it is said that pronunciation, *i.e.*, the chanting of Pranava, is the effort that leads the Upāsaka to the supreme.

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fully explained. (The passage) of the *Mantṛasadbhāva* where this subject of mantṛas is explained is prefaced thus :—" They do not know the guru, the Ḍeva, and the paths (samaya) described in the shāstṛas, who delight in deceit and falsehood, and are unsteady and destitute of (good) deeds. Hence, O Ḍevi, vīrya (the power of mantṛas) has been concealed by me ; on account of that concealment, of (Vīrya) they (the powerful letters) have also been concealed. The other (*i.e.*, ordinary) letters are mere * (letters and not mantṛas)." Then (the passage) starts :—" The Māṭrikā, O Ḍevi, is possessed of supreme light (power) ; this universe from Brahmā down to the (physical) earth is filled with her. O Ḍevi worshipped by the gods, when seated thereon it spreads throughout the universe, just as letters go everywhere united with '*A* ' ; † O dear one, this I shall describe to you, so that you may understand it well." It (then) says :—

" This supreme subtle shakṭi is described to be nirāchārā (not functioning) ; she surrounds the binḍu of the heart within, in the form of a sleeping serpent, O happy one. O Umā, while sleeping there she does not think anything (*i.e.*, is unconscious). Having the 14 worlds with the moon, fire, the sun and the stars within her, she is (yet) as one fainted on account of poison. She awakes by the great sound of supreme knowledge when she is churned by the binḍu within, O fair-complexioned ; till then, the churning (is to be done) by the force of the whirling, O shakṭi-bodied one. The sparks (binḍu) that are first-born of this churning (bheda) are excessively bright, when therefrom, the subtle Kaḷā, (called) Kundalinī is risen. The lordly binḍu that is within Shakṭi is of four Kaḷas. On account of the churning of the one in the centre she becomes straight, O dear one. This is known as Jyeshṭhā shakṭi, seated between two binḍus. The Rekhā (straight one) agitated by binḍu, is the Amritakundatī. She is called Rekhinī, having two binḍus at the ends. She who is called Tripaṭhā, (three-footed) is called Raudrī ; she is (also) called Rodhinī, as she blocks up the path of Moksha. Thus the one Parāshakṭi, becomes three-fold, of the form

* The alphabet becomes the māṭrikā, mother of the Shakṭis, only when their mystic correspondences with the goddesses are known : otherwise, they are but ordinary letters without Mantṛavīrya.

† Consonants are pronounced *Ka*, *Ga*, etc., always joined to *A* ; so the formula of sounds, called mantṛas, get power only when united to the supreme power of the māṭrikā to be presently described.

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of a fragment of the moon, ambikā, and of the form of the half-moon. On account of the conjunction and disjunction of these, (nine classes of letters) are born ; she, being united with these nine, becomes nine-fold. She enters the five manṭras, *sadya*, etc., * in order ; hence she is known as five-fold, O mistress of the gods. She is said to be twelve-fold, O Ḍevi, for the vowels are twelve. She is divided fifty-fold, because she is seated in '*A*' to '*Ksha*.' Seated in the heart, she is said to be one-atomed ; in the throat (she is said to be) two-atomed ; the three-atomed is known to be always established in the root of the tongue. The production of the letters is in the tip of the tongue ; there is no doubt about this. This is the origin of sounds. The moveable and immoveable (beings) are filled with sounds." As the rise of all the letters has been described in this work to be from being connected with the flow of Shakṭi of the names of Jyeṣhṭhā, Raudrī, and Ambā from Parāvāk Shakṭi, the Māṭrikā, which belongs to Bhairava, who is non-supreme, the same Lady already described to be vidyā-bodied is known to be the secret of all manṭras made of collocations of letters. The description in every Āgama of the making of manṭras after description of the combinations of Māṭrikāmālinī is with the same object. As the shiva sūṭras constitute the essense of the secret Āgamas, we have said so much to reconcile them to the Āgamas. Hence we ought not to be condemned (for prolixity). If in this reconciliation any secret thing be discovered (by the reader), the guru has to be thanked for it. The meaning of this sūṭra is seen in the *Spanda* (26, 27), beginning " Having obtained the strength, manṭras, etc."

[The passages quoted from the *manṭra saḍbhāva* are obscure. They deal with a subject about which little is known and less said. The author professedly speaks with great reserve. Binḍu, which means point, is the form of the chitta and resides in the heart. Kundalinī shakṭi sleeps round it. By the intensity of meditation, the vigor of the churning by the binḍu, at first sparks are produced. These sparks are, at the same time, sparks of light or of knowledge. Then the coiled Kundalinī becomes straight, the subtle Kundalinī becomes Amrita Kundalinī and she is then called Jyeṣhthā, eldest, Rekhinī, straight ; she, by a further churning, becomes three-footed,

* The well-known five manṭras, Sadyojāṭa, etc., which form the five forms of Shiva.

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flowing in three channels ; then she is Raudrī, also Rodhinī. Bhāskararāya, the great Shākta scholar of the XVIII cent., calls the three goddesses Vāmā, Jyeṣhthā and Raudrī, and restricts the name Ambā to their synthesis. Just as the Parā Vākshakṭi round the heart becomes three, so the one binḍu, among the letters becomes three, *viz.*, the dot, the straight line and the semicircle and these three by their combinations constitute all the letters of the Samskṛṭ alphabet. As 50 letters are evolved from these forms, the 50 shakṭis presiding over them evolve from the one Parāshakṭi. This is the Māṭrikāmālinī, the garland of the goddesses as well as of the letters. The ' one-atomed, ' *etc.*, seated in the heart, the throat, etc., seem to be the four forms of Vāk, *viz.*, Parā, Pashyanṭī, Maḍhyamā, and Vaikharī, which along with the goddesses and the sounds of the manṭras are all ultimately evolved from Bhairava, which in the first unmeṣha has been defined to be effort, and which is here called ' non-supreme,' because it is subsidiary to chaiṭanya, consciousness characterized by independence.

It is noteworthy that in the *manṭrasaḍbhāva* the Kundalinī is said to be entwined round the heart. All other Hinḍū works that deal with the subject, so far as I am acquainted, place it differently. The only other passage where Kundalinī is associated with the heart is in the *Voice of the Silence, Frag.* i where the " innermost chamber " is called the " abode of the world-mother " ; most Hinḍūs wrongly consider the heart to be identical with the Anāhata Chakra.]

P. T. Srinivāsa Iyengar.

A LOTUS BLOSSOM.

O Love ! O Light ! Thou birth of beauteous mind
Merge thou my being into brilliance pure ;
And charge my soul with mighty power to bleed
Earth's darkness into joy so sure !

Mildred Prager.

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SOME OCCULT INDICATIONS IN ANCIENT ASTRONOMY.

(*Continued from p.* 1036.)

BUT as we shall find, there is at least one cycle which presents so many features of accuracy as to give color to the idea expressed not only by Josephus *, but by the general voice of antiquity, that the science of astronomy had originally been a revelation to mankind. However that may have been, it is evident from a study of the antique developments of this science that those who observed the solar, lunar, and planetary cycles, perceiving that the mechanism of the heavens was explicable by such means, and that the development of the longer cycles was only possible from the study of the smaller ones which were included in them (as in the case of the Naros and its 7,520 lunar periods) came to the conclusion that there must be some grand cycle of the whole system, in which every periodical inequality would be included ; and consequently that at the beginning and end of such a period, or Great Year of the Cosmos, there would be found a general conjunction of the sun and all the planets—that is, they would all occupy exactly the same point in the heavens, and among the stars. From what we can gather concerning the ideas held in past times, this, if not the result of definite though occult knowledge, at least appears to have been a favorite speculation among the mystical ancients ; for in Scipio's Dream, as it is related by Cicero, the phantom of his illustrious grandfather is made to speak of such an entire return of all the stars and planets to some original position which they had at one time occupied, as being the complete revolution of the universal *Annus Magnus;* and the phantom adds, " but I must acquaint you that not one-twentieth part of that great year has yet been accomplished " † And necessarily, seeing how diverse and numerous are the movements to be thus equated, and that it is the greatest common multiple of them all which is sought, the cycle would extend over an immense—nay, an unimaginable extent of time ; so that even its closest approximation would necessarily extend to hundreds, not to say thousands of millions of years. An evident attempt at the formation of such a cycle is the Brahmanical Kalpa ;

* Cf. Sibley's *Illustration of Astrology*, II. 37, ed. 1812.

† *Tetrabiblos*, 8, note also addenda Ashmand's translation.

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*; but in this time there would occur many lesser cycles arising from the multiplication and combination of the shorter periods included. And these would all of them produce general conjunctions of the sun and planets, with more or less approximation to accuracy as the periods were longer or shorter; but if we adopt the principle that the planets must all return to the same average position among the stars with a very close approach to exactness, then it appears that such a lesser multiple is the *Mahāyuga* referrd to in the *Surya Siddhānta*, upon which the modern version of that work is founded, and which is made up of the total reigns of the Chaldean kings as they are given by Berosus † with three cyphers added.

Astronomers generally have not thought it worth while to speculate upon the origin or value of this period, because the difficulties of applying any satisfactory test were too numerous; and in fact until quite recent years they were insuperable. This arose from the fact that our planetary tables were not, in spite of all the united intellectual efforts and mechanical aids employed by the greatest Western astronomers, sufficiently exact to enable us to ascend or descend the stream of time to so great a distance, and thence to say definitely what positions the sun and planets would then occupy. But we have now reached so accurate a knowledge of the mean motions of the stars and the members of our solar system, that the further corrections which are still being applied to them are confined within such minute limits, that they are but doubtful improvements; and rather serve the purpose of setting limits to our quantities of error than to do away with them.

Given a definite period or date, we can say whether or not the planets had any assignable position at that time with a measure of certainty which varies inversely as the period elapsed—which means that the date must not be too remote for our tables to be depended upon with a fair degree of accuracy. In other words these limits depend largely on the length of time which intervenes between the present century and that for which we are to compute; and our uncertainty as to the exact places occupied by the planets at a far-distant epoch increases directly as the interval, but is limited by the known

* J. C. Dev, in *The Theosophist* November 1888, pp. 98 to 100.

† Cf. *Anacalypsis*, 242.

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amount of error in the tables. And even if the exact date, or the length of the period is not precisely given, and there appears upon examination to be a probability of a general conjunction at some date not much different from the one under consideration, we can easily determine thence the true date of the position in question—more particularly as, where "occult" cycles are to be dealt with, we are not left entirely without a guide as to the most probable corrections *. This we may now attempt in regard to the Mahāyuga, by the aid of our present nearly perfect planetary tables—as they would appear to be, judging by the result of this proceeding—but the same could not have been done by the Greeks, the Arabs, the Persians, or any European astronomers more than fifty years ago or thereabouts, without having forced the tables into accordance with the supposed conjunction by altering their mean motions. This it will be found does not appear to have been done, except in the case of the Indian tables; since we have the works in which they are all contained, and can prove this point accordingly.

The above deals with the state of the case when the true dimensions of the cycle are already nearly known; but if its value were totally *unknown*, (which our computors have always supposed to be the case) the difficulty becomes insuperable, even with the best aids we have. At least, such is the state of affairs if we are to accept the opinions of certain ancient writers of the Western world; for these have given a point-blank denial as to the possibility of making a calculation of value in obtaining the indisputable length of such a period when its approximate duration is unknown—and this is borne out by the modern calculations regarding the "Ice Ages" of Geology †, Thus Claudius Ptolemy, an astronomer who flourished at Alexandria in the second century of the Christian era says:

"For an *entire return* of all the heavenly bodies to the exact situation in which they have once stood with regard to the earth *will never take place*; or, at least, not in any period *determinable by human calculation*, whatever vain attempts may be made to acquire such *unattainable* knowledge ‡."

Whatever guarantee this may seem to afford that the tables of

* *The Secret Doctrine*, II., 68.
† *Ibid*, 735, 823 note.
‡ *Tetrabiblos*, *loc-cit.*

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the Almagest were not forced into accordance with any such assumed period, yet we might reasonably doubt the correctness of Ptolemy's assertion, seeing that the science of his day was very imperfect ; but in our own day Mr. R. A. Proctor leads us to the inference that such a conjunction never could occur, owing to the planetary periods being " incommensurable " and so not having any common multiple, though he does not seem altogether to deny such a possibility.* We shall see that in view of the remaining uncertainties in those periods, he could not rationally do so ; though such a fact might be admissible from theoretical considerations. Laplace, however, tried to discover such a multiple as the one we are discussing ; but he failed lamentably, as he supposed it might extend over a duration of 17,000,000 years—which is four-fold greater than the Mahāyuga—but no value can be set upon his calculation, because the omission of the planet Neptune, unknown in Laplace's time, is fatal to the acceptance of his speculative effort. To this we may add, that if anyone will take the various sets of our planetary tables—as for instance those of Von Lindenau, Delambre, and Leverrier, and will calculate from them the places of the sun and the other bodies for, let us say, about 100,000 years from the present date, or only about one-fortieth part of the Mahāyuga, they will find such discordances in the results as will at once justify Ptolemy's opinion although that was founded upon data far less accurate.

But touching all such outstanding errors, and because it is here proposed to utilise the latest scientific results in this investigation of the Mahāyuga, as well as to forestall any attempts to invalidate the numbers used by a reference to such other data as were extent prior to the year 1877 with improvements up to 1900, we shall here make some quotations and examinations of these, as well as exposing some of the thoughtless mis-statements made in the name of that " exact " and dogmatic science of which so much has been heard. And the most careful attention can confidently be drawn to these.

To take that one element of all others which to every appearance ought to be the most correctly known, *viz.*, the solar year or tropical period of the sun, let us see what amount of agreement there has been upon the subject. All modern authorities are in accord as to the odd

* *Saturn and his System*, 142, and note.

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minutes of the year, but they disagree as to the *seconds*, which may seem of little importance ; but we shall see. Delambre, in the year 1806, makes these odd seconds 51·6 *, a value then considered much more accurate than that assigned by his predecessor Laplace, who had, within a few years of the same date, made the odd seconds 49·7 ; but in 1858 Leverrier announced them as 46·0 †, and this has only been lengthened by 0·026s. since. So that the difference between Leverrier and Delambre amounted to no less than 5·6 seconds—notwithstanding which, another popular authority wished us to believe that the year was known in his time (1855) within the hundredth part of a second ! ‡. This 5·6 seconds is, in the eyes of astronomers, a glaring difference ; and it was made between two celebrated professors of the Paris observatory, with all the refined appliances in use in modern times ; yet Tycho Brahe, some 200 years ago, with his imperfect instruments and defective theories, had arrived at a value which only differs from Leverrier's by two-thirds of a second ; whilst Flamstead and Kepler, not much later, differed only one-tenth of a second from each other – which shows that, though they were dabblers in the occult side of things §, they could nevertheless be accurate in matters of fact.

S. STUART.

(*To be continued*).

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* Ball's *Elements of Astronomy*, 372. Sir J.F.W. Herschell, in 1828, says the Solar Tables ought to be "of great and admitted excellence", and that "Delambre's Solar Tables . . . appeared entitled to this distinction." (*Outlines of Astronomy* p. 688. ed. 1867)

† Ball's *Elements of Astronomy*, 374.

‡ Lardner's *Museum of Science and Art*, v. 167.

§ *The Secret Doctrine*, I, 720.

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THE N RAYS.

(*Concluded from p.* 1041.)

But what special interest has all this for theosophists ? Granted that M. Blondlot's experiments are an investigation of unexplained laws of nature, and as such are included in the third object of the Theosophical Society, are these experiments not purely physical, and without any direct bearing on that large mass of problems that, rightly or wrongly, have come to be considered within the purview of Theosophy ? It is quite true that the N rays are physical, and physiological, and in themselves do not, so far as they have been investigated, afford much information that is new concerning the constitution of the universe or of man. Their value lies in their suggestiveness. They suggest that theories and hypotheses that in the past have been unstintedly condemned as imaginative may not have been so far from the mark. Although they are physical, they are on the very borderland of the physical ; they suggest the supra-physical, and from the fact that not every experimenter can perceive the N rays, science is being pushed, much against its will, to admit that certain phenomena, not subjective, may be observed by some investigators and not by others. As soon as this is definitely and officially recognised, a vast tract of the unknown will be claimed by science ; the pioneers who are at present working under great disadvantages will be largely reinforced, and the discoveries made will be proportionately more important and more reliable.

I have said that the N rays do much to rehabilitate certain theories and hypotheses also based on experiments which for long have been rejected with contumely. Blondlot and Charpentier have been hailed as clever and fortunate researchers, and very different treatment is meted out to them from that which was recorded to Mesmer, Du Potet, Reichenbach, many years ago. It is probable that the N rays constitute a part of the radiations studied by Reichenbach under the name of *God*. Yet Reichenbach received nothing but abuse, while M. Blondlot and his collaborators,—even from the beginning,—have received only praise and felicitations. Doubt, as we shall see presently, has indeed been cast on the new discovery, but the savants do not refuse to examine the N rays. Can the scepticism and open hostility encountered by Reichenbach have been due to the fact

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that he did not belong to the staff of any university? The mandarins of official science have so acted before. But let us be thankful for small mercies. Science has set her seal of verification on the fact of human radiations, and that step forward almost atones for the scant justice that is accorded to the careful thinkers and observers of over fifty years ago in the field of animal magnetism. To-day we are being told with great impressiveness in certain quarters that the new discovery has naught to do with the researches of those scientific heretics we have named, which were but absurd romancers and wretched magical trash utterly discredited, and at the same time that the discovery is not new at all, since it has for long been known to science that the human body radiates heat, and the N rays *ejusdem generis!* Methinks they do protest too much, and more heed will be paid to Dr. Robert Kennedy Duncan, Professor of Chemistry in Washington and Jefferson Colleges, United States of America, who has said:

"Many people believe either tacitly or openly that around every human being there is an 'atmosphere' or aura, attractive or repellant as the case may be. The words 'personal magnetism' are sometimes used to describe this. Is it not possible that this 'atmosphere' may be due to radiations of the type we have considered, which we now know may be emitted by the body, particularly under strain or emotion, and which, it may be, are obscurely distinguished by some nascent, subconscious sense? Again, we have in the practically acknowledged 'thought transference' a phenomenon which is explicable only in terms of ray emissions. These rays have been postulated in explaining it; and since we find the body actually emitting *some* that are invisible to us, and that are capable of passing through solid bodies such as bone, it is not unnatural to suppose that in them or in analogous rays we may ultimately find and control thought transference. Still, again, is it not probable that if these rays are given off so generally and so spontaneously, they may be perceived by the underworld of animals and insects in a way we never suspected? There are many other phenomena of this order, obscure and half acknowledged, that may find just such explanation."

I have referred to the fact that experiments with the N rays have been made without successful result by many eminent scientists. The sceptics abound in England and on the continent of Europe; and they are by no means wanting even in France. The situation is

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unique in the annals of science, because when scientific people quarrel it has always been over theories, or over the degree of accuracy of some scientific fact. But here, as one scientist has well pointed out, "we have a thousand 'facts' all neatly dove-tailing into one another; and yet the really strenuous efforts of competent men outside of France to verify one solitary one of the alleged 'facts' have resulted in nothing but depressing, fruitless failure." But if the sceptics are numerous, there has been an equal increase in the number of people who have been able to verify personally the existence of the N rays, and there can be little doubt that at least some of those who have failed have done so because they neglected to take the necessary precautions. In a comparatively early communication to the Academy of Sciences, M. Blondlot wrote:

"I shall here make the following general remark concerning the observation of N rays. The aptitude for catching small variations in luminous intensity is very different in different persons;' some see from the outset, and without any difficulty, the reinforcing action produced by N rays on the brightness of a small luminous source; for others, these phenomena lie almost at the limit of what they are able to discern, and it is only after a certain amount of practice that they succeed in catching them easily, and in observing them with complete certainty.

As must already have been gathered from this article, experiments with the N rays are very easily made. Procure half an ounce of phosphorescent sulphide of calcium. It may be obtained from any dealer in chemical supplies. It is a powder which after exposure to light shines in the dark. It should be ground up with collodion, diluted with æther until it forms a clear paste. Drops of this may be deposited with a small brush on strips of black paper. The screen thus made should then be exposed to the light for a few seconds, and then examined in a perfectly dark room and in silence. You will notice that some of the spots are less luminous than others; but if you speak in a high voice or whistle, or if you bring up to the screen a knife, a bent cane, or a clenched fist, you will see the spot become more distinct and more luminous.

It is necessary, however, to avoid all straining of the eye, all effort, whether visual or for eye accommodation, and in no way to try to fix the eye upon the luminous source whose variations in glow

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one wishes to ascertain. On the contrary, one must, so to speak, see the source without looking at it, and even direct one's glance vaguely in a neighbouring direction. M. Blondlot tells us that "the observer must play an absolutely passive part, under penalty of seeing nothing. Silence should be observed as much as possible. Any smoke, and especially tobacco smoke, must be carefully avoided, as being liable to perturb or even entirely to mask the effect of the N rays." It must always be kept in mind that the changes on the screen are not instantaneous but gradual. The eyes of the observer ought to be accustomed to the dark, and to secure this the screen should be handed into him when he is in the dark room by an assistant. He should also place himself directly in front of the screen and not look at it from an angle because there also exists a variety of N rays that diminish instead of increasing the luminosity of bodies and these are observed obliquely.

It may here be noticed that the scientists who have failed to observe the N rays do not assert fraud or careless experimentation, but only that the phenomena are subjective. This theory, however, appears to be disproved conclusively by the employment in some of the experiments of the camera which as yet has not been convicted of possessing a sub-conscious self; and as the matter is of great importance I shall here describe the experiment.

A photographic plate is exposed in the dark room in such a position that one-half of it is under a lead screen wrapped in wet paper, and thoroughly opaque to N rays, while the other half of the plate is open. Between the plate and the screen there is room for a cardboard box open at the foot. The plate with the fixed frame above it is made to run on guides, so that while the box is always over the plate, it may, through the movement of the plate and frame along the guides, be either under the opaque screen or beyond it. Inside the box is an electric spark which, as the box is open at the foot, acts on the sensitive plate. Lastly, N rays are directed on to the top of the box from any source. Such is the apparatus; now for the experiment. The box is first over that portion of the plate that is under the screen; above the box is the source of the N rays. The spark is produced, and one-half of the plate is under its action for five seconds. Then the plate and screen are run along the guides, till for five seconds the other half of the plate is exposed to the spark.

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This is repeated till each half of the plate has been exposed to the spark for, say, one hundred seconds in multiples of five seconds. While one-half of the plate has been exposed, however, the N rays, if any such there be, have been prevented from acting along with the spark owing to the interpolation of the lead and wetted paper screen between the source of the N rays and the cardboard box. On the other hand, while the other half of the plate has been exposed, the N rays have not been excluded, but have acted along with the spark on that half of the plate. If, therefore, there is any difference at all between the images on the two halves of the plate, that difference must be due to the presence and action of the N rays, which are the only disturbing factor in the experiment.

In February 1904, M. Blondlot had made forty such experiments in presence of eminent physicists; of these forty, one was unsuccessful; in the other thirty-nine the photo prints obtained showed a uniformly darker image when the spark was reinforced by the N rays. M. Bordier, Professor of Physics at the University in Lyons, has made equally successful experiments, and the subjective, suggestive, hypnotic theories may therefore be abandoned.

In concluding this article, I would refer to one or two trains of thought that have been awakened in my mind by the discovery of the N rays and their place in nature.

I suppose that most of mankind at one time or other have experienced the paradoxical emotions of the pioneer, who, when he has seen and entered an unknown country, is not satisfied until he has returned home, shared his discovery with others, and led the vanguard of civilisation over the border into the new land; and who then immediately feels a sense of loss and disappointment. His possession is his alone no longer: others may possess if they choose, his joy was in the finding; and forth he goes to-morrow to fresh woods and pastures new.

Somewhat similar feelings are apt to arise within the mind of the occult student as he watches the progress of orthodox science towards and even across the boundaries of a territory he was wont to call his own. He is experiencing first the pleasure of sharing with others, and then the pain of realising that what he once so prized as a peculiar possession is now common property. Thus in connection with these N rays, he half hopes, half fears the

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recognition of the aura, of halos, of holy water, and of all the hundred and one phenomena that may be classed under the comprehensive category of animal magnetism as facts of nature, physical and supra-physical; and he vaguely wonders to what terra incognita he will by and by have to turn, for the blood of the pioneer runs hot in his veins.

A glance at the scale of vibrations I have already referred to should satisfy such a student. Out of the whole range comprised within the seventy-five octaves, only a few more than thirty have been cognised by our faculties, and many even of these can be known only by the aid of mechanical apparatus. The realisation of such a fact in all its significance must surely teach humility to the scientist, lend patience to the student and speak hope to the pioneer. Humility to the scientist, so that he must needs cease to say that this and that cannot be, because it can find no place in his little scheme of the cosmos; so that he must needs learn again the first of scientific maxims: "Deny nothing *ā priori*." Patience to the student, so that he may work on with the assurance that there is a plan and meaning in everything. Hope to the pioneer, so that he may realise that eye has not yet seen nor ear heard, neither has it entered into the heart of man to conceive the limitless range of the territory that will be his if he will but enter into it and possess.

Think thou and act; to-morrow thou shalt die.
Outstretcht in the sun's warmth upon the shore, thou sayst:
"Man's measured path is all gone o'er:
Up all his years, steeply with strain and sigh,
Man clomb until he touched the truth; and I,
Even I, am he whom it was destined for."
How should this be! Art thou then so much more
Than they who sowed, that thou shouldst reap thereby?
Nay, come up hither. From this wave washed mound
Unto the furthest flood brim look with me;
Then reach on with thy thought till it be drowned.
Miles and miles distant though the last line be,
And though thy soul sail leagues and leagues beyond,—
Still, leagues beyond those leagues, there is more sea.

EVAN J. CUTHBERTSON.

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SCIENTIFIC NOTES.

Every now and then the occult properties of the number seven seem to obtrude themselves upon the minds of men of science as is shown from the following extract from *The Scientific American*. Many of the properties of this number referred to therein are familiar to Theosophists but those of the series of figures derived from converting one-seventh into a decimal will be new to some of us.

" Among all the numbers, none other seems to have attained the celebrity of 7. There are seven days in the week, seven years of plenty, seven years of famine, seven wise men of Greece, seven wonders of the world, seven Muhammaḍan heavens, seven notes in the musical scale, seven colours in the spectrum, etc. The visible moving bodies of the heavens are seven: Sun, Moon, Mercury, Venus, Mars, Jupiter and Saturn. The Great Bear consists of seven principal stars; the Pleiades were seven sisters, the seventh having concealed herself, which accounts for but six stars being visible.

Now there is quite a wonderful array which may be derived from the number 7. Upon attempting to convert the fraction $\frac{1}{7}$ into a decimal, we shall find it impossible to complete the operation. We obtain, however, a recurring series of numbers, thus :

$\frac{1}{7} = 142857142857142857$

This is a circulating decimal. Suppose, now, we write the series of figures thus obtained :

142857.

Multiplying by 1, we, of course, reproduce the number; but multiplying by 2 we obtain 285714. This product is composed of precisely the same figures, and not only that, but the figures are *arranged in the same order*. Multiplying by 3, we get 428571—again the same figures and the same order. Multiplying successively by 4, 5 and 6, we get 571428, 714285 and 857142—possessing the same properties. These results may be made more striking by arranging the figures in a circle."

It has been often remarked in the case of prominent Theosophists that the forty-second year is a critical one; that is about the end of the sixth seven, or the beginning of the seventh seven; something happens to them which constitutes a turning period in their lives, such an event being related some way or other to Theosophy. It is, therefore, of interest to note that the life of the Prophet Muhammaḍ gives another illustration of this for He was born about A.D. 569, and announced

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himself as a prophet about A.D. 611, so that he was apparently in his 42nd year when this important step was taken. Is it possible that this critical year is that in which the reincarnated Chelā naturally emerges into the spiritual life?

Whilst on the subject of occult numbers it may not be out of place to refer to another of these, the number of the Apocalypse, *viz.*, 666. It is given in the *Revelations of St. John* XIII. 18, which reads "Here is wisdom. Let him that hath understanding count the number of the beast for it is the number of a man; and his number is six hundred three score and six."

If we proceed backwards 666 years from the birth of Muhammad we reach B.C. 98 about which time according to the occult records the man Jesus was born proceeding forwards 666 years from the same date we reach A.D. 1235 and in the thirteenth century. Mrs. Besant tells us (*London Lectures*, p. 124) a great personage incarnated in Tibet who promulgated the order to the Great White Lodge to make an effort at the close of every century to enlighten the "white barbarians of the West." In *The Secret Doctrine* (Vol. III, p. 412) this Great Being is named Tsong-Kha-pa. If now we take a further step of 666 years from A.D. 1235 we arrive at A.D. 1901 when it would almost seem that another Divine Incarnation is due to appear.

It is, perhaps, reasonable to suppose that the order given to the White Lodge in the thirteenth century was to prepare the Western people for some such event as that above indicated, and if so, it is likely that this incarnation will take place in the West and not as is usually the case in the East, for on the same page of *The Secret Doctrine* we read:

"It is said that up to the time when 'The Great Jewel of Wisdom' condescends to be reborn in the land of the Westerners and appearing as Spiritual Conqueror destroys the errors and ignorance of the ages, it will be of little use to try to uproot the misconceptions of Europe: her sons will listen to no one." Is it possible that this honor can be reserved for the present generation of Westerners and that the maternal vehicle for this Great One will spring forth from the Irish Nation?

The number 666 is often spoken of as the number of the Beast and, therefore, scarcely applicable to a Divine Incaration. The Beast would appear to symbolise our age of materialism or according to *The*

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Secret Doctrine (Vol. II., p. 791) soul-killing Christianity and superstition, but the above text shows that it is also the number of a man, and the man may symbolise the new spiritual force that is projected into the world at the time when materialism is apparently triumphant. This man, (Revelations XXI, 17) is the measure of the holy city of 12 gates which corresponds with the Zodiac and its 12 signs or the Macrocosmic Man. Astrologers sometimes represent the Zodiac by a man bent into the form of a circle, his head being in Aries and his feet in Pisces, so that each sign represents a part of the human body. These twelve signs are further sub-divided into three decanates of ten degrees and each decanate has some different property. The equinoctial points move through one of these signs in about 2000 years, hence they will move through a decanate in 666 years so that in this period Astrological influences throughout the moveable Zodiac will undergo a change and thus constitute, perhaps, the rationale of this particular cycle of years.

We may note in this connexion that the birth of Muhammaḍ occurred at the beginning of the dark ages in Europe when the science of the West passed into Arabia under the guardianship of the Muhammaḍan religion, so that the man Muhammaḍ did in a sense counteract the influence of the Beast. Similarly the incarnation of Tsong-Kha-pa in the thirteenth century may be said to have originated the Renaissance in Europe which appeared in the fifteenth and sixteenth centuries. Might we, therefore, hope that another Incarnation at the present day will effectually dissipate both the materialism and the social chaos now so prevalent in East and West alike.

G. E. SUTCLIFFE.

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SOME NOTES ON ÆTHER OF SPACE.

THE article in the June number of the *Theosophist* entitled "The æther of Space" is not only exceedingly novel and interesting, scientifically, but it opens up some fruitful veins of metaphysical thought. I propose to make a few notes upon these.

Before commencing, I should like to suggest that *koilon*, as a term, is hardly applicable to an element whose distinctive characteristic is a solidity far beyond that of any solid of which we are accustomed to conceive. *Koilon* means "hollow"; but, according to Mrs. Besant's article, it is the bubbles, which make up what is known to us as the world of "matter," which are "hollow." The æther of Space is the very reverse of hollow, in the ordinary sense of the word. The old conventional conception of æther, as a kind of tenuous, impalpable fluid, might have made the term admissible; but to speak of æther as hollow, in the light of the investigations embodied in the June *Theosophist*, is to blur the freshness of the new theory with an unsuitable word. I only throw this out as a suggestion. Its importance is commensurate with the importance of the theory; and it needs little imagination to conjective that the revelation by occult means of the character of æther is likely, at some future date (like all similar occult investigations), to be extremely important to the cause of Theosophy on its scientific side. It is through these anticipations of the results of scientific method that Theosophy throws out its challenge to the more slowly-moving empirical science of the day. It is hard to conceive that honest scientific enquirers will refuse to give to Theosophical scientists their due credit, if, as may be hoped, the conclusions arrived at by the two methods, the intuitive and the inductive, are found eventually to agree all along the line. The question of suitable terms, therefore, is important.

Another point of terminology. The word "solid," as descriptive of the æther of space, has too many visual and tactual associations to suggest clearly what is meant. People find it hard to conceive of a solid which they cannot perceive by the senses of sight or touch. Although the word is really perfectly correct, yet it would, perhaps, be better to substitute a more abstract term, such as "resistance." This suggestion leads me at once to the metaphysical aspects of the new theory.

(1) Every force has, as its correlative, resistance. Remove the

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force and the resistance becomes inertia, *i.e.*, resistance in potentiality, Æther then, metaphysically, is that type of resistance with which the creative force of the self-manifesting Logos has to cope *on the physical plane* (I use the words "on the physical plane" because the hint thrown out that æther is the *seventh* in order of solidity suggests that each of the seven planes has its own type of resistance). This resistance only becomes actualized when the creative force begins to work. In *pralaya* æther sinks into mere abstract inertia.

(2) This gives us a new formula instead of the old unsatisfactory "Spirit and Matter." The latter has always suffered from the idea of *substance*, which to the human mind is inseparable from the concept of matter. Endless discussions have raged round the question as to the existence of absolute substance or the Thing in Itself. These now become otiose. Matter is absorbed on to the side of spirit, and we get a formula "force and resistance to force," which is much simpler. The solidity, now attributed to æther, is more comfortably placed there than when it was a mill-stone round the neck of our conception of matter; since solidity, considered as an abstraction, is nothing more or less than resistance to pressure. Thus we have, on the one side, a creative energy pressing out into self-manifestation; on the other side, a pervading cosmic inertia awakened into actuality by that force, as resistance.

This gives us one of those soul-satisfying dualisms which the hunter after formulæ ever seeks,—I mean dualisms, each of whose terms is correlative to the other, so that if the one disappears the other disappears with it. Take away force and resistance vanishes. Take away resistance and force disappears, since a force energising in a void gives us nothing whereby to determine its existence. It is equivalent to inertia. Thus we get a single term to represent the state of things during a period of non-manifestation, *i.e.*, inertia or equilibrium. This we may take as a suitable metaphysical symbol for Parabrahman, *i.e.*, that state of absolute inertia or equilibrium which contains within itself the sum total of all cosmic energy and resistance, whether potential or actual.

As soon as manifestation begins, we have the creative force of the Logos working on the various planes, and on each plane meeting with the particular form of resistance corresponding to the force which is active on that plane. At present we know nothing about the various types of "æther" which confront the Logos on the higher planes. H.P.B. in the *Secret Doctrine* hints that they become more

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and more "solid," the further we go up, *i.e.*, in other words, that the Logos finds the task of self-expression more difficult on each higher plane. How this is, exactly, we are unable to say; but it seems to be proved by the fact that, in the case of the developing conscious organism, the higher planes are realised later in time than the lower. The organism grows upward from stage to stage, learning to realise itself at each in turn. We need not try to frame any concept of superphysical "æthers." It is sufficient if we bear in mind that every force correlates an opposing something which defines and checks it, and that, the higher we go, the obstacle to self-realisation becomes greater. There is no necessity to drag on to higher planes the old physical associations connected with the word "æther." It is a question, in fact, whether this word might not be dropped altogether on all the planes, substituting the more abstract and more easily handed concept of a resisting inertia, the "tendency which makes against manifestation."

(3) We are now able to hazard a more or less consistent account of the Life-Process, knitting the formula of "force and inertia" with Schopenhauer's formula of "Will and Idea."

The Logos *thinks*, and *wills* that His thoughts shall be realised objectively. This *will* is the creative energy referred to above. Now, in order that any thought may be realised objectively, it must take on a form. Form is equivalent to limitation. Hence the task of "æther" or "inertia" or "resistance" is nothing more or less than this,—to provide the limiting element which is necessary to the creation of forms.

Thus the thought of the Logos is thrust out into the surrounding inertia, shaped into objective form by that inertia (awakened into resistance) and held there by the unflagging will of the Logos Himself. Withdraw the will (or "the breath") and the form at once vanishes. Withdraw the thought, and the will has no direct object. For all manifestations thought and will are essential conditions.

We now come to an interesting point. Supposing that, at the end of a period of manifestation, all these objectified thought-forms, which make up the manifested Logoic system, were simply in-breathed back into the Logos by the indrawing in of the Will, the universe would be static. There would be no place for that most fundamental of all laws, the law of growth or development. There is a tendency to conceive such a cessation and reabsorption of manifested objects, somewhat loosely, as the inevitable end of existence. But

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people, who think thus, forget that they are negating the fact of development, which, above all else, is essential if we wish to give a national explanation of the Life-process. Moreover, people say this, and still hold that every man will some day become a Logos. The two statements are inconsistent.

How then are we to join to the life-process, as here conceived, the idea of growth ? The following seems the only answer to the question.

Each thought-form, thus projected, has at first only a derivative life. It is dependent simply on the energising Will and the formative Idea of the Logos who gave it birth. But it cannot remain always thus dependent. The reason is simple. Every thought-form is organic, *i.e.*, containing within itself the capacity of independent growth. Such growth proceeds in two directions, corresponding to the original Will and Idea. Gradually, instead of being sustained by the primal Will alone and being a mere objective embodiment of the primal Idea, it becomes more and more self-sustaining, on the one hand, and approaches nearer to *self*-realization, on the other--passing from derivative to self-subsistent life. The end of the process comes when the projected thought-form has evolved into a fully self-conscious, or self-realized entity, capable to sustaining itself *by its own Will* against the tremendous resistant forces on all the planes of its manifestation. In other words each thought-form, being organic, is a potential Logos. Thus each is destined to generate in itself a force, which is not a mere loan from an already existing force (*i.e.*, of the Logos) but which is a positive *addition*, in every case, *to the sum total of forces existing in the universe*. As such an entity develops, it, too, throws out its own thought-forms upon the encompassing inertia by the simultaneous action of its own Will and Idea. These thought-forms in their turn are organic and are destined to develop and create during the course of future ages. Thus throughout the whole cosmos we have a magnificent scheme of perpetual creation, in which the derivative passes to the self-subsistent and the creature becomes the creator, and so forth *ad infinitum*.

Here then can be no reabsorption, as conventionally supposed but rather a breaking away, a becoming independent. To become " one with the Logos " will have to be expressed rather as becoming " commensurate with the Logos," *i.e.*, becoming a Logos ourself. In this way there must be postulated an infinite succession of new-worlds constantly coming into being as a new Logos becomes ready for His

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task. In the action of creation as Logos actually *multiplies* Himself To allow room for such a profession we must perforce admit infinity. Moreover we must accept one of two alternatives with regard to the " æther " or types of resistance—(1) that the potentiality of resistance, in the cosmos, is infinite or (2) that it is limited. In the latter case, of course, the end of the cosmic process would be the final exhaustion of resistance by the constantly swelling volume of creative force. Such we might conceive as the state existing at the end of a Manvantara or a Mahamanvantara. According to this conception, we should then have a totality of unresisted forces acting in the void—" activity without impediment " or " activity without motion" according to the Aristotelian formula mentioned in a former article.

If the potentiality of resistance be conceived as infinite, then pralaya would imply the withdrawal of the Will of the Logos, thus rendering resistance itself potential, *i.e.*, inertia. But this would not affect thus creatures of the Logos which have grown to self-realization and self-subsistence. They are now Masters of their own Will and their own Idea and *pralaya* can only come to them through their own voluntary act.

Such are a few of the ideas suggested by the new " æther " theory. They are capable of being worked out far more elaborately than I have attempted to do in these brief notes. It is likely that the new conception of matter will be the ground-work of an entirely reconstructed ontology. It will be seen that, even at first sight, the new theory seems for more workable and satisfactory than the old formula of " spirit *v.* matter. "

E. A. WODEHOUSE.

GOD'S LURE.

(To IRELAND.)

God willed of old to lift thine ancient Name
That thou, thro' suffering made most wise, most pure,
Should'st bear before all men the Soul's white lure,
And lead them to and thro' the purging flame.
But, lest thine eager feet should foil the aim
Of Time's slow builders, building strong and sure,
He mingled with thy fire that shall endure,
Somewhat of earth, for shackle, not for shame.
Thou art not wholly earth, nor all divine ;
And tho' rude hands of sons undutiful
Build in the clay, and soil thy royal dress,
Mother of deathless kings ! let joy be thine !
Thou still hast beauty for the beautiful,
And proud glad lovers for thy loveliness.

—JAMES H. COUSINS.

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THREE EXPERIENCES.

I.

I had ridden to the house of a friend some seven miles distant to spend the day, and as the next was my music lesson day, I took my music books with me, as I did not wish to miss my daily practice.

Leaving my friends' house at about 3-30 I reached home at 4-30, with a severe headache. After taking my tea I went to my room to rest. I had been thinking over the events of the day for some time, when I suddenly remembered that I had forgotten my books. I jumped up and went to my mother, and told her that I had left my music books. She said: "Never mind, it is too late to go for them this evening; go early to morrow morning, and get them before lesson time." I Knew that if I did so, I would be late and the teacher would be annoyed. It was useless to say any more, so I returned to my room and lay thinking, and wishing that I could go for my books (it was just after sunset and the room was getting dark). I mentally travelled along the road till I imagined that I was walking, or rather floating, past the cemetery, through a forest reserve, and along the road towards my friend's place. After some time I saw a flock of sheep, camped for the night where three roads met. There were two shepherds and a dog on the side nearest to me; they had made fires to keep the sheep from wandering, and their horses were tied to the wire fence. Just as I got near to them, the sheep ran in all directions, some through the wire fence, others along the road, and some past me. The dog commenced to bark and look at me, though he kept running away from me, as if afraid; the men looked all round to see what was frightening the sheep, but as soon as they looked at me they too ran. I could not understand it, and wondered why they all ran from me, so I went close to the fence to avoid frightening the sheep that were all huddled together on the opposite side of the road. There were three more shepherds a little further along, trying to drive the sheep together again. The horses were afraid, and one broke its halter and galloped off. I passed the sheep and stood some distance off to watch them, when I noticed that two of the men were standing watching me. It was not quite dark. I began to feel afraid, and I wished that I were safely at home, and wondered how to get back past the sheep; but just then I found myself on my bed at home. I remembered all that had taken place, and thought

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that it was a very vivid dream. I called my mother and told her about it, and then went to sleep.

Next morning a young man, who had been a class-mate of mine, called at our house on business ; he asked us if we had heard about the ghost ; of course we had not heard anything about a ghost, so we were eager to hear all about it. He then told us that some shepherds had camped with their sheep on a road near the cemetery. They had made fires, and were preparing their tea, when the ghost of a young girl came floating along the road from the cemetery ; the sheep were frightened, and ran in all directions, and one of the horses broke away and was not caught till that morning. He said that the dog barked at the ghost, and the men were afraid and ran. We said that it was strange, but my mother and I exchanged meaning glances. He then told us that he was surprised that we had not heard, as everyone was talking about it. The shepherds moved their camp half a mile away from that spot, and no one would ever go along that road again at night. We laughed at him, and he was annoyed and told us that it was quite true ; we could ask the shepherds if we would not believe him. The story was told to us many times afterwards by different people. The ghost was talked about and feared for many months, and no one ever dared to go along that lonely cemetery road at night. I was not afraid and went along that road at least twice a week after night-fall, but I never saw the ghost.

II.

I had a friend named Mrs. S. of whom I was very fond; she was a devout Roman Catholic and very superstitious. I had expected to go to her house one afternoon but was prevented from doing so by a shower of rain, so I went to sleep thinking about her and the children. I dreamed that I went to her house, walked through the front door without opening it and into my friend's room, where I saw her asleep. I moved up to the bed and tried to call her by name, but could not make her hear me ; at last she awoke and her eyes rested on me ; she did not move for a moment, then suddenly sat up and spoke to me, calling me by name. I smiled and walked over to the dressing table where were her prayer-book and some flowers. I tried to lift the book, but my hand passed through it, Mrs. S. then began to call and shake Mr. S., I was afraid of him, and went out of the room. I seemed to shoot through the air, and almost immediately I struck against the glass of my room window ; I could not pass through ;

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I then tried the door and passed through it quite easily, I awoke on my bed, but felt sore and bruised all over my body. The next day I had a great black bruise on my shoulder and the rest of my body was so stiff and sore that I had to remain quiet. About nine o'clock the same morning Mrs. S. came to my house, and as soon as she saw my mother she asked her where I was; my mother told her that I was not well, that I was in my room. Mrs. S. then told her that she thought I must be dead, as she saw me in her room, and I tried to take hold of her prayer-book; she called Mr. S., but I disappeared through the wall; she then went to see if the children were all right, but she slept no more that night. I had told my mother all about it early in the morning, so she told Mrs. S. that I knew all about it. I went to her on two other occasions, but she came and begged my mother to ask me not to go, as she was afraid.

III.

It was a bright moonlight night in the middle of summer; I went to my room early and sat in an easy chair, with the window curtains drawn back, so that I could look out at the trees. There was a creek about a mile from my house, where I was in the habit of going twice a week to gather ferns; I should have gone for them that evening, but my head was aching. I sat watching the shadows in the moonlight, and thinking about the ferns. I went to sleep, and found myself floating through the air towards the creek; I did not follow the path but went straight through the scrub or jungle, when about half way I noticed an Orchid flower on a tree in the middle of a wide spreading clump of Acacia-bushes, a prickly creeper, which we called "Wait-a-bit," because, if it once got hold of you with its thorns, it was very difficult to get free again. I went up to the tree and was about to take hold of the flower when I felt that the creeper had got hold of me; I tried to free myself but could not; then I began to sink down amongst the branches; I was terribly afraid. I tried to pull the the creeper away, but could not do so, although the thorns did not prick my hands; at last, thoroughly frightened, I wished to be home. Next moment, I seemed to be shooting through the air. I saw my body sitting asleep in the chair, felt a little shock and awoke trembling.

I. H.

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REVIEWS.

MAGAZINES.

The Theosophical Review, August. The contents are "Concerning Will-Power," "Leaves from a Russian Note Book," "Stray Notes on the Christ-Mystery," "Super-man or Samurai," "Judaism as a Living Religion," "An Uncomfortable Position," "A plea for the Study of Irish Mythology," "The Professor's Dream," "Floatsam and Jetsam," and "Reviews and Notices."

The Theosophic Messenger, July, has a nice article on "The Relation of Theosophy to Occultism," by Mr. C. Jinarājaḍāsa; also a further instalment of Prof. Lankin's "From the Day Hemisphere of Nature." Dr. Van Hook writes on "Theosophists and Education," and Mr. Warrington on "The Wider Field." Query Department is conducted by Mr. Leadbeater as usual.

Theosophy in Australasia, July, has "The Greater Law," by A. H., "Psychic Development," by M. S. A. P. and other readable articles.

Theosophy in New Zealand, July, has business notes and usual pages for children and strangers.

The South African Bulletin, July contains besides the Editorial Notes, an article entitled "Vision," and usual Branch reports.

The American Theosophist, July, has "Consciousness," "The Human Aura," by Hilda Hodgson-Smith, "The Deeper Meaning of Some Popular Beliefs," by L. W. Rogers, the fourth instalment of "Hints to Young Students," etc.

The C. H. C. Magazine, August. "An Open-Air School," by Annie Besant, "Unselfishness," "A Students Outing," "The Spectre of the Brocken," by A. J. Wilson, "Some Aspects of Political Evolution," and other readable matter.

We acknowledge with thanks: *Prabuḍḍha Bhāraṭa, Veḍic Magazine, The Mysore Review, Notes and Queries, The Message of Theosophy, The Dawn, The Theist, The Indian Review, The Modern Review, The Gurukula Magazine, Modern Astrology, The Madras Christian College Magazine, The Light of Reason, The Phrenological Journal, Theosophia, De Gulden Keten, Cherāg Sophia, Théosophie.*

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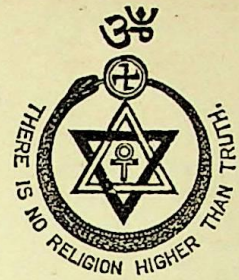
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First.—To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour.

Second.—To encourage the study of comparative religion, philosophy and science.

Third.—To investigate unexplained laws of Nature and the powers latent in man.

No person's religious opinions are asked upon his joining, nor any interference with them permitted, but every one is required, before admission, to promise to show towards his fellow-members the same tolerance in this respect as he claims for himself.

The Theosophical Society is composed of students, belonging to any religion in the world, or to none, who are united by their approval of the above objects, by their wish to remove religious antagonisms and to draw together men of good will, whatsoever their religious opinions, and by their desire to study religious truths and to share the results of their studies with others. Their bond of union is not the profession of a common belief, but a common search and aspiration for Truth. They hold that Truth should be sought by study, by reflection, by purity of life, by devotion to high ideals, and they regard Truth as a prize to be striven for, not as a dogma to be imposed by authority. They consider that belief should be the result of individual study or intuition, and not its antecedent, and should rest on knowledge, not on assertion. They extend tolerance to all, even to the intolerant, not as a privilege they bestow, but as a duty they perform, and they seek to remove ignorance, not to punish it. They see every religion as an expression of the DIVINE WISDOM, and prefer its study to its condemnation, and its practice to proselytism. Peace is their watchword, as Truth is their aim.

THEOSOPHY is the body of truths which forms the basis of all religions, and which cannot be claimed as the exclusive possession of any. It offers a philosophy which renders life intelligible, and which demonstrates the justice and the love which guide its evolution. It puts death in its rightful place, as a recurring incident in an endless life, opening the gateway of a fuller and more radiant existence. It restores to the world the science of the spirit, teaching man to know the spirit as himself, and the mind and body as his servants. It illuminates the scriptures and doctrines of religions by unveiling their hidden meanings, and thus justifying them at the bar of intelligence, as they are ever justified in the eyes of intuition.

Members of the Theosophical Society study these truths, and Theosophists endeavour to live them. Every one willing to study, to be tolerant, to aim high, and to work perseveringly, is welcomed as a member, and it rests with the member to become a true Theosophist.

The Head-quarters, offices and managing staff are at Adyar, a suburb of Madras, where the Society has a property of one hundred and twenty-nine acres and extensive buildings, including one for the Oriental Library, and a spacious hall wherein Annual Conventions are held on the 27th of December in each alternate year, the others being held at Benares.

The Society, as a body, eschews politics and all subjects outside its declared sphere of work.

Many branches of the Society have been formed in various parts of the world, and new ones are constantly being organized. Up to December 27, 1907, 905 Charters for Branches had been issued. Each Branch frames its own bye-laws and manages its own local business without interference from Head-quarters ; provided only that the fundamental rules of the Society are not violated. Branches lying within certain territorial limits (as, for instance, America, Europe, India, &c.,) have been grouped for purposes of administration in territorial Sections. For particulars, see the Revised Rules of 1905 where all necessary information with regard to joining the Society, &c., will also be found : to be had free on application to the Recording Secretary of the Theosophical Society, Adyar, Madras, S., or to the General Secretaries of the Sections, &c., as follows :

In Great Britain, apply to Miss Kate Spink, 28, Albemarle Street, W., London. In Scandinavian countries, to A. Zettersten Engelbrechtsgatan, 7, Stockholm, Sweden. In [illegible] W. B. Fricke, Amsteldijk, 76, Amsterdam. In France, to M. Charles Blech, 59, [illegible]onnais, Paris. In India, to Upendranath Basu, or K. Narayanasvami,

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Registered M. 91. November, 1908.

The Theosophist

A Magazine of Brotherhood,
of Comparative Religion, Philosophy and
Science, and of Occultism.

Founded October 1879, by
H. P. BLAVATSKY & H. S. OLCOTT.

Edited by
ANNIE BESANT
President of the Theosophical Society.

Vol. XXX. No. 2.

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THE THEOSOPHIST.

FROM THE EDITOR.

The fag-end of my tour last month shut out the more important fact that with October, 1908, *The Theosophist* entered on the thirtieth year of its eventful life. It can make a fairly good report to its readers of its progress during the year. October and November went out of print, so we raised the printing order to 1500, reprinting these two issues. 1000 of these go to regular subscribers; 200 go to press, exchanges, and some T.S. workers who cannot afford to pay for them; the remaining 300 will be sold as volumes. I have not ventured to raise the printing order this year, but if our readers would find friends who would subscribe, we might raise our sales to 1300, without affecting the 200 free copies. The yearly volume has

It is a great joy to chronicle, on the threshold of the thirty-fifth year of our life, the formation of the fourteenth autonomous Society within our ranks. There is now duly constituted a Russian Theosophical Society, or, more gracefully, the Theosophical Society in Russia. The seven constituting Lodges are: three in Petersburg, two in Warsaw, one in Kief, one in Kaluga. One or two Lodges were not represented in the Convention, as they apparently preferred dependence upon Germany to independence, but they now seem inclined to fall, as is proper, into their own national organisation. Some members have received much help from our good colleague, Dr. Steiner, and naturally cling to his guidance. But they will probably soon recognise, under that very guidance, that their bodies should discharge their duties to the nation that bore them, wherever their inner life may strike its roots. External foreign dependence, especially in an autocracy like Russia, is apt to rouse political jealousy, and the Theosophist should everywhere be a good citizen.

*
* *

The Convention was held at Kief, with Melle. Nina de Gernet —who did such heroic service under the Red Cross in the Russo-Japanese war—as President, and Mr. Nicolas Pissareff as Vice-Presi-

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Students should turn to the interesting article on "Zenna and Dhyāna," by Dr. Otto Schrāder in this issue. Everything which throws light on the teachings of the Lord Buddha from sources other than the well-known Southern canon is of profound interest to Theosophists. As H.P.B. told us, the great Teacher known as the Master "K. H." is a Buddhist, but of the Northern School for Buddhism in Tibet and China, which, carried thither in early days, has preserved, according to her, the profound esotericism of the original teaching. If Arhats are no longer found in the South, it is because the training which alone leads to that lofty level has been lost. The Zen Sect, however, as described by D. Schrāder, hardly looks likely to give us esotericism.

In the article the word 'ko-an' occurs. The learned Zen priest, alluded to on p. 136, explains that the word literally means 'passport'; hence, if the student cannot find by meditation the hidden meaning of one of these, his progress is stopped on the frontier, as it were, and he cannot pass on into the realms of knowledge beyond.

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Now and again a western child will talk of his past, and as parents grow wiser the instances of such talk will grow more numerous. A friend lately wrote me of her little son: "He is beginning to talk of what he did *long ago*! He says he lived in Kōnigstein Castle long ago, and used to shoot through the holes there, and once he shot a dog. He hadn't a daddy, and there were no stairs. He didn't die; 'I just comed back a boy.'" To one castle he gave a name different from the one it now bears.

***

It is pleasant to hear from Hobart, Tasmania, that a room has been taken by the Hobart Lodge for its work, and that increased activity is seen among the members. That is the real value of presidential tours: not the excitement of public lectures, but the quickening of local life. South Africa is very busy in organising its scattered members, and will probably form a Section early in the new year. Our "non-sectionalised areas" threaten to disappear.

***

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dent. Mme. Anna Kamensky is the first General Secretary. I have ratified the Rules, and the Charter will be issued immediately. Let all our members the world over, for love of H. P. Blavatsky our Russian Light-Bringer, give cordial welcome to this youngest child of the Theosophical Society.

*
* *

The feeling in England against the methods of dealing with disease connected with the names of Jenner and Pasteur is steadily growing, as is shown in the increased public interest in discussions thereupon. A long controversy has been going on among the Hebrews on the value and danger of vaccination, and the use of this 'preventive' is being largely challenged. Mr. Arnold Lupton, M. P. has a letter in the *Amrita Bazar Patrika*, on the "failure of vaccination and the serum treatment generally." Mr. Lupton condemns the anti-toxin treatment of diphtheria, and says that in Hull, where the anti-toxin serum was distributed free of charge, the number of deaths attributed to diphtheria increased fourfold. I should be glad if some English reader could send me the figures on this, with the authority on which the statement is based. The main objection to all these artificial methods of meeting disease is that they turn people away from the only sound methods, cleanliness, sanitation, a pure life, and well-chosen diet. In addition to this, even in the cases in which people may be rendered temporarily immune from one form of disease, they are rendered more liable to others, so that the safety is entirely illusory. Let us hope that the League in the T. S. Order of Service for the abolition of Vivisection, Vaccination and Inoculation—three closely intertwined evils—may be useful in England. Dr. Louise Appel, M.B., B.Sc., B.S. (Lond.) is doing great service in this.

*
* *

Miss Appel is known to our readers by her articles in these columns. She took a useful part in the great Abolitionist Congress lately held at Geneva; the Congress Programme gives Dr. Helen Wilson, Dr. Louise Appel, Miss Emily Ford, Lady Bunting and Miss Whitehead as the official representatives of the Ladies National Association for the Abolition of State Regulation of Vice. The *Journal de Genève* characterises her paper as "un remarquable travail," and it seems to have made a marked impression. In the *Jewish Chronicle*,

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also, she has contributed some valuable arguments against the worship of the fetish vaccination. Dr. Appel's wide knowledge and varied medical experience make her aid invaluable in the war waged by occult science against the unnatural and dangerous poisons with which modern medicine is now afflicting humanity. Dr. Appel is the more useful in that she never hides her theosophical colors. She writes and speaks always as a Theosophist.

* * *

Another interesting Congress was that for The History of Religions, meeting at Oxford. Sir A. Lyall, in his presidential address, made some points that have often been urged on theosophical platforms: religious wars were "unknown on any great scale to the ancient civilisations;" under Hinḍūism and Buḍḍhism "governments have been absolute and personal; the religions have been popular and democratic;" the tenets of Hinḍūism "have never been circumscribed by a creed; its free play has never been checked or regulated by State authority." Dr. G. A. Grierson slew once more the false idea that Hinḍūs do not recognise the unity of God; he pointed out that "the cult of the millions of minor 'Gods'..... corresponds to the *dulia*, or secondary veneration paid to saints and angels as the servants of God. Even the unlearned Hinḍū keeps this polytheistic mask to the worship of the one God on a different plane of thought." Every one who knows anything of Hinḍū life is well aware of this, but, in view of the presentation by some missionaries of the "poor heathen," it is well that it should be stated authoritatively.

* * *

The Rev. Gibson Smith is being persecuted in New Zealand for his theory of the atonement, as set forth in his book, *The Christ of the Cross*. In a sermon lately preached at Wellington, he gave an account of the genesis of the book. The most interesting part was as follows (he was in great mental distress at the time, and was thinking of giving up the ministry):

> I was sitting at my desk writing to a friend, when suddenly it seemed as though the little room were filled with light inexpressibly soft and beautiful. I knew perfectly well that there was no real light there, yet I found myself looking up to the roof as if to trace its source. It seemed as though a beam of this spiritual light pierced straight into my heart, and struck upon something

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there which immediately glowed into a similar light and began to show full beams of shining, dazzling radiance. At the same time, though no words were spoken, this meaning was revealed to my soul just as though it had been attired in actual words, "God loves you for the Christ within you." Ineffable heavenly love flowed in upon my soul, and more than satisfied its hunger, and with the love itself came also the truth. Above love there was a message to my understanding as well as my heart. That the spiritual world, which formerly had seemed almost a chaos of perplexities, was revealed to me as a world of holy and beautiful law, in which nothing happened by chance or without a reason, and with a quiet, inexpressible joy I saw all the dark things grow plain and clear, and testify to the reasonableness of the truth of God.

Theosophists will joyfully recognise the reality of this beautiful experience, and will be glad that Mr Gibson has the courage to be faithful to the light he has received. He says, with quiet dignity, that he has given in his book the very best he had to give, and that, if the Presbyterian pulpit is closed to him, he must go elsewhere, so that he may be able to say : "I have not been disobedient to the Heavenly Vision." May his church be wise enough not to drive him out. It is a joyous thing to notice how the avenues of communication between the worlds are being opened once more.

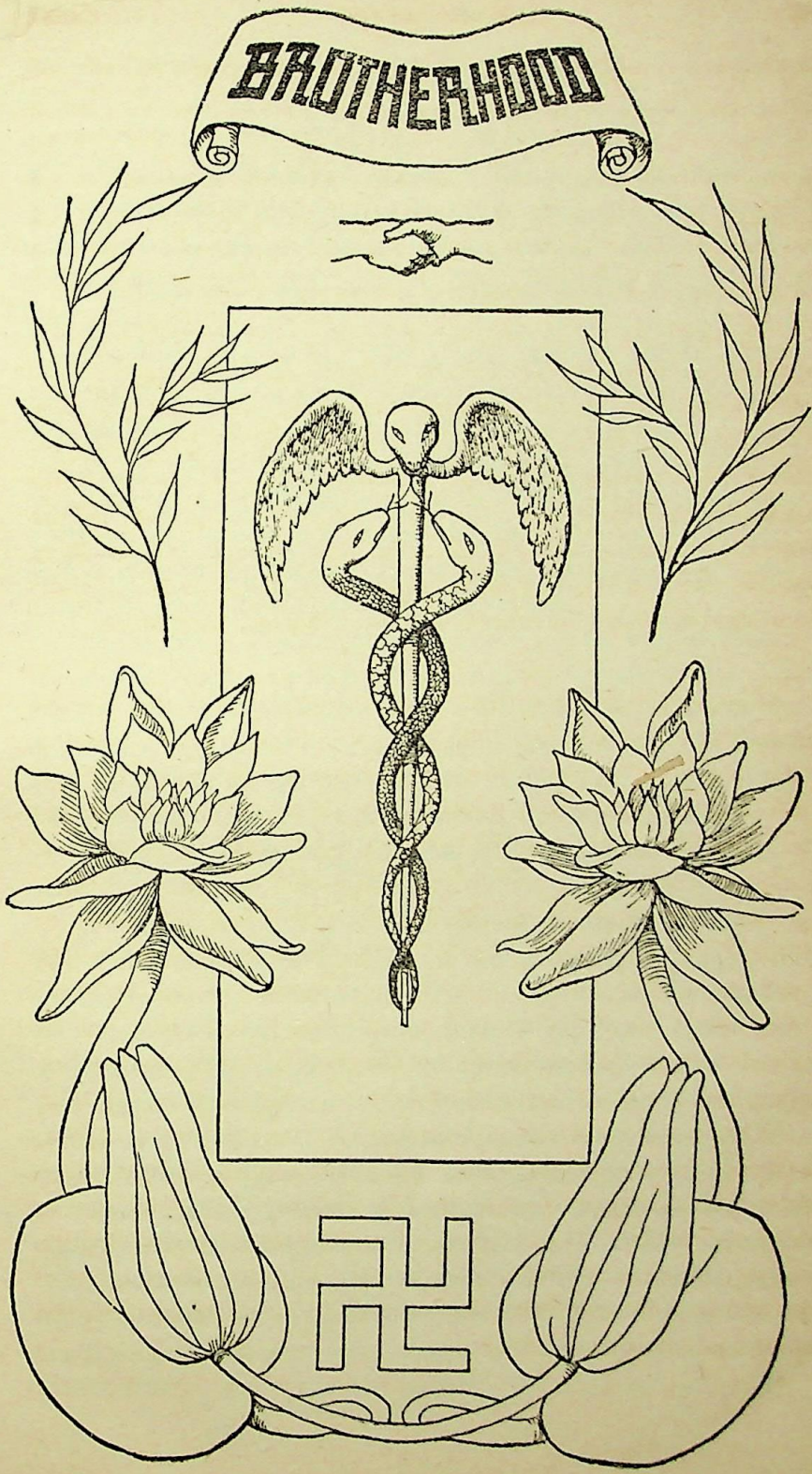
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It may interest friends to know the financial side of the Australian and New Zealand tour. The receipts at the lectures for which a charge was made at Perth, Fremantle, Adelaide, Brisbane, Sydney, Melbourne, and Launceston amounted to £1,501-19-3. Out of this were paid all local expenses, leaving a total profit of £1,064-8-0. Travelling expenses to and from India for myself, and rail and other expenses within Australia for Mrs. John and myself, amounted to £156-18-5, leaving £907-9-7 to be divided between the Section and myself, representing Indian work, in the proportion of one to two ; so the Section has £302-9-10 and myself £604-19-9. I have not yet received the New Zealand details, but the General Secretary writes me that my share is £140, raising the total in my hands to £744-19-9.

When I know how much I am liable for for building at Adyar, for oil-engines for pumping water, and other expenses already incurred, and not chargeable under the T.S. budget, I shall be able to allocate the money. The Sections and India have all profited by the admirable business arrangements carried out by the General Secretaries and their bands of voluntary workers. Without this, no financial success could have been secured.

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MUSIC AND THEOSOPHY.

A Few Thoughts.

IT has occurred to me as a student of the one and the other to jot down a few of many useful analogies which may be drawn between the study and application of Music, the Art of Divine Sound, and the study and application of Theosophy, the Art of Divine Wisdom.

The Divine Sound and the Divine Wisdom are both eternal verities beyond our capacities of comprehension ; but in our efforts to unfold ourselves, in our puny attempts to realise things in their essence, we examine the fringe of each of these subjects, according to our capacities, and bring them down into the intellectual world, where the one is studied as Music and the other as Theosophy—both labels meaning widely different things, according to the relative capacities and the development of each student.

At the root of Theosophy is the Logos ; at the root of Music is His uttered Word. Certainly the former comprehends the latter, but it is by means of the latter, the art of sounds as we know them down here, that I want to draw a few analogies, which may broaden our conceptions as regards the former, namely Theosophy, when it also is brought down to the limitations of our every-day life.

So let us leave the high latitudes of abstractions and come to earth.

There is a very real bond of brotherhood among artists—it is true of all arts, but I am confining myself to music. Strangers meet and on this subject fraternise at once. They sink all differences of caste, race, creed, etc., and become fellow-worshippers at the shrine of the muse. The bond of sympathy is strong in the love for the Art. In the Theosophical Society it is the same——very nearly ; but we are children as yet in the present incarnation of Theosophy, and are apt to behave differently when views clash.

Except where professional interests are concerned, and where material ends are the source of contention, two musicians meeting by chance will soon exchange views, and the greater of the two will at once understand the point to which the other has attained, and, unless the former is a mere fool trying to show off his superiority, he will confine his conversation to those subjects that the other is

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capable of understanding; he will take in at once the category to which the other belongs; he will stimulate the other's interest just a little beyond the limit his friend has reached, while encouraging him as regards the ground already covered.

Supposing one conversant with the bigger classical works, and the intricacies and beauties of the greater masters, comes across one who, unable to comprehend the greater masters, rejects them as dull and ponderous and untrue to his aspects of life, extolling on the other hand the vivid coloring and the living interest of the lesser opera writers who deal with facts that he can understand, and that are more real and more immediate to him; would his friend, the greater musician, continue to cram down his throat the intrinsic value of Bach's Fugal and Choral Works, or the mighty conceptions of Beethoven's Symphonies? Would he even feel annoyed or despise him because these masters meant nothing to him? Because he was incapable of understanding or of feeling them? Assuredly not; he would probably talk to him only of those works that the other admired; he would explain those very works in a fuller manner than the other had as yet been able of himself to grasp; he would point out to the other the virtues and deficiencies of those works, and would lead him gradually to feel that they only represented a certain stage, showing at the same time that it was possible to go further. Implicitly the other would in turn feel that his friend knew all he did, and more, of that aspect of the music and that his greater grasp came from his more extended view-point. He would later on, when his own views began to shift, come to that friend for advice and help.

Suppose again he were less tractable than in the instance I have just taken; suppose he was a bigot about a certain class of music—say dance-music or operettas, as being those that attracted most people and gave best return, besides offering pleasure and amusement to far greater numbers.

Even in such a case no true musician, who was an artist and a lover of music, could possibly feel any impatience with the man. In the first place he would understand all and much more than the other could, and in the next place he would know that when that man had had his full of the lighter music, his inner sense of harmony would push him into another and higher stage. No discussion

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would be necessary ; he would listen to the man's views and let him go his way, perhaps pointing out to him the best works of the class the other preferred.

The difference of method, frequently, in the Theosophical Society is too painfully obvious to most of us in our own experiences, and all over the world, to permit of my dwelling on the analogy. The lesson, I take it, holds good.

Let us pass to another analogy : How does the musician develop his talents ? In a not dissimilar manner to that suggested by Kṛṣhṇa to Arjuna, *viz.*, " by attention and constant practice," which being interpreted in this case means, by an attitude of interior listening by which the periphery of your awareness is extended, and by the constant practice of bringing down into actuality the nascent ideas of which you increasingly become aware.

A man may be a really great musician, in the sense that his degree of awareness of the intricacies and beauties of even great masters' works is very extensive ; in the sense even that he may have a thorough knowledge of how and when all the greatest works were written and by whom ; he may be even gifted with an exceptional ear and an interior aristocracy of feeling. But—and there are many such—he can neither play, nor sing, nor compose ; of what use is his talent to the world at large, except perhaps as a force on the planes of feeling and of mind ? He may, at the most, be a useful critic, a guide of those who, unlike him, are articulate and can externalise their art. One need not be hard on him, for he too has his use. It may not be his fault, but his karma, that he is born dumb and unable to voice among men his inner capacities. The very fact of the existence of those faculties in his innermost composition denotes the possession of one aspect of spiritual light ; he hears God's Voice in creation ; he is unable, possibly for his sins, to make others hear some of it through his means. If he is a writer or a critic, he can vicariously get others to understand what he hears, and so pass it on to the exterior world.

We also have such as these in our Society, and we should bear with them. The bitterest and most captious criticisms may often be but the inarticulate utterance of the dumb, unable fully to express themselves, or the heart's outcry for the power of speech.

On the other hand, take the musician who possesses some gift

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of utterance. Deep inside him, as in the case of the musician who is dumb, he hears the uttered Word manifest in creation. As the wind of the Breath of Life goes through the world's Æolian Harp, ever changing in its correlations and harmonies, yet never ceasing in its eternal flux and reflux, so the musician tries to register that small fraction of its passing moods and modulations that he is capable of withholding and bringing down into actuality.

He finds the Eternal Voice in Nature, he finds it in men ; everywhere in everything, in its myriads of varieties, in its countless rhythms, in its endless tonalities, everywhere and at all times God's word is being uttered. Any wonder then that his attitude should be one of listening, should be that of attention ?

And as he listens and feels the growing wonder of hearing, and realises that there are some, who, being participants in the harmonious whole, are yet unable themselves to actualise their hearing, must it not become impellent to him to try to become a channel that through him others may increase their powers of awareness ? And so he begins life after life the development of the faculties whereby in course of time he may become a channel. This, the long period of constant practice.

It is important to remember that the works of great Masters, the whole curriculum of training, the wide range of study of other people's work, all serve only as lesson books, as helps, but are nothing as compared to direct knowledge, to the value of direct hearing and direct creation—by creation I mean direct bringing down into actuality of one's own conceptions. That is the beginning of personal utterance ; in itself, as all beginnings, it may be of paltry value to others, but it is the certain promise of articulate speech in the future.

Though we be as grains of sand on the sea shore, no two are alike, yet each can reflect the light of creation in a new way. Each has in him that individual distinctive touch which is the inheritance of the Monad as it reveals its Self in itself.

So in Theosophy, all the teachings, all the books, all the material we gather round us to enrich our experience, to awaken the Self in us, have their chief value for us as means whereby we may begin to know for ourselves. And the first direct perceptions, the first direct utter-

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ances, are of far greater value to us, individually, than the reflected conception of others.

But too often both in the realms of the Eternal Voice, as in the worlds of Eternal Wisdom, we forget to listen and therefore we do not hear ; and not hearing we impotently fall back on what others have heard ; and so, as our experiences and our opinions in this are all different, our natures clash, and in the din of confusion we forget the harmony of origin, we lose the master-tone.

It is in these summer months that everyone, who has the chance, goes to Bayreuth to hear the great symbolic Dramas of one of the world's greatest sons of music. Forty years ago the stereotyped musicians execrated his innovations ; they did so because Wagner spoke as he heard, and they indeed could not understand for they were accustomed to set phrases, the form of which had to a great extent become crystallised by habit and incapable of further elasticity, unless traditional barriers of convention and usage were broken down. Wagner was sent to show that the Life-force could fashion its own form anew, when the old form had become too rigid for the fuller expression. His work proved that "Conventions are not realities," and the reality of the genius grows to be in time the convention of the masses. And when this happens, and the form has served its purpose, a new messenger is sent, who, working at first almost alone, by sheer inherent force of direct perceptions, slowly and eventually gathers round him an ever increasing number of those whose awakening perceptions can take the new revelation.

In the interpretation of Music, as in the interpretation of Theosophy, to really hear either, man must rise above his normal pigmy self. The brain is stilled, the attention is held in suspense, yet reaching out to the utmost, the emotions are firmly reined in, the mind is made to lift itself into its highest powers of grasping the whole, the intuition is given full play, and as far as he is able the man becomes, is, lives and has his being, his soul, in the image with which for the time being he is identifying himself.

His three lower vehicles are harnessed as steeds to the chariot, and the Ego is the driver, handling the reins, controlling or giving full play now to this horse, now to that, as they gallop in the beyond. And as the excursions into these regions increase, as his experience extends, so will the seeker ever roam further and further into space

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until he hears the 'Music of the Spheres' and links it on to the Music of his Soul. And when that happens, I take it, no further discord is possible for him, who is cognisant of the all-harmony. Everything, everybody, is understood in its relation to the whole. Every apparent discord has its place, for he not only can hear how and why it occurs, but he has by attention and by practice rendered it possible to convey to others, in the measure of their understanding, the answer which to each will be satisfactory as a glimpse of truth. And this is what we call Wisdom—Theosophy, the Divine Wisdom that we are to acquire each for himself by Harmony, by the comprehension of Union, that is by Yoga, that is by "attention and practice."

WILLIAM H. KIRBY.

EVANESCENT PLEASURES.

But pleasures are like poppies spread,
You seize the flower, its bloom is shed ;
Or like the snowfall in the river,
A moment white—then melts for ever ;
Or like the borealis race,
That flit ere you can point their place ;
Or like the rainbow's lovely form,
Evanishing amid the storm.

ROBERT BURNS.

I claim you still, for my own love's sake !
Delayed it may be for more lives yet,
Through worlds I shall traverse, not a few ;
Much is to learn, much to forget,
Ere the time be come for taking you.

ROBERT BROWNING.

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THE EDUCATION OF CHILDREN FROM THE STANDPOINT OF THEOSOPHY.

(*Continued from p.* 28.)

AS the muscles of the hand grow strong and powerful when they do work conformable to them, so the brain and the other organs of the physical human body will be directed towards the right path, if they receive the right impressions from their environment. An example will best illustrate the point in question. A doll can be constructed out of an old piece of cloth, by making two corners serve for arms, two for legs and a knot for the head, with the eyes, nose and mouth painted in ink—or a would-be beautiful doll can be bought for the child with real hair and painted cheeks. The latter, it is hardly necessary to say, is really horrible, and is calculated to ruin the child's sound æsthetic taste for life. Here the question of education is quite a different one. If the child has the rag-doll to look at, it has to complete out of its own imagination the impression of a human being which the doll is intended to convey. This work of the imagination helps to build up the forms of the brain, so that it opens as the muscles of the hand expand by doing their natural work. When the child possesses the so-called 'beautiful doll,' there is nothing further for the brain to do. It becomes, as it were, stunted and dried up, instead of expanding itself. If people could look into the brain after the manner of the occultist and see it building itself up into forms, they would certainly only give their children that kind of plaything which is really able to stimulate the creative powers of the brain. All toys that are only composed of dead mathematical forms have a desolating and deadening effect on the child's formative powers, whilst on the other hand everything that stimulates the perception of something living tends to influence in the right direction. Our materialistic age produces but few good toys—such for instance as that in which two movable pieces of wood are made to represent two smiths facing one another and hammering at some object. Such things may still be bought in the country. Very good also are those picture books in which the figures are made to be pulled by strings, thus enabling the child to transform the dead picture into a representation of action. All this produces an inner activity of the organs, and out of this activity the right form of the organs builds itself up,

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Of course these things can only just be indicated here, but in the future occult science will be called upon to point out that which in each particular case is necessary, and this it is able to do. For it is not an empty abstraction, but a body of vital facts quite able to furnish the guiding-lines for practical matters.

One or two further examples will serve as illustrations. According to occult science a so-called nervous excitable child should be treated differently from a lethargic and inactive one, with regard to its surroundings. Everything must be taken into consideration, from the color of the room and the various objects by which the child is generally surrounded, to the color of the clothes in which it is dressed. One will often do the wrong thing, unless one is willing to be guided by occult science, for a materialistic tendency will in many cases hit on just the opposite of what is right. An excitable child should be clothed and surrounded with red or reddish-yellow colors, whilst for the opposite type of child, blue or bluish-green should be selected. For in accordance with the color used outwardly is the complementary color produced inwardly. Thus, for instance, green is produced by red ; orange-yellow by blue, and of this one may easily be convinced by looking for a time on a spot of a particular color and then quickly directing the eyes to a white surface. This complementary color is produced by the physical organs of the child, and in turn reacts upon the corresponding organic structures necessary to the child. Red in the environment of an excitable child produces inwardly the green complementary picture. The activity thus produced by the sensation of green has a calming effect and the organs take upon themselves the tendency to composure.

One rule must invariably be taken into consideration at this period of life—that the physical body has to create for itself the standard of what is suitable to it. It does this through the corresponding development of desire. Generally speaking it may be said that the healthy physical body desires only what is good for it. And as long as it is a question only of the physical body of the growing child, one ought to notice carefully what it is that is sought by the healthy desires, cravings and pleasures. Joy and pleasure are the powers which draw out the physical forms of the organs, in the best way.

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A very great error may be committed in this direction by not placing the child in the suitable physical conditions with regard to its environment. This can especially be the case with regard to the instinct of nourishment. The child can be overfed with things that make him completely lose healthy instincts of nourishment whilst through correct feeding they can be preserved for him so fully, that he will ask (even to a glass of water) for that which under given circumstances is good for him, and will refuse anything that may be harmful. When occult science is called upon to construct an art of education, it will be able to specify, even to the particular articles of nourishment and table luxuries, all that has here to be considered. For it is a practical teaching, applicable to life, and no mere colorless theory—as indeed one might suppose it, from the mistaken manner of many Theosophists of to-day.

Among the forces therefore which affect the physical organs by moulding them, must be included an element of joy with and amid the surroundings. Let the guardian be cheerful of countenance, and above all things let there be true and not artificial love—a love that flowing warmly through the physical environment, as it were, incubates, in the true sense of the word, the forms of the physical organs.

When, within such an atmosphere of love, the imitation of healthy models is possible, the child is in his right element. Special attention should therefore be given that nothing may happen in the child's environment that he should not imitate. Nothing should be done, that would oblige one to say to the child : "you must not do that." Of the way in which the child seeks to imitate, one may be convinced when one observes how it can copy written letters long before it can understand them. It is indeed an advisable thing for the child to copy the written characters first, and then later to learn their meaning. For imitation belongs to the developing stage of the physical body, whilst the mind responds to the etheric body, and this latter ought only to be influenced after the time of the second teeth, when its outer etheric covering is gone. Especially should the learning of speech by means of imitation take place in these years. For *by hearing* the child best learns to speak. All rules and artificial teaching can do no good at all.

In the early years of childhood it is especially important that such means of education as, for instance, songs for children should

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make as beautiful a rhythmic impression on the senses as possible. The importance lies particularly in the beautiful sound rather than in the sense. The more invigorating the effect which anything can have upon the eye and ear, the better it is. The power of building up the organs which lies in dancing movements when put to a musical rhythm, for example, must not be under-estimated.

With the change of teeth, the etheric body throws off its outer etheric covering, and then the time begins in which the training of the etheric body may be carried on from without. One must be clear as to what it is that can influence the etheric body in this way. The transformation and growth of the etheric body signify, respectively, the transformation and development of the affections, the habits, conscience, character, memory and temperament. One is able to influence the etheric body by pictures, by example, by regulated guidance of the imagination. Just as one ought to give the child, until it has reached the age of seven, a physical model which it can imitate, so too, in the environment of the developing child, between the period of the second teeth and that of puberty, everything should be brought into play that possesses an inner sense and value upon which the child may direct his attention. All that conduces to thought, all that works through image and parable, has now its rightful place. The etheric body develops its power when a well regulated imagination is directed upon that which it can unravel or extract for its guidance from living images and parables, or from such as are addressed to the spirit. It is concrete and not abstract that can rightly influence the growing etheric body—ideas that are spiritually rather than materially concrete. A spiritual standpoint is the right means of education during these years. It is therefore of paramount importance that the young person at this period has around him in his guardians themselves personalities through whose points of view the desirable intellectual and moral powers may be awakened in him. As imitation and example are the magic words for the training of children in their early years, so for the years now in question the corresponding words are hero-worship and authority. Natural and not forced authority must supply the immediate spiritual standpoint, with the help of which the young person forms for himself, conscience, habits and inclinations, brings his temperament into regulated paths and wins his own outlook on this world.

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The beautiful words of the poet : " everyone must choose his own hero, in whose steps he may find the way to Olympus," are of special value with regard to this epoch of life. Veneration and reverence are powers that assist the etheric body to grow in the right way. And he to whom it is impossible, during this period, to look up to anyone with unlimited reverence, will have to suffer on that account for the rest of his life. When this veneration is missing, the vital forces of the etheric body become stunted. Picture to yourself the following in its effect on the youthful disposition : a boy of eight years of age is told of a person highly-esteemed. All that he hears about him fills him with holy awe. The day draws near on which he is to see this honored person for the first time. A profound reverence overcomes him when he hears the bell-ring at the door, behind which the object of his veneration is to become visible. The beautiful feelings which are produced by such an experience, belong to the lasting acquisitions of life. And *that* man is fortunate, who not only during the happy moments of life, but continuously, is able to look up to his teachers and instructors as to his natural authorities. To these living authorities, to these embodiments of moral and intellectual power, must be added, the authorities perceived of the spirit. The grand examples of history, the tales of model men and women, must fix the conscience and the intellectual tendency—and not abstract moral truths, which can only do their right work, when, at the age of puberty, the astral body is freed from its astral covering. One ought especially to guide the teaching of history into courses determined by such points of view. Before the time of the second teeth, the stories, fairy tales, etc. which are told to the child, can only have for their aim, joy, recreation, and cheerfulness. After this time it will be necessary to use forethought concerning the matter that is to be related, so that pictures of life, such as he can beneficially emulate, may be set before the soul of the young person. It must not be overlooked that bad habits can be ousted by pictures correspondingly repulsive. *Warnings* against such bad habits and tendencies are at best of little avail, but if one were to let the living picture of a bad man effect the youthful imagination, explaining the result to which the tendency in question leads, one would do much toward its extermination. One thing to bear always in mind is, that it is not abstract representations that influence the developing ethe-

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ric body, but living pictures in their spiritual clearness, and, of course, these latter must be applied with the utmost tact, for otherwise the opposite to what is desired will be the result. In the matter of stories it is always a question of the way in which they are told. The verbal narration of a tale can therefore not be successfully replaced by a reading of it.

During the time between the second teeth and puberty, the spiritually pictorial, or, as one might also call it, the symbolical representation ought to be considered, in yet another way. It is necessary that the young person should learn to know the secrets of nature, the laws of life, as far as possible through symbols and not by the means of dry and intellectual ideas. Allegories about the spiritual relation of things ought so to reach the soul that the lawfulness of existence underlying the allegories is rather perceived and divined, than grasped by the means of intellectual ideas. The saying that "all things transient are only symbols" ought to form an all-important motto for the education during this period. It is very important for a person to receive the secrets of nature in allegories, before they appear to his soul in the form of natural laws, etc. An example will make this clear. Supposing one wished to speak to a young person of the immortality of the soul, of its going forth from the body, one might as an instance make the comparison of the butterfly emerging from the chrysalis. As the butterfly comes forth from the chrysalis, so the soul comes forth from the shell of the body after death. No one who has not previously received them by means of some such image, will adequately grasp the right facts in the abstract ideas. For by such a simile, one speaks not only to the intellect, but also to the sensations and feelings, to the whole soul. The young person having gone through all this, approaches the affair in quite a different mood when it is given to him later in intellectual conceptions. Indeed the man who cannot first approach the riddle of existence with this feeling is much to be pitied. It is necessary that the teacher should have similes at his disposal for all natural laws and secrets of the world.

In this matter it is quite clear what an enriching effect occult science must have upon practical life. Any one constructing from a materialistic and intellectual mode of representation, similes for himself and then propounding them to young people, will usually

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make but little impression upon them. For such a person ought first to puzzle out the similes himself with all his mental capacities. Those similes which one has not first applied for oneself, do not have a convincing effect on those to whom they are imparted. When one talks to somebody in parables, then he is not only influenced by what one says or shows, but there runs a fine spiritual stream from the speaker to the hearer. Unless the speaker himself has an ardent feeling of belief about his similes, he will make no impression on the one to whom he gives them. In order to create a right influence, one must believe in one's similes oneself as if in realities ; and that can only be done when one possesses the mystical tendency, and when the similes themselves are born of occult science. The real occultist does not need to worry about the above-mentioned simile of the soul going forth from the body, because for him it is a truth. To him the butterfly evolving from the chrysalis represents the same experience on a lower stage of nature's existence, as the going forth of the soul from the body at a higher stage of development. He believes in it with all his might, and this belief flows forth as if in invisible streams from the speaker to the listener, and produces conviction. Direct life-streams then flow forth from teacher to pupil. But for this end it is necessary for the teacher to draw from the full source of occult science ; it is necessary that his word and all that goes forth from him, should be clothed with feeling, warmth and glowing emotion from the true occult view of life. For this reveals a magnificent perspective on the whole subject of education. Once the latter allows itself to be enriched from the life source of occult science, it will itself become permeated with a profound vitality. It will give up groping in the dark, so common in this particular domain of thought. All arts of education, all educational sciences, that do not continuously receive a supply of fresh sap from such roots, are dried up and dead. For all world-secrets, occult science has fitting similes ; similes not rising from the mind of man but drawn from the essence of things, having been laid down as a basis by the forces of the world at their creation. Occult science must therefore be the basis for any art of education.

A power of the soul to which particular attention ought to be given at this period of development, is that of memory. For the cultivation of the memory is connected with the transformation of

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the etheric body. This has its effect in the fact that precisely during the time between the coming of the second teeth and that of puberty it becomes free, so that this is also the period in which the further development of the memory should be looked after from outside. The memory will be permanently of less value to the person in question, than it might have been, if at this period what is necessary to it is neglected. That which has thus been neglected cannot afterwards be retrieved.

An intellectual and materialistic way of thinking is liable to bring about many mistakes in this direction. An art of education arising from this way of thinking is easily prejudiced against that which is acquired merely by the memory. It will not tire at times of directing itself with the greatest ardor against the mere training of the memory, and rather makes use of the most ingenious methods that the young person may not mechanically absorb what he does not really understand. An opinion merely intellectual and materialistic is so easily persuaded that there is no means of penetrating into things except by abstract ideas; it is only with difficulty that thinkers of this kind come to the conclusion that the other subjective powers are at least just as necessary to the comprehension of things, as the intellect itself. It is not merely a figure of speech to say that one can understand just as well with the feelings, the emotions, the mind, as with the intellect. Ideas are only one of the means by which to understand the things of this world, and only to materialists do they appear the only means. There are of course many people who do not imagine that they are materialists, but who nevertheless consider an intellectual conception to be the only means of comprehension. Such men profess perhaps to hold an idealistic, perhaps even a spiritual conception of the world and of life. But the attitude of their souls toward both is materialistic. For the intellect is, as a matter of fact, the soul's instrument for the comprehension of material things.

DR. RUDOLF STEINER.

(To be concluded.)

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CONCERNING PRACTICAL POLITICS.

Two are better far than one
For council or for fight.

SO the rhyme runs, and in its advice is the germ of all true policy or politics. That "it takes two to make a fight" has been generally accepted as a self-evident fact, but history has been written as a consequence of the evolution of the idea that two are better for council than one. In early times, one, the Chief or King, constituted the whole council ; he was autocrat ; he decided for all ; no second voice was needed ; no second voice was at the time demanded. But with the growth of self-consciousness, of individuality, in the units of the ruled masses, there arose in the most advanced a strong and urgent desire to take a part in coming to conclusions and issuing commands, the result being the co-operation in council, first of the nobility, and later, as the power of the middle class grew, of the 'common people'. The struggle for a share in the management of the State by both these 'Lords and Commons' was accompanied by a rapidly diminishing power in the person of the King, consequent on the increasing understanding which each unit had of its own legitimate status. This naturally caused each to think less highly of a power which stood on no greater right than heredity. Hence in these days we find the newest and most advanced countries have abolished the office of Kingship entirely.

Further, men's minds are beginning to grow more conscious of the unity and brotherhood of all men. Since science has begun to preach the evolution of man, of each and every man, from the same lowest form of life, and through the same media, a levelling down on one side, and an ennobling on the other side, of class distinctions, is rapidly taking place in all thinking men's minds, and this at a time when the advantages of compulsory education are making it possible for a continually increasing number of people to formulate their thoughts, and to give them adequate expression. Not for much longer can mankind allow itself to be divided merely into the two classes of the rich and the poor, the nobility and the commons, the exploiters and the exploited. The time is fast coming when no man shall be called common, for each equally possesses the divine right of Kingship in his own person. This phase of self-consciousness is bringing in its train true reconstructive schemes of government ; it is

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making possible socialistic propaganda, the teachings of which could not take root and grow as they are doing, were the soil not ready. Many signs now indicate the diminishing power of such an arbitrary 'two in council' as is produced by separating those who have a 'handle' to their name from those who have not; or, in the newer countries, those who have made great piles of money at the expense of their brothers and sisters, from those who are only the workers—plutocracy *versus* democracy.

This is the rationale of the present movement in England towards the abolition of the House of Lords, and it is significant that it is at the same time that a new voice is being raised as claimant to that place as second in council which will eventually be vacated by the aristocracy as such. Movements like these always overlap one another in point of time, and it will be only *pari passu* with the diminution of power in the older force that the increase in the new will take place.

In modern history, till these days, the western world has been under the dominion of the power of *force*. Kingdoms have been annexed by *force of arms*, victories have been gained by sheer physical force of numbers, by strength in the art of butchery. But now there are signs in the times that diplomacy not physical force, the pen not the sword, the mind not the body, is to be the weapon of offence and defence in the campaigns of the nations.

This is really indicative of the *change of plane* of the whole field of practical politics, and it is another proof that an Age is coming to an end, and that a New Age is beginning, though the transition period must necessarily be an extended one in the protracted yugas through which the world is now passing. When force reigned, it could be wielded only by those who were physically strong enough to do so, and as Nature has made one sex—the masculine—more powerful bodily than the other—the feminine—all council, all law-making, all the art of government, was administered by men, to the entire exclusion of women.

But while force pertains specially to the male, mind is a common property of both men and women; and in this new government by mind, both can demand an equal share. Now this is just what is happening; the time is ripe, the world's thought is softening, the minds of men are uniting so as to band their one sex into a unity of

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brotherhood without class distinctions ; there is being left only 'one in council'; there is again being formed an autocracy, this time of sex. But Nature works as a duality in this world of manifestation ; only through the union of masculine and feminine can the manifestation continue ; and it is at this crisis that the Unseen Helpers of the Race-evolution have inspired a certain band of women to sound with no uncertain note their demand for enfranchisement, their claim to the right of a full and equal share in the government under which they, as well as men, live, and work, and think.

The creation of masculine and feminine did not start with the creation of Adam and Eve, the human species. The duality of sex is a concomitant of all organic creation, of all evolution ; but this duality is an equality of two distinct qualities, not one a superior, and the other an inferior division. Such complementary qualities can, however, only be shown under an equality of condition, and this latter is what has been lacking so far.

The growing sense of responsibility that has been arising in women as self-conscious individuals is causing such a demand for equality of opportunity with men as has not been heard before, and such a burning question has this enfranchisement of women become that till it gets some satisfactory answer it will never be silenced.

The need for the feminine element in all departments of life is continually becoming more pronounced. In religion, this is shown by the increasing honors which are being bestowed on the Virgin Mary by the Roman Catholic Church ; while in Protestant sections of Christianity this need for the feminine presentation of the Godhead has been felt and expressed by Christian-Scientists, who always use the dual appellation, Father-Mother ; and there is a growing tendency in all Protestant communities to draw more and more attention to the feminine qualities of the Holy Spirit, the feminine Person in the Trinity. In Philosophy, in Art, in Music, there is a reaching out to the mystical, the beautiful, the imaginative, the emotional, the intuitive, rather than the pessimistic, the realistic, the cold, the intellectual ; in short, the World-Mind seems to be seeking to manifest itself specially in a feminine vehicle, instead of in the masculine form which it has honored so long. This is the swing of the pendulum of evolution which may not be interfered with, and

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the will of Cyclic Change cannot be frustrated. Accordingly, in the world of politics, one will find that as the divisions between the various classes of the masculine portion of the electorate disappear, a new division of the council will arise composed of women and their representatives ; the government of the nation will then be controlled by men and women, the fundamental duality of the world, and it will only be when the perfect equilibrium of these two shall be accomplished that the true Marriage Feast shall be made ready, that the beginning of miracles shall take place, that the transformation of the water which purifies into the wine which nourishes and stimulates shall be effected.

That one sex can possibly know equally and cater for the requirements of two is an illogical position that must strike an impartial judge. It is anything but practical politics which allows men to legislate on all questions which affect women and the conditions under which they live and work, while at the same time women are available to act in conjunction with them. It might be different if women were ignorant, uneducated slaves ; even then, men's laws should be aimed at freeing such a class of society, for no body of individuals can remain in a degraded condition without having a bad effect on the whole community. Imagine the present conditions reversed, the feminine sex alone laying down the law for *all men* as well as for themselves. The very thought seems absurd, yet this is the position which men arrogate to themselves without the faintest blush for their temerity. Even when they are reminded of their autocratic position, they cling all the more tenaciously to it, urging that they are entirely dominated by feelings of chivalry when they maintain that women must not be allowed to enter politics, by this excuse inferring a different law for men and women, an idea which brings untold evil in its train. This law takes it for granted, either that man is so superior to woman that he can touch pitch and not be defiled by it, as—being the weaker vessel—she would undoubtedly be ; or that man is an inferior race, to whom alone the dirty work should be given, and instead of aspiring for the companionship and co-operation of those who might elevate them, they presume to dictate conditions, ofttimes lowering and degrading to those whom they think more refined than themselves ; thus showing how unreal is this so-called chivalry, this regard for the 'better half' of the race.

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True regard for women should show itself in opening the doors of political freedom and sex equality through which so many women are desirous to pass, rather than in compelling these same women to force these doors back against their so-called protectors, who with all their power are holding them closed against them.

> Never will peace and human nature meet
> Till free and equal man and woman greet
> Domestic peace.

For many centuries women have been content to fill an unacknowledged place as capable, thinking citizens. They have acquiesced in man's admiration of them as play-toys, as things of beauty, but not of State value. But the time has come, as was inevitable, for woman to awaken to her true importance as an individual, who possesses power and knowledge sufficient to justify her demanding an individual's share in the nation's housekeeping. The essence of all politics is that they be practical means to a practical end.

In this sphere of practicality, who gains a greater training in economy, in forethought, in ways and means, in details, than a housewife ? She has faithfully served a long apprenticeship in 'little things', and now that she is seeking to extend her sphere of influence, she may still be trusted. He who best knew human nature said truly : "He that is faithful in that which is least is faithful also in much." The experience of women would be invaluable in dealing with such practical schemes as education, pensioning, or housing, for their daily lives touch all these problems in a practical and constructive way. Those men who are most imbued with earnest desire for practical and fully representative government are welcoming the proffered co-operation of women in their councils; they have recognised and appreciated their services in the homes, and they know their help and advice will be well worth having.

The enfranchisement of women is the most important political movement of modern times ; and it is, on the physical plane, only a symbol of the entry, on the mental plane, of the intuition to share in the operations of the intellect ; and through the intuition the soul will be able to function and eventually spiritualise the materialistic tendencies of the age. Though it is, in truth, one of the gravest crises in this age, it has been passed through in other countries without martyrdom or bloodshed, and its results have already proved advan-

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tageous to the peoples of those countries. But in England and America, strongholds of force, materialism, and selfishness, the legalised freedom of woman to serve her country must be expected to be wrung from those in power only after years of great tribulation.

This world is the school of life wherein the individual soul learns to unfold its divine knowledge. That soul, like its spiritual essence, is sexless; and whatever form it animates, its greatest necessity is opportunity. Opportunity alone makes it possible for the individual to develop. No one is ever really able to rise to all the responsibility that is his or hers; yet the soul is ever seeking fresh responsibilities, and opportunity is its greatest educator.

Men are doing women a much deeper wrong than is apparent on the surface, in debarring those who have the same qualifications as themselves from the opportunity for which so many of them are clamoring, and denying them the responsibilities which so many women are eager to shoulder. They are retarding the growth of souls; they are battling against the Evolution-Spirit in the individual and in the race, and this can only result in harm to themselves.

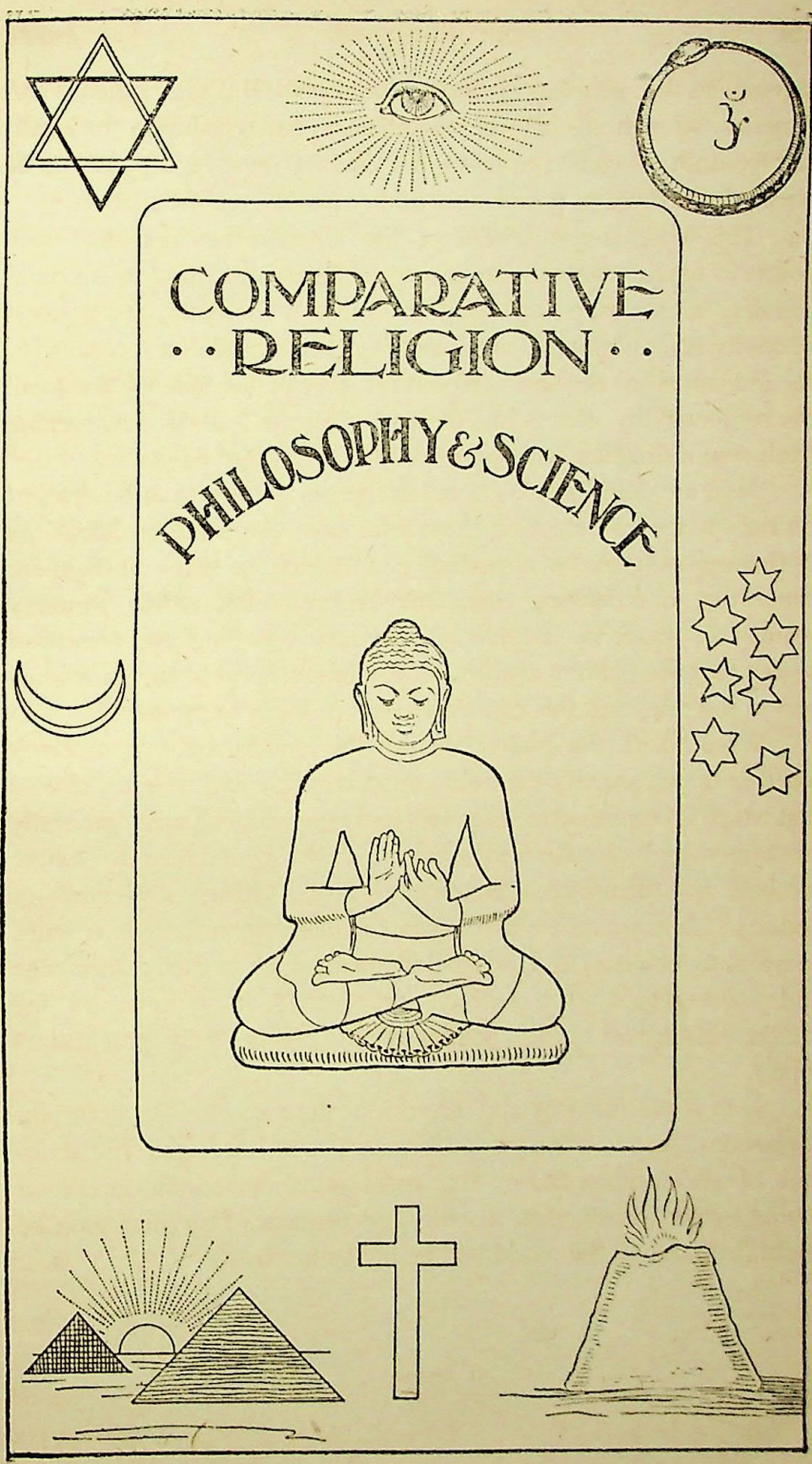
Would that the philosophy of the duality of sex, working together under exactly the same opportunities, each free to choose that which is best suited to its quality and temperament, were generally recognised by both men and women! Then would men no longer arrogate to themselves supremacy—nay, rather, autocracy—in council; then would women awake to their responsibilities as souls, individuals, citizens; and, opportunity being open to them, knowledge and power would soon follow, and, with such a union of the fundamental forces in life, politics would become truly practical all round.

Such is the intensity and breadth of the force in Great Britain at present demanding the enfranchisement of women, and the abolition of sex-disqualification, that mere human masculine opposition can no longer withstand it. Another Independence Day must soon be celebrated, and all the world will be the gainer by it.

M. E. COUSINS.

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ZENNA AND DHYĀNA.

NOW that there has at last appeared a fairly detailed paper on the history and principles of the Zen Sect of Buddhism (see my review on p. 83.), the time seems to have come to answer a question of considerable interest.

It is well known that in the countries of the so-called Southern Buddhism, the practice of Jhāna (Dhyāna) has been neglected to such a degree that probably not a single monk can be found nowadays who could teach it in a fairly satisfactory manner. Only one book on it, a small tract in Sinhalese, has been discovered, and so little could the discoverer (the Rev. Dharmapāla) and the members of the Order make out of it, that the former applied for an explanation, to Professor Rhys Davids, who, consequently, published the text (Yogāvacara's Manual, the first book in Sinhalese printed in European characters) with an introduction which, though as interesting as everything which comes from the pen of this eminent scholar, is not much more than another confession of our sad helplessness in the field of Buddhist mysticism. Perhaps we would not mind it so much, if the references to Dhyāna were only few. But the sacred literature is full of them. So we cannot possibly give up our search, but must try to continue it somewhere else. And where else could we expect to meet with a fuller answer to our questions than in that unique sect of Mahāyāna Buddhism, the very name of which shows that it must have preserved the practice of Dhyāna ?

In the Zen Sect, Dhyāna (Pāli *jhāna*, Japanese *zenna*) is the one important thing. What, then, does it teach about the four Jhānas, the eight Vimokhas, the ten Kasiṇas ? I am sorry to answer : nothing at all ; and I write this little essay merely in order to show how a great hope, which many others are likely to have shared with me, has broken down.*

The Dhyāna practised by the followers of Zen consists in nothing more than quietly sitting down for a certain time with the greatest possible emancipation from outer influences, and meditating on some 'ko-an' or magistral case. A regular training of this kind is said to

* Of course, I do not mean to say that this is the last hope ; for Mahāyāna has other sources little known as yet ; nor do I think that we could, even in the best case, expect to find anything more than an outside view, so to speak, of the mystical phenomena.

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lead at last to spiritual enlightenment and the comprehension of the inner spirit of Buddhism. A few ko-ans may be repeated here :

When Shēn Kuang came to Bodhi-Dharma, (the first Zen patriarch in China) he asked him to have his soul pacified. "Dharma then answered : 'Where is your soul ? Bring it out before me, and I shall have it pacified.' Shēn Kuang said : 'The very reason of my trouble is that I am unable to find the soul.' Whereupon Dharma exclaimed : 'I have pacified your soul'."*

"A monk asked Dozan (A.D. 806-869) : 'Who is the Buddha ?' And the master replied : 'Three pounds of flax'."

"Rinzai (who first brought Zen to Japan) once delivered a sermon before a gathering of his disciples, in which he said : 'Upon this mass of red-colored flesh there abideth an untitled true man. He constantly cometh out and in from your sense-gates. Those who have not yet realised this, behold, behold !' A monk came out of the rank, and asked : 'Who is this untitled true man ?' The master then descended from the chair and took hold of this monk, saying : 'Speak, speak.' The monk faltered ; whereupon, releasing him, remarked Rinzai : 'What a worthless stuff is this untitled true man !' And he returned to his room."

In a little book by B. Furuya† the twenty Ko-ans recommended are of a somewhat different kind, *e.g.* :

(3) Do you hear the voice of your single hand ?

(6) Put out the light which is a thousand miles off.

(8) The dead man carries the coffin having the living man inside.

(9) The wood man goes out at mid-night putting on shoes, and a stone woman comes back in the morning putting on her bonnet.

(12) Stop the boat sailing far over yonder.

(14) On the branches of a plum-tree which does not bloom, sings sweetly the nightingale without making any noise.

(17) See without seeing, hear without hearing, walk without walking.

But there are also some among them which remind one of those given by Suzuki, *e.g.* :

* This refers to the doctrine of the Not-Self (anattā).

† *The Path of the Adept.* Printed by the Yokohama Bunsha, 1901.

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(19) What is Buddhism ? Nothing but a fist !

"The solution of these problems must be entirely by means of the heart, not by word, nor by theory, nor by reason."

In the same book the posture to be adopted for Zenna is described as follows :

"Put your right leg on the thigh of the left leg, and place the left leg on the thigh of the right leg. Then put the right hand with its back on the left leg, and place the left hand in the same way over the right hand. Then allow the tips of your thumbs to come into contact.* You must keep perfectly straight. Firmly close your lips, and place your tongue in the upper jaw, as if about to pronounce the letter "I". Half shut the eyes, and keep the tip of the nose in sight. Breathe as slowly as possible, as if scarcely breathing at all."

This sounds exactly as if a trance or hypnotic state is to be brought about (note especially 'keep the tip of the nose in sight') and is originally, no doubt, a borrowing from Indian Yoga. But Zenna, though it *is* Yoga in a certain sense, is entirely different from the *Buddhist* Yoga recorded in both the Pāli and older Samskṛt literature of Buddhism. This becomes evident by the following reflexion.

In Buddhism each of the innumerable Cakravālas, or universes, is thought to consist of three large spheres called Avacaras, Lokas or Dhātus which rise one over the other †, and each of which again consists of several storeys, *viz.* :

(1) *Kāma-loka*, or 'lust-world,' comprising the inhabitants of hell, beasts, ghosts, elementals, men, and, finally, six kinds of deities or angels (among them, as the lowest class but one, the thirty-three Vedic deities.)

(2) *Rūpa-brahma-loka*, i.e., 'Body-ideal-world,' with sixteen kinds of deities which, though free from sensuality, are still bound to the category of *rūpa*.

(3) *Arūpa-brahma-loka*, i.e., 'Bodiless-ideal-world,' with four kinds of purely spiritual higher beings.

Now the Buddhist conception of Yoga is that by the Jhānas (Dhyānas) and Vimokhas (Vimokṣas) one can gradually transfer one's mind to each of the higher Lokas [until by Saññā-vedayita-

* This is, I believe, in order to close the *prāṇic* stream which is constantly coming forth from the tips of the fingers.

† In *Milindapañha* (III, 7. 4) this order of rank is also a spatial order, but no such allusion is known to me from the older literature.

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nirodha one passes beyond all of them] *and that there is, as a rule, a chance of being reborn in just that plane up to which one was able to raise one's mind in Yoga.*

By the way I must observe here that the word Yoga in its technical sense is not known in the Piṭakas.* The various kinds of spiritual exercises are, as a rule, named separately. Only the four Jhānas and four Arūpa-vimokhas (see below) are sometimes collectively called the eight Samāpattis.†

The planes and states of trance correspond with each other in the following way : ‡

II. Rūpa-brahmaloka.

[1.	Brahmakāyikas.]§	
2.	Brahmapāriṣadyas, attainable through the first degree of	the first Dhyāna.
3.	Brahmapurohitas, " " " second " "	
4.	Mahābrahmas, " " " third " "	
5.	Parittābhas, " " " first " "	the second Dhyāna.
6.	Apramāṇābhas, " " " second " "	
7.	Ābhāsvaras, " " " third " "	
8.	Parittas'ubhas, " " " first " "	the third Dhyāna.
9.	Apramāṇas'ubhas, " " " second " "	
10.	S'ubhakṛtsnas, " " " third " "	
[11.	Anabhrakas.]	
[12.	Puṇya-prasavas.]	
13.	Vṛhatphalas, " " " first " "	the fourth Dhyāna.
14.	Asaṃjñisattvas ‖ " " " second " "	

* In the passage alleged by Professor Rhys Davids as an exception to this statement (loc. cit. p. XVI) viz., *Majjh. Nik.* 69 (*Gulissāni-suttanta*), *yogo karaṇīyo* means simply *udyamah kartavyah*, as is evident from both the preceding and the following section. Similarly in *S'vet. Up.* I (which is no doubt older than the following Adhyāyas) *dhyānayogānugatāh* may simply mean : 'having followed the practice of Dhyāna.'

† This is of some importance to the historian of philosophy. For it shows a state previous to that of the Yoga-Sūtras. We may be quite sure that, if any such Sūtras or any philosophy with this name existed, they would have been somehow alluded to in the Piṭakas.

‡ I cannot exactly say how the three lower Vimokhas correspond with the planes of the second Loka, but, of course, there must be another way through it, or its higher storeys, beside and after the Jhānas. Just so the Cetovimuttis (except the lower ones, which go with the fourth Jhāna, etc., and the highest, Animitta-cetovimutti, which, like the eighth Vimokha, leads beyond time and space) and certain Samādhis are another way, beside Vimokhas 4—7, to the planes of the highest Loka. The so-called Appamāṇa-cetovimutti extends from No. 15 of the second to No. 2 of the third Loka. It is, however, a question open to doubt (and likely to be negatived after a comprehensive examination of the whole material) whether each of these items has been taught by the Buddha himself. In the following list I give throughout the Samskṛt form of the names, as found in the Northern texts, because it is likely to be better understood by my readers than the Pāli names. The names in brackets are missing in the South. The term Cetovimukti seems not to occur in the Northern texts, but a Citta-vimukti is well known in the philosophy of Rājayoga.

§ This is perhaps only a collective name for the following three classes.

‖ This class is often omitted in the northern texts in order to make also the fourth Dhyāna threefold (Anabhrakas, etc).

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15. Avṛhas,	pañca-s'uddhā-vāsa-bhūmi of the Anāgāmins.	„	„	„	lower Cetovimuktis, Vimokṣas, and Samādhis [or, the fourth Dhyāna.]
16. Atapas		„	„	„	
17. Sudṛs'as		„	„	„	
18. Sudars'anas		„	„	„	
19. Akaniṣṭhas		„	„	„	
		„	„	„	

III. Arūpa-brahmaloka.

1. Ākās'ānanty'āyatana, attainable through the fourth Vimokṣa.
2. Vijñānānanty'āyatana „ „ „ fifth „
3. Ākiñcany'āyatana „ „ „ sixth „
4. Naivasamjñānāsamjñ'āyatana „ „ seventh „

Only the Jīvan-mukta can go beyond even the last of these planes, but it is a mystical jump rather than a step, for it leads out of everything imaginable even by the highest consciousness. It is performed through Animitta-cetovimukti.

Now, what do Zen Masters think of this stupendous system?

Says the Lord Abbot of Kamakura, one of the most revered Zen teachers of this time:

"Some Hindu philosophers, however, seem to have considered hallucinations and self-suggested states of mind as real, and the attainment of them as the aim of dhyāna practice. Their conception of the eightfold dhyāna-heaven in which all sorts of angels are living is evidence of it. When the mythical beings in those regions practise dhyāna, they enter into different stages of samādhi. They (1) come to think that they are lifted up in the air like a cloud; (2) they feel the presence of some indescribable luminosity; (3) they experience a supernatural joy; (4) their minds become so clarified and transparent as to reflect all the worlds like a very brilliant mirror; (5) they feel as if the soul has escaped bodily confinement and expanded itself to the immensity of space; (6) they now come back to a definite state of consciousness, in which all mental functions are presented, and the past and present and future reveal themselves; (7) they then have the feeling of absolute nothingness, in which not a ripple of mentation stirs; (8) lastly, they are not conscious of anything particular, nor have they lost consciousness, and here they are said to have reached the highest stage of samādhi. But, according to Buddhism, all these visionary phenomena as the outcome of dhyāna are rejected, for they have nothing to do with the realization of the religious life. In the 'S'urāngama Sūtra' fifty abnormal conditions of consciousness are mentioned against which the practiser of dhyāna has to guard himself, and among them we find those psychical aberrations mentioned above."

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The Sūraṃgamasamādhi-Sūtra * is not available in either Samskṛṭ or Pāli, but only in Chinese and Tibetan.† Supposing, however, the above statements to be correct, one may declare without hesitation that it is a fabrication of some Mahāyānist sect.‡ The fifty abnormal conditions may be an enlarged list of the forty Kammaṭṭhānas recommended in Pāli books, and the eight stages of Samādhi distinctly refer to the Jhānas and Vimokhas.

A more sweeping condemnation of nearly the whole system of ancient Buddhist Mysticism is hardly imaginable, and, this being the view not only of the Abbot of the oldest Zen monastery in Japan, but likewise of Mr. Suzuki who quotes the whole passage, we cannot help thinking that it is the general opinion of the Zen sect.

This is certainly such an amazing result that we cannot at once acquiesce in it. There are at least two more questions connected with it which demand an answer :

(1) May not the practice of the Dhyānas, etc., have *died out* in the Zen Sect, just as it died out in the South, or may it even have been *rejected* from the beginning ?

There seems to be this possibility. For we have to remember (1) that with the death of Hui Nēng (713 A.D.) the ancient patriarchal system was destroyed in favor of a principle of individualism which was able to abolish almost everything it did not like ; (2) that during the T'ang dynasty the Zen Sect "developed along its own peculiar line, and became thoroughly Chinese" (Suzuki, loc. cit. p. 17. That means something, if we compare a little the Hindu with the Chinese mind) ; and (3) that the part which Mysticism played in the *doctrine* of the Buddha was, after all, only a subordinate one. Professor Rhys Davids, after having discussed the question of the importance attributed in Buddhism to these spiritual exercises, says (loc. cit. p. xxviii) :

"The conclusion is plain that the practice of the current Mysticism in all its phases was admitted as part of the training of a member of the order. But that it was a small, and that not

* This, of course, is meant here, and not the famous *Śūramgama-Sūtra* which professes the very opposite standpoint ; see Beal, *Catena*, p. 317, sect. 27.

† There is also a fragment of it among the East-Turkestanean materials now being deciphered by Professor Leumann. The Sūtra was "translated" into Chinese by Kumārajīva in A.D. 384—417 (Nanjio's List, No. 399).

‡ There was a tendency in Mahāyānism to condemn the Dhyānas as selfish.

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the highest and most important part; and might be omitted altogether. The states of rapture are regarded as conditions of happiness (phāsuvihārā). They are regarded as useful to some people for the help they give towards the removal of the mental obstacles to the attainment of Arahatship. Of the thirty-seven constituent parts of Arahatship they enter only into one group of four. And to seek for Nirwāna in the mere practice of the four Jhānas is considered a deadly heresy.* So they are both pleasant in themselves, and useful as one of the means to the end proposed. But they are not the end, and the end can be reached without them."

This is quite correct. But the fact remains (and it is not so unimportant as to be omitted in a serious discussion) that the Buddha, according to the Nikāyas themselves, was throughout his life a diligent practiser of the Dhyānas. There may be some doubt as to whether he practised *all* the kinds of Yoga mentioned in the Piṭakas as parts of his system, but the four Dhyānas he did practise without any doubt. They stand at the beginning as well as at the end of his holy career.

In the *Mahā-Saccaka-Sutta* of the *Majjhima-Nikāya* the Buddha himself tells us (in almost literal agreement with the corresponding passages of the Saṃskṛt work *Lalita-Vistara*—a sign of antiqueness) that, after having at last understood the futility of mortification, he remembered having once entered the first Jhāna.

"I remember that once, while my father Sakka was busy, I was sitting in the cool shade of a Jambu tree, and there, aloof from sensuous appetites, aloof from evil ideas, I entered into and dwelt in the first Jhāna wherein conception works and thought discursive, which is born of solitude, and full of joy and ease.† Might not *that* be the way to enlightenment? And, Aggivessana, the well-founded knowledge arose in me: 'This *is* the way to enlightenment'. So he decides to take food again and practise the Jhānas. Sitting under the Bodhi tree he masters them one by one, and, *having passed through the fourth Dhyāna obtains enlightenment.*"‡

* See the last four of the 62 great heresies in the *Brahmajāla Sutta*. (The above-mentioned *S'urāngama Sutta* is very likely due to a misunderstanding of this text. O.S.)

† Comp. C. Rhys Davids, Dhammasaṅgaṇi. This seems to be the most exact translation of these terms hitherto given.

‡ Similarly *Buddhacarita* (IV 1, 2):

Tato Māra-balam jitvā dhairyeṇa ca s'amena ca |
Paramārtham vijijñāsuḥ sa dadhyāu dhyāna-kovidaḥ ||
Sarveṣu dhyāna-vidhiṣu prāpya cais'varyam uttamam |
Sasmāra prathame yāme pūrvajanma-paramparām ||

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And in the famous *Mahā-Parinibbāna-Sutta*, on the other hand, the Master's passing away is described thus :

" Then the Blessed one entered into the first Jhāna. And leaving the first Jhāna he entered into the second Jhāna. And leaving the second Jhāna he entered into the third Jhāna. And leaving the third Jhāna he entered into the fourth Jhāna. And leaving the fourth Jhāna he entered into the sphere of Unbounded Space. And leaving . . . . he entered into the sphere of Infinite Intellection. And leaving. . . . he entered into the sphere of Nothingness. And leaving . . . he entered into the sphere where there is neither Perception nor Non-Perception.* And leaving . . . he attained at the Cessation of Perception and Feeling.

Then the venerable Ānanda said to the venerable Anuruddha : ' Completely-extinguished (parinibbuto), O Lord Anuruddha, is the Blessed One.' [To which the latter answered :] ' Not yet, Brother Ananda, is the Blessed One completely-extinguished. He has attained at the Cessation of Perception and Feeling.' Then the Blessed One left the state of Cessation of Perception and Feeling and entered into the Sphere where there is neither Perception nor Non-Perception. And leaving.....he entered into the Sphere of Nothingness. And leaving .....he entered into the Sphere of Infinite Intellection. And leaving.....he entered into the Sphere of Unbounded Space.

And	leaving.....he	entered	into	the Fourth	Jhāna.
And	leaving.....he	entered	into	the Third	Jhāna.
And	leaving.....he	entered	into	the Second	Jhāna.
And	leaving.....he	entered	into	the First	Jhāna.
And	leaving.....he	entered	into	the Second	Jhāna.
And	leaving .....he	entered	into	the Third	Jhāna.
And	leaving.....he	entered	into	the Fourth	Jhāna.

And in the moment he left the Fourth Jhāna The Blessed One was completely extinguished (parinibbāyi.)"

In the Burmese Life of the Buddha † Parinibbāna follows the eighth step, ‡ and the account opens in the following remarkable way :

" As a man who is about to undertake a long journey takes an affectionate farewell of every one of his relatives and friends, and fondly embraces successively all of them, *Buddha likewise wished* to

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* Here I have again adopted Mrs. Rhys Davids' translation, loc. cit. p. 71. fll.

† " *The Life or Legend of Gaudama the Buddha of the Burmese*," by the Rev. P. Bigandet.

‡ This is rather an abbreviation of the original account no longer understood in its fullness. It seems to be in keeping with the view of some followers of the Uttarāpathaka Sect and others (refuted in *Kathāvatthu* XXII, 3), *viz.*, that the dying Arhat is *ānañje ṭhito i.e.*, in the fourth Arūpa-vimokha ?. The Samskṛt biographies (*Lalitavistara*, *Buddhacarita*) unfortunately only comprise the youth of the Buddha up to his enlightenment and first sermons.

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visit for the last time the abodes wherein his soul had so amorously dwelt during his long and lofty mental peregrinations. He entered into the first state of dzan, then the second," etc.

I believe that this is enough to show that, if the practice of the four Dhyānas and related exercises has been abandoned by the followers of Zen, their justification for doing so is at least doubtful.

(2) Zen pretends to be " a special transmission outside the canonical teaching of the Buddha," to have transmitted the *spirit* of the Buddha—" that is, his enlightened subjectivity, through which he was able to produce so many sacred books " (Suzuki, loc. cit., p. 19, 20). How to account for this tradition ?

A transmission outside the canon. Does not this suggest the idea of a man who tried but could not find the doctrines of Zen in the sacred books ? One needs only read a few pages, *e. g.*, in Tāranātha's *History of Buddhism*, to see how tradition was managed among the Mahāyānists, and how easily it was possible that a man who was disgusted with the dialectic tendency of so many Buddhist Ācāryas, felt inspired one day by the spirit of the Buddha and founded a new sect with a secret doctrine, or rather practice, altogether opposed to intellectualism, a teaching unknown hitherto, but *bonā fide* believed to be a direct after-vibration of the Buddha's spirit.

And this supposition is strengthened, if we consider that the only innovation in this sect was its method of Dhyāna, its philosophy being in keeping with general Mahāyāna ideas (see my review, p. 85) ; that other Mahāyānists developed other kinds of Dhyāna absolutely unheard of in the Zen Sect (provided Mr. Suzuki's account is complete) as well as in the ancient Piṭakas, but quite as much believed, by their practisers, to be genuine teachings of the Buddha ; that other sects too begin their *parampará* with Mahākāśyapa,* etc.

If, however, we hold the other view, *viz.*, that Zen practice was started by the Buddha himself, we are in a very difficult position. How, can we explain that the practice by means of Ko-ans, but not that of the four Dhyānas, the Vimokṣas, etc., was kept secret ? For, those who *knew* how to use the Ko-ans, became enlightened,

* Who gives, in the *Mahā-Gosingasāla-Sutta*, a detailed description of his ideal, which is that of an *āraññaka*, i.e., a (Buddhist) hermit living in the forest.

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and those who knew *not*, could make absolutely nothing of them. But the Dhyānas, etc., were open to many misunderstandings, and the little said about them, but constantly said, could very well lead to a *false* practice of Yoga. There are, in the Buddha's doctrine—such as we know it through the Piṭakas—a few very hard points (*e.g.*, the Pratītya-Samutpāda) of which no proper explanation is given, though it doubtlessly existed, and which consequently gave rise to a great variety of sectarian opinions, but of all such teachings at least the *names* are mentioned over and again. Why is there no trace of a Ko-an in the Nikāyas nor any allusion to the Sect in the Abhidhamma lists ?

A little more light on such questions may perhaps be expected of other Zen teachers who have not yet spoken to the world. We are told that of the two sects, Rinzai is "more speculative and intellectual," while Sodo "tends towards quietism." Surely Mr. Suzuki belongs only to one of these sects, and it would be but human if he had neglected the other standpoint. May I hope that a friend of mine—a learned Zen priest, whom the Central Hindu College at Benares has the good luck of keeping in its shelter—will be induced by these lines to give us the explanations we want ?

In concluding my essay, I should like to call attention to an interesting parallelism : Hinduism has two kinds of Yogins (corresponding with two kinds of Dars'anas), *viz.*, (1) those who aim at a direct 'union' with the Absolute, and (2) those who believe in a gradual ascension to higher planes. Buddhism is of opinion that some people can reach the goal without the Dhyānas, whereas to others these are a valuable, if not necessary, help. The Zen Sect, finally, (provided we are rightly informed) has kept the mystical jump only, *i.e.*, the sudden enlightenment following a series of unsuccessful runs.

DR. F. OTTO SCHRĀDER.

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THE IMPERISHABLE LAND—AIRYĀNA VAĒJO ACCORDING TO ZOROASTRIANISM.

(*Concluded from p.* 40.)

"THEN, when that man becomes thirty years old, he confers with the archangels, the good rulers and good providers; on the morrow, in the daylight of the day, it is moreover manifest, when the embodied existence is thus undistressed—without a Kai and without a Karap (that is, not deaf and blind to the affairs of the sacred beings), and is to be appropriated (that is, has not made his own self apart from the affairs of the sacred beings) and is produced full of life—that it has become extending and remains again great in various places in Irān-vēj, where the good Ḍaiṭi is."*

This refers to the condition of man when he conferred, or was in direct communication with, the yazatas or angels, ḍevas, when man was neither deaf nor blind to the celestial existence, and could either see or hear, so to speak, the divine beings; or, as H.P.B. says, "whose life and food they [men] had once shared."

"The first of the good lands and countries which I, Ahura Mazḍa, created, was the Airyāna Vaējo, by the good river Daiṭya. Thereupon came Añgra Mainyu, who is all death, and he counter-created by his witchcraft the *serpent* in the river and *winter*, a work of the Ḍaevas. There are ten winter months there, two summer months; and those are cold for the waters, cold for the earth, cold for the trees. Winter falls there, with the worst of its plagues. The second of the good lands and countries which I, Ahura-Mazḍa, created, was the plains in Sughḍha. Thereupon came Añgra Mainyu, who is all death, and he counter-created by his witchcraft the fly Skaiṭya which brings death to the cattle."†

Writing on the sidereal and cosmic glyphs, our revered Teacher H. P. Blavatsky gives us a very satisfactory explanation of the "Serpent" referred to above. It also explains the antiquity of this most ancient religion and its records:

"But, one ought to discriminate between the characters of this symbol. For instance: Zoroastrian Esotericism is identical with that of the Secret Doctrine; and when, as an example, we read, in the

* *Dinkard*, vii, 60. This Ḍaiṭi is the Avesta Ḍaiṭya, also considered to be "a mythic river in Irān-vēj" (*Bund.*, xx, 13); "a favorite place for religious rites," see Yt. v, 17, 104, 112; ix, 25, 29; xvii, 45, 49, 61. Or it may be merely *maya-i-shed*, "brilliant water."

† *Vendiḍād*, i, 3-4.

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Vendîdâd complaints uttered against the 'Serpent,' whose bites have transformed the beautiful, eternal spring of Airyâna Vaêjo, changing it into winter, generating disease and death, at the same time as mental and psychic consumption, every occultist knows that the Serpent alluded to is the North Pole, as also the pole of the heavens.* The latter produces the seasons according to the angle at which it penetrates the centre of the earth. The two axes were *no more parallel*, hence the eternal spring of Airyâna Vaêjo by the good river Daitya had disappeared, and 'the Airayân Magi had to emigrate to Sagdiani'—say the exoteric accounts. But the esoteric teaching states that the pole had passed through the equator, and that the 'land of bliss' of the Fourth Race, its inheritance from the Third, had now become the region of desolation and woe. This alone ought to be an incontrovertible proof of the great antiquity of the Zoroastrian Scriptures. The Neo-Âryans of the post-diluvian age could, of course, hardly recognise the mountains on the summits of which their forefathers had met *before the Flood*, and conversed with the pure 'Yazatas' (celestial Spirits of the Elements), whose life and *food* they had once shared. As shown by Eckstein (*Revue Archæologique*, 8*th year*, 1885), the *Vendîdâd* seems to point out a great change in the atmosphere of Central Asia; strong volcanic eruptions and the collapse of a whole range of mountains in the neighborhood of the Kara-Korum chain."†

Ages thus pass away and a cataclysm is fore-ordained, when those who were in charge of the great scheme of evolution were warned, and arrangement was made to transfer the Jîvas to a safe ground. We read in the *Vendîdâd*:

"The Maker Ahura Mazda, of high renown in the Airyâna Vaêjo, by the good river Daitya, called together a meeting of the celestial Gods. The fair Yima, the good shepherd, of high renown in the Airyâna Vaêjo, by the good river Daitya, called together a meeting of the excellent mortals." "To that meeting came Ahura Mazda, of high renown in the Airyâna Vaejo, by the good Driver aitya; He came together with the celestial Gods. To that meeting came the fair Yima, the good shepherd, of high renown in the Airyâna Vaêjo, by the good river Daitya; he came together with the excellent mortals" "And Ahura Mazda spake unto Yima, saying: 'O fair Yima, son of Vivanghat! Upon the material world, the fatal winters are going to

* Symbolised by the Egyptians under the form of a serpent with a hawk's head.

† *The Secret Doctrine*, vol. ii, p, 356.

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fall that shall bring the fierce, foul frost; upon the material world, the fatal winters are going to fall, that shall make snow-flakes fall thick, even Aredvi, deep on the highest tops of mountains.'"*

Here we see a meeting of Ahura Mazḍa, Yima, the celestial beings, and the 'excellent mortals.' A place where the 'excellent mortals' could join the celestial beings could not be gross or earthly. There is a clear reference in one of the quotations of the *Bundahiṣh* above that in those days men could confer with angels and archangels, as the bodies of the former were not as gross as they are to-day and it is possible that the finer matter of the human forms could easily respond to the glorious and shining matter of the angels during that period of the 'golden age.' In the personification of 'fair Yima, son of Vivanghaṭ,' we see Yama, the son of the Hinḍū Vaivasvaṭa. Does not this account carry us to a period far beyond profane history?

The *Bundahiṣh* gives some clue about "innumerable waters and rivers, springs and channels, (that) are one in origin with those (are from those as a source); so in various districts and various places they call them by various names."† It may be remarked in passing that the "brilliant waters," called by the names of oceans, seas, lakes, and rivers, in Avesṭa and Pāhlavi works, can be taken as divisions and subdivisions of astral regions. Read in this wise we get better light from the Zoroastrian scriptures than that we had hitherto. If we place different Ṭaṭṭvas in juxtaposition with their respective super-physical counterparts, the oft repeated astral stands with water as below:

Earth	...	Ether.
Water	...	Astral.
Air	...	Manas.
Fire	...	Buḍḍhi.
Akasha	...	Aṭmā.

Here is a list of some of the Immortal Men, who have been watching humanity, and are privileged to have communication with the Immortal Land, which is humanity as it was in its pristine stage; where did then all these 'immortal' men come from? Immortality could never be achieved unless perfection were attained; and how could these men, who, having attained perfection, had

* *Venḍiḍāḍ*, Farg. 2.

† *The Bundahiṣh*, ch. xx, 33.

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become immortal during the time, as some of our learned men make us believe, that humanity was in a savage condition and its ideas about God and nature were crude and primitive.

We have learnt from *The Secret Doctrine* that Manus and others had to appear upon this earth, who had completed their evolution in past manvaṇtaras, to help mankind in their early stage. Either they may be Manus, or they were the "Sons of Yoga." Looking at the period at which these Adepts appear on the scene, we may not be wrong in estimating that some of these souls may belong to other evolutionary periods.

"The Ḍāraja river is in Irān-Vēj, on the bank of which was the dwelling of Porūshaspa, the father of Zarathusht."* We find "Zarathusht when he brought the Religion, first celebrated worship and expounded in Irān-Vēj, and Medyōkmāh received the religion from him. The Mōbads of Pārs are all traced back to this race of Mānūschihar."† If we grant a higher interpretation to the phrase herein mentioned, we will come to a better understanding of the above phrases. Zarathushtra brought, or rather established, the Religion, the Universal Law, in this land, from whom came the Mobeds of Pārs, who must not be understood as their modern fallen descendants, but must be real Mobeds, Persian Initiates, who had received their inspiration from the original Zarathushtra.

"And as to giving to the world," says H.P.B., "more information about the locality known as Airyāna Vaējo we need point but to the sentence in Fargard I, in which we find Ahura Mazḍa saying to Spiṭama, 'the most benevolent,' that He had made every land —even though it had no charms whatever in it—dear to its dwellers, since otherwise the 'whole living world would have invaded the Airyāna Vaējo'." (v. 2). In a footnote she adds :

"Why do we find Zoroaster in the *Būndahiṣh* offering a sacrifice in 'Irān-Vēj'—distorted name for Airyānām Vaējo, and where or what was this country ? Though some Orientalists call it 'no real country,' and others identify it with the basin of the Aras, the latter has nothing to do with Airyānām Vaējo. The last Zarathust may have chosen, and he has so chosen, the banks of the Aras for the cradle of his newly *reborn* religion ; only that cradle received a child reborn and suckled elsewhere, namely, in Airyānām Vaējo (the true 'seed of the

* *The Bundahiṣh*, ch. xx. 32. † *Ibid.* xxxi, 3-4.

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Āryas,' who were then all that was noble and true), which place is identical with the Shamballah of the Hinḍūs and the Arhaṭs, a place now regarded also as mythical. In Fargard II, Ahura Mazḍa calls together 'a meeting of the celestial gods,' and Yima, the first man 'of the excellent mortals,' in the Airyānām Vaējo—'*in the far off lands of rising* sun,' says the *Book of Numbers* of the Chaldees, written on the Euphrates. Those of the Parsis who have ears, let them hear, and—draw their inferences; and perchance it may be also found that the Brāhmaṇas who came from the North to India bringing with them all the learning of secret wisdom, came from a place still more northward than lake Mansarovar."*

It is very curious, says H.P.B., in *The Secret Doctrine*, "that Cosmas Indicopleustes, who lived in the sixth century A.D., should have always maintained that man was born and dwelt at first in a country *beyond the ocean*, a proof of which had been given him in India by a learned Chaldean." He says: "The lands we live in are surrounded by the ocean, but beyond that ocean there is another land which touches the walls of the sky; and it is in this land that man was created in and lived in paradise. During the Deluge, Noah was carried in his ark into the land his posterity now inhabits."

The twelve-legged horse of Huschenk was found on that continent, named the *dry* island.

The 'Christian topography' of Cosmas Indicopleustes and its merits are well known, but here the good father repeats a universal tradition now, moreover, corroborated by facts. Every arctic traveller suspects a continent or a 'dry island' beyond the line of eternal ice. Perhaps now the meaning of the following passage from one of the Commentaries in the *Secret Book of Wisdom* may become clearer.

"In the first beginnings of (human) life the only dry land was on the right end of the sphere where it (the globe) is motionless. The whole earth was one vast watery desert, and the waters were tepid. . . There man was born on the seven Zones of the immortal, the indestructible of the Manvaṇṭara."

In a footnote it is stated that:

"It is averred in Occultism that the land or island, which crowns the North Pole like a skull cap, is the only one which prevailed during

* *The Theosophist*, vol. iv., p. 242.

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the whole Manvantara of our 'Round.' All the central continents and lands will emerge from the sea-bottom many times in turn, but that land will never change."

The commentary goes on to say :

"There was eternal spirit in darkness. (But) that which is darkness to the man of to-day, was light to the man of his dawn. There the Gods rested, and Fohat reigns ever since.

Thus the wise Fathers say that man is born in the head of his mother (earth), and that her feet at the left end generated (begot) the evil winds that blow from the mouth of the lower Dragon. Between the First and Second (Races) the eternal central (land) was divided by the water of life." This 'water' it is stated, is the blood or fluid of life which animates the earth, compared here to a living body. Man is microcosm and the universe is macrocosm.

It flows around and animates her (mother earth's) body. Its one end issues from her head ; it becomes foul at her feet (the Southern Pole). It gets purified (on its return) to her heart—which beats under the foot of the sacred Shamballah, which then (in the beginnings) was not yet born. For it is in the belt of man's dwelling (the earth) that lies concealed the life and health of all that lives and breathes."

"Occult teaching corroborates, the popular tradition which asserts the existence of a foundation of life in the bowels of the earth and in the North Pole. It is the blood of the earth, the electro-magnetic current, which circulates through all the arteries ; and which is said to be found stored in the 'navel' of the earth."*

This fact is corroborated by *The Bundahiṣh* :

"Thick and salt the stench wishes to go from the sea Putik to the wide-formed ocean, with a mighty high wind therefrom, the Gulf of Saṭavēs drives away whatever is stench and whatever is pure and clean goes into the wide-formed occean and the source Aredvisur ; and that flows back a second time to Puṭik." †

This is supported by Pāhlavi *Vendiḍād* (V. 57) and *Zāḍ-Sparam,* (vi, 18). Now Puṭik and Saṭaves have some relation with Aredvisur, which has direct connexion with the sacred Mount Alburz, the Meru of the Pārsīs, a 'mountain' so called belonging to Airyāna Vaējo and the North Pole. Of Puṭik it is stated that it is one of the three 'lakes,' the largest of them, "and the control of its flow and

* *The Secret Doctrine*, vol. ii. p. 399.

† *The Bundahiṣh*, ch. xiii, 10.

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ebb is connected with the moon, and by its continual rotation, in coming up and going down, that of the moon is manifested. The wide-formed ocean stands forth on the south side as to Alburz, and the Puṭik stands contiguous to it and amidst it is the gulf (*var*) of Saṭaves, whose connexion is with Saṭaves [star] which is the southern quarter." *

How can we reach this land before we can attain Perfection ?

" . . . . the wandering songsters of Persia and the Caucasus will maintain, to this day, that far beyond the snow-capped summits of Kap or Caucasus, *there is a great continent now concealed from all.* That it is reached by those who can secure the services of the twelve-legged progeny of the crocodile and the female hippopotamus, whose legs become at will *twelve wings;* or by those who have the patience to wait for the good pleasure of *Simorghanke*, who promised that before she dies, she will reveal the hidden continent to all, and make it once more visible and within easy reach, by means of a bridge, which the Ocean Ḍevas will build between that portion of the 'dry island' and its severed parts.† This relates, of course, to the seventh race, Simorgh, being the Manvanṭaric cycle."‡

It is hinted above that this sacred land is reached by those who can secure the services of the twelve-legged progeny of the crocodile and the female hippopotamus, whose legs become at will twelve wings. The crocodile and the hippopotamus were, it is stated, held sacred and represented divine symbols with the Egyptians. *The Book of the Dead* is the book of Egyptian Initiates, as an Initiate is a living dead, a physically dead man, so to speak, a 'mummy.' In chapter xxxii we see the 'deceased' advancing against four crocodiles and spearing one of them. Writing on the Great Pyramid, H. J. Van Ginkel says, in *The Theosophist* (June 1907) : " In some parts of the ritual much is spoken of the crocodile and much about the 'heart.' Of course, these words are always used symbolically. The 'crocodile' generally designates Manas, the Mind, and in that case as being the enemy of the *real* man, Osiris, as trying to make him practise separateness, the most dangerous quality of the 'five-pointed' man. The five-pointed star—the symbol of the man ready

* Selection *Zād-Sparam* S. B. E. vol. v., part i, ch. vi, 15-16.

† The several parts must be Norway and other lands in the neighborhood of the Arctic Circle.

‡ *The Secret Doctrine*, vol. ii, p. 399.

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for initiation—gave rise to the use of the crocodile-symbol, by its having five extremities, namely, four legs and tail. . . The 'heart' is the re-incarnating principle or the true Ego, the so-called 'ancestral heart'."

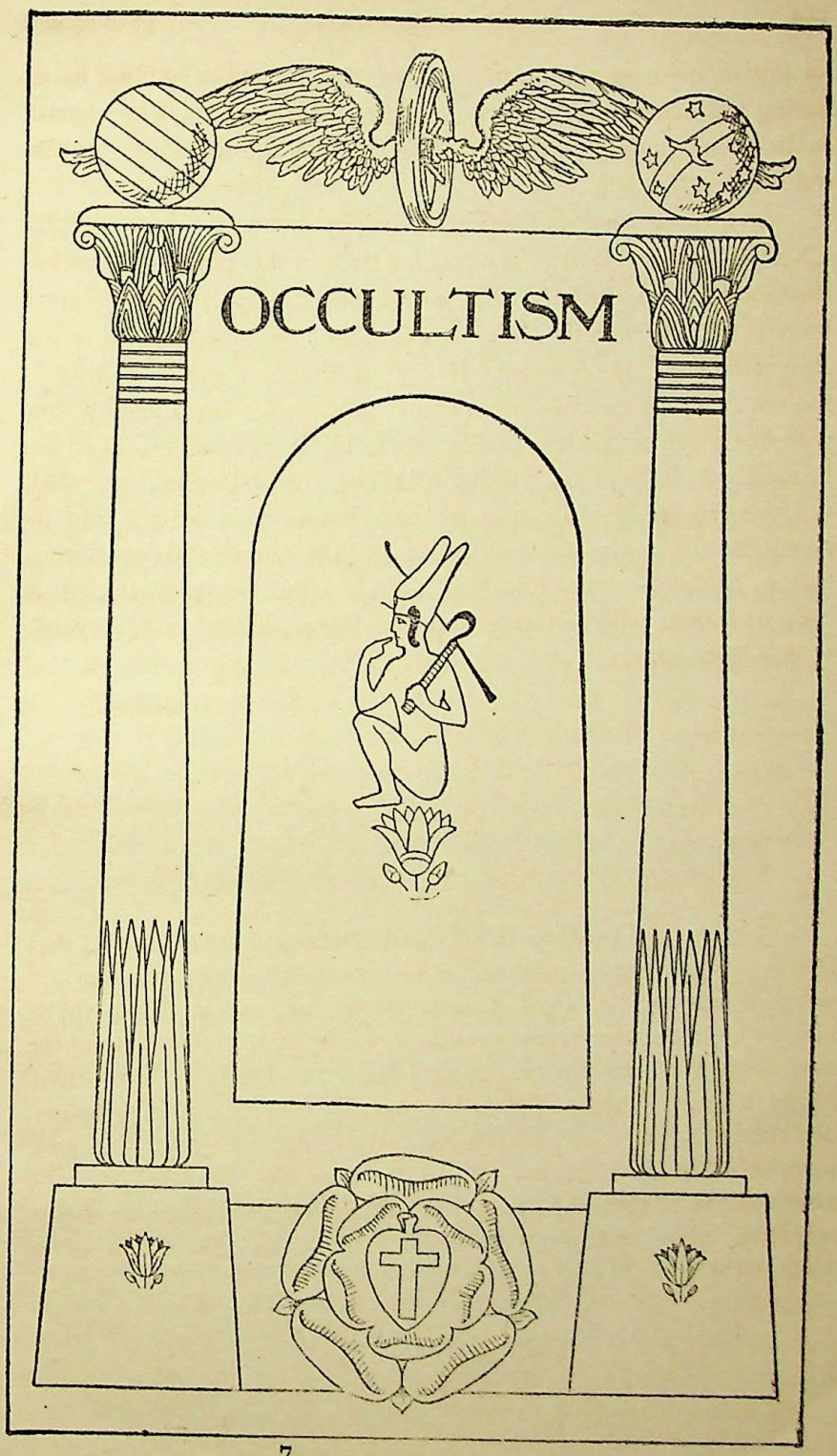
And, now, what is the female-hippopotamus? From chapter CXXVII B of *The Book of the Dead* we see in this profound symbol the Goddess Api, the lady who giveth protection. In this chapter there is nothing directly about this Goddess, but it is devoted to the Eye of Horus. He is called 'Horus of the *blue* eyes.' Horus is the son of Osiris and Isis; as a child he is seated on a lotus-flower with his finger on his lips; as an adult, he is represented as hawk-headed. As he is born of Osiris and Isis, Aṭmā-Buḍḍhi, we shall call him Higher Manas. It is by the absorption of the ray into its parent, by the union of the crocodile and the female hippopotamus, that an Initiate is born into the Sacred Land, Aryānavaējo. It is only an Initiate who can enter into the Imperishable Land, Airyanā-vaējo—none other.

N. F. BILIMORIA.

There is no Christian Gnosis and Trismegistic Gnosis. If that Gnosis was for certain purposes either associated with the name and mystic person of the Great Teacher known as Jesus of Nazareth, or handed on under the typical personality of Great Hermes, it is not for us to keep the two streams apart in heart and head in water-tight compartments. The two traditions mutually interpret and complete one another. They are contemporaneous; thy are both part and parcel of the same Economy. Read the fragments of these two forgotten faiths, or rather the fragments of the two manifestations of this forgotten faith, and you will see for yourselves. *The Gnosis of the Mind*, by G. R. S. MEAD.

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SHIVA-SŪṬRA-VIMARSHINĪ.

(*Continued from p.* 1131.)

[INTRODUCTION TO 4TH SŪṬRA.]

THOUGH this manṭra-vīrya is the means of meditation on the Mahāhraḍa (already) described, yet, in the case of those, whose hearts are not by the will of Parameshvara, reached by it (the Manṭra-vīrya), the mind (chiṭṭa) attains ordinary acquisitions (miṭasiḍḍhi) when there is an incidental (development) of binḍu, nāḍa, etc.

गर्भे चित्तविकासोऽविशिष्टविद्या स्वप्नः ॥ ४ ॥

IV. In the womb there is an expansion of chiṭṭa, ordinary knowledge, dream. *Womb*, Akhyāṭi (ignorance), Mahāmāyā. In it (the womb), in the sphere of manṭra siḍḍhi not transcending (ignorance). *The expansion of chiṭṭa*, satisfaction in that (limited) sphere alone. This is *ordinary* (knowledge), that common to all men, limited wisdom, impure wisdom. This is *dream*, hallucination, based on (knowledge of) difference, (of) manifoldness, of the nature of illusion. It is said in *Pāṭañjala* (*Yoga Sūṭras*), " They are obstacles in samāḍhi, acquisitions during vyuṭṭhāna " (III. 38). This is explained in (*Sp. Kār.* 42). " From hence the binḍu, from hence the nāḍa, from hence form, from hence enjoyment, flow fast, causing agitation to the (man) in the body."

[INTRODUCTION TO 5TH SŪṬRA.]

When having suppressed the ordinary acquisitions developed, he sticks to the supreme state, the Yogī, thence, (obtains).

विद्या समुत्थाने स्वभाविकी खेचरी शिवावस्था ॥ ५ ॥

V. On the rising of knowledge, natural, Khecharī, the state of Shiva.

On the natural rising of knowledge of the kind already described, (which rise is) caused by the will of Parameshvara, and (which) suppresses the ordinary Siḍḍhis, is produced Khecharī Muḍrā. *Khe*, in the Ākāsha of consciousness, *charaṭi*, (what) moves, (is Khecharī). What kind of Khecharī ? *Shivāvasṭha*. The state (Avasṭhā of, *i.e.*, connected with Shiva, the Lord of consciousness. *Avasṭhā*, the Manifestation (sphuraṭṭā), the uprising (uchchhalaṭā) of self-bliss ; not

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that due to association with a body ; as described in "The Yogī, bound in padmāsana,* must place the Lord of the senses † in the navel. It must be led in the form of a staff upto the three Ākāshas ‡ in the head. Having confined it (the mind) then soon, he must fill it with the three Ākāshas. Having fixed it, the great Yogī moves in the Ākāsha.

But (the true Khecharī) is of the nature of Supreme Knowledge (Parāsamvit), as described in *Srītantrasadbhāva*, § "He reaches the supreme path by meditating on objects, moves always in the Kula road ‖ of all being. This is known as Khecharī. Thus have been taught Mantravīrya and Mudrāvīrya, (to be) but the absorption into the nature of chitt by the ending of all agitation due to the Māyā of difference. It is said in the *Kulachūdāmani*, "One is the seed (bīja) of creation, another is mudrā, Khecharī. When these two are developed in a man, he attains the place of Supreme Peace."

In the *Spanda*, (9), too, Mudrāvīrya is contained in the description of the nature of Mantravīrya. "When the agitation is quelled, then the supreme state is reached." Though this (quotation) refers to other subjects, it indirectly refers to the Khecharī described in the *chudāmani*.

[INTRODUCTION TO 6TH SŪTRA.]

In the acquisition of Mudrā and Mantrā Vīrya,

गुरुरुपायः ॥ ६ ॥

VI. The Guru is the means. *Guru*, the teacher of the objects connected with ultimate principles. He is *the means*, as he shows the extent of these. It is said in the *Mālinīvijaya* "The Guru who shows the Mantravīrya is said to be equal to me." In the *Spanda*, this is not referred to as this and things like this are admitted by all. It can yet be obtained from the last (Kār. 52), "I salute the words of the Guru, the boat with which we cross the deep ocean of doubt, full of manifold meanings and wonderful, wonderful."

* A posture, in which the right foot is placed on the left thigh and the left foot on the right thigh, imitating the arrangement of the petals on the lotus.

† Chitta, mind.

‡ Those moving in the three nādis.

§ Perhaps a mistake for *Sri Mantrasadbhāva*.

‖ The Kula road ordinarily means the Sushumnā ; but here is used for knowledge, the pure manifestation of consciousness, outside of bodies, gross or subtle.

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[ANOTHER INTERPRETATION.]

Or, the *Guru* (treated as of feminine gender, Guruvī) is the Shakṭi of Parameshvara, the cause of Anugraha (Grace). It is said in the *Mālinīvijaya*, "That is said to be the Shakṭichakra, which is the mouth of the Guru." In the *Trishirobhairava*, "The Guru is the great Shakṭi, residing in the mouth of the Guru." It grants admittance (to the disciple); hence it is the means.

[INTRODUCTION TO 7TH SŪṬRA.]

Hence from the Guru, full of grace,

मातृकाचक्रसंबोधः ॥ ७ ॥

VII. The knowledge of Maṭrikā chakra.

(The sentence has) to be completed by, is secured to the disciple. It is indicated in the *Parātriṃshaka*, etc.

[The passage that follows is an exposition of the evolution of the alphabet, ingeniously constructing the sentence in such a way that a word describing the Shakṭi corresponding to a letter begins with that very letter: as this feat is possible only in Samskṛṭ, I do not translate the long sentence that follows but exhibit its meaning in the form of a table.]

1. अ, a; Ahaṃvimarsha, consciousness of Ego; this is the first ray, *anuṭṭarā*, supreme takes the form of all letters.

2. आ, ā; (she) becomes of the form of bliss, *ānaṇdarūpā*.

3, 4. इ, i, ई, ī, (she) first lights up the two states of desire and lordship, *ichchhā* and *īshanā*.

5, 6. उ, u, ऊ, ū, (she) then exhibits the states of rise of knowledge and of contraction on account of being lost in the development of the known (universe), *unmeṣha*, and *ūnatā*.

7, 8. ऋ, ऌ, ṛi, ḷi, (she) manifests the desirable (rañjiṭa) forms of desire, (ichchhā), *viz.*, flashing like lightning and steady light. *ra* in rañjiṭa + *i* in ichchhā = *ṛi*, and as *r* and *l* are interchangeable, *ṛi* and *ḷi* are the forms of desire like flashes; their longer forms, the 9th and 10th, vowels symbolise the desire which is a steady light. Thence from illuminating the known universe with the light of the self, she begets the other seed-letters—the four called shanda, (the forms that follow).

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11. ए, e, comes from the union of a, ā, and i, anuttarā, ānanḍa, and ichchhā ; this is three-angled seed-letter.

12. ओ, O, from a, ā, u, anuttarā, ānanḍa, and unmesha. This embraces the Kriyāshakṭi.

13. ऐ, ai, from the union of the two seed-letters above described. This is the six-angled (seed-letter).

14. औ, au, the trident-seed-letter ; as this letter is dominated by the full Kriyāshakṭi pervaded by Ichchhā and jñāna shakṭis, it is due to the union of the three shakṭis.

15. ं , ṃ, binḍu, the form of the knowledge of the oneness of the universe down to this (physical world).

16. : , ḥ, visarga ; a double binḍu, to indicate the inner and outer, sending forth (of the world).

Thus by considering the inner creation, we see that the universe comes out of anuttarā. The 'inner creation' is that of vowels ; the 'outer,' that of consonants. The vowels and the consonants are regarded to be related to each other as the ('inner') life and the 'outer' body of objects. In the outer creation, (she) evolves the whole universe ending with Purusha, (*i. e.*, the 25 ṭaṭṭvas of the sāṅkhya) corresponding to the 25 letters from *ka* to *ma*. Thus :

17-21.	5 letters of	*Ka.*	series from the	Shakṭi of	*a.*
22-26.	Do.	*Cha.*	do	do.	*i.*
27-31.	Do.	*Pa.*	do	do.	*u.*
32-36.	Do.	*Ta.*	do	do.	*ṛi.*
37-41.	Do.	*Ṭa.*	do	do.	*ḷi.*

Each shakṭi of the fundamental vowels becomes five-fold and produces five (lower) shakṭis.

42-45. The next four letters *ya, ra, la,* and *va* are called *anṭastṭha* in shikṣhā ; because they stand on Purusha and are enveloped by Niyaṭi, etc. [Purusha is the 25th taṭṭva and Niyaṭi, Kalā, Rāga, and Vidyā, the 26th, the 27th, the 28th and 29th. These four are represented by *ya, ra, la* and *va.*] They are called Ḍhāraṇā in the Veḍas, because they support the universe, standing on Purusha the knower.

46-49. *Sha, ṣha, sa,* and *ha* are called ūṣhma, because they rise (unmishaṭa) when difference is destroyed and identity is felt. She

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then manifests these letters, with *ha*, the letter of immortality (amṛiṭavaraṇa,) as the last of the series and of creation.

50. *Ksha.* After this she manifests the letter that is the life-seed (prāṇabīja). It is filled with the shakṭi of *a* (*anuṭṭarā*) and *ha* (called here, *anāhaṭa*). The union of *a* + *ha*, i.e., *aham* is the name and meaning of all this (world), filled with the light of the six paths (aḍhva).* Thus, by taking the first and last letters, *a* and *ha*, the world is formed by the shakṭis of shiva, called anuttarā and anāhaṭa. This is the secret of the Ahamvimarsha, which is manṭravīrya. As said by Paeṣhthī Sri Uṭpalaḍeva, the venerable, "when Prakāsha (pure consciousness) is tranquilised in self, it is called Ahambhāva, consciousness of self; it is called tranquility, because (then) all desires are known (and conquered). Its characteristics are self-dependence, activity, and lordship."

The secret of the Māṭrika explained so far has been shown to be *ksha*, (here called Kūta-bīja,) formed by the union of the first and last (consonants) *ka* and *ṣha*, which are formed by the shakṭis proceeding from anuṭṭarā. Thus has been expounded a very secret teaching.†

[Now is resumed the commentary on the Sūṭra.] The *Knowledge* of Maṭrīkāchakra, is the entering one's own nature which is a mass of the bliss of consciousness. *Chakra* is the totality of the shakṭis, (above) described, anuṭṭarā, ānanḍā, ichchhā, etc., *Maṭṛikā*, is that which is referred to in the Veḍa, in, "there is no knowledge superior to that of the Māṭṛikā." This knowledge has been but hinted at here. It is extensively described in *Parātṛiṃ shikā-vivarṇa*, *Tantrāloka*, etc., by my Guru [Abhinava Gupta]. It is said in *Shri Siḍḍhān rite*, "The Kundalini, who is of the nature of consciousness, is the life of all seed-letters. From her, is born the three called, Ḍhruva (the shakṭi, called anuṭṭarā), Ichchhā, Unmeṣha; then are (born) the letters from *a, i, u, ṛi, li* up to visarga. From visarga

* Krishṇaḍāsa explains these six to be Māyā, Kāla, Viḍyā, Rāga, Kalā, Niyaṭi.

† The *Parātrimshikā*, quoted by Kṛishṇaḍāsa, very clearly explains the matrikā chakra thus:

The 15 vowels are the 15 ṭiṭhis. The visarga are the sun and the moon. *Ka* to *Ma* are the 25 ṭaṭṭvas, beginning with the earth and ending with Purusha. *Ya* to *Va* are Vāyu, Agni, Varuṇa and Inḍra. *Sha* to *Ha* are the five Brahmās. Krishṇaḍāsa quotes another series of shlokas from an unknown source, where *Ya* to *Va* are referred to the universe as acted on by the six ṭaṭṭvas from Māyā to Niyaṭi, and the five letters from *Sha*, to the five faces of Shiva, Sadyojāta, Vāmaḍeva, Aghora, Taṭpuruṣha and Īshāna, corresponding to Shuḍḍaviḍyā, Īshvara, Sādākhya, Shakṭi, and Shiva the five highest ṭaṭṭvas.

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(are born) *ka* to *ma*, fivefold, outer and inner, in the heart, in sound, and in the Cosmos. The bindu works from the heart to the head. Mantras without (any letters from) *a* to *ma* are (as useless) as the autumn cloud. The characteristics of *a* to *ma* are to be learnt from the Guru, who is learned, who is bhairava, who is Godlike, and is to be reverenced like myself (Shiva). Then, knowing it, one sees everything as mantra." In the *Spanda*, this is indirectly shown in the passage which begins with "This Shakti of Shiva is chance, tinged by Kriyā, works in Pashus (jīvas) and causes bondage" and ends with "He who knows (her) in (her) own path, she causes success."

INTRODUCTION TO 8TH SŪTRA.

To the man who has acquired a knowledge of matrikāchakra,

शरीरं हविः ॥ ८ ॥

VIII. The body is the sacrificial food; what is constituted as the means of knowledge of the world, *i.e.*, the body, of gross, subtle, etc., forms, is the sacrificial food thrown by great yogīs in the supreme fire of consciousness, for when this function of the body is over, (he is) always absorbed in pure consciousness. It is said in *Vijñāna Bhairava*, "when, in the fire in the temple of the Great Void, elements, organs and objects with the manas are sacrificed, that is homa (sacrifice); chetanā (consciousness) is the ladle (srik.)". In the *Tamirodghāta*, "who is dear, who is a friend, a relative, a giver, who is most dear, by the eating of their limbs, O Devi, one flies in the hall of the sky." The meaning of this is that the function of the body in subserving cognition should be ended. In the *Gītā*, too, "All the actions of the organs, etc." In the *Spanda* (9), it is referred to in "when the agitation is quelled, that is the final stage." Here, '*agitation*' is the identification of 'I' with the body, etc., as explained by Bhatta Kallata in the Vritti on it (the *Spanda*).

of him,

ज्ञानमन्नम् ॥ ९ ॥

IX. Knowledge is food.

That 'knowledge' which is described as 'bondage' is the food of yogīs, because it is eaten, swallowed, as discussed already (*Vide* I. 6), "He then swallows all (these), Death, Time, the totality of Kalās, the sum of all changes, cognitions, the totality of differences of one Ātmā and many Ātmās.

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[ANOTHER INTERPRETATION.]

Or, the knowledge which consists in the meditation on one's own nature, is his food, being the cause of the peace of the self, because it produces full satisfaction. In the *Vijñāna shairava*, it is said, "what rises day after day, when seated in one stage (Yukṭi), is the consciousness of fullness, the bliss due to that fullness."

Yukṭi is, here, the knowledge of 112 stages.* In the *spanḍa*, too, it is explained in the *Kārikā* (44) "Let him stand everywhere, enlightened."

P. T. SRINIVĀSA IYENGAR.

(*To be continued.*)

Mr. Geo. R. Sims, the well-known writer who for so many years has contributed weekly articles to the *Referee* under the pseudonym of "Dagonet" included the following lines in his contribution of September 13th :

WHEN I COME BACK.

A SONG OF REINCARNATION.

When I come back another man
To have another time on earth,
I'll go upon another plan
Of making Life the living worth.
I'll ne'er to keep the pot a boil
Rely on work I do myself,
But just look on while others toil,
That I may laugh and take the pelf.
I'll roam the earth with one intent,
To find its pleasant places out,
And there my days shall all be spent
With but myself to think about.
When I come back to play a part,
And face again the footlight flare,
The only ills to touch my heart
Shall be the ones I have to bear.
Ah, no ! these thoughts come only when
The Devil whispers in my ear ;
God grant if I come back again
The hearts of others I may cheer ;
That I may walk where Life is grey,
To see and know and understand,
And help the weary on their way,
And take the lost ones by the hand.

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* Perhaps the seven of *Yog. Sūt.* II.,27, each sub-divided into 16 sub-divisions.

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"I AM THE WAY"

SOME THOUGHTS UPON THE "ELIXIER OF LIFE."

(*Concluded from p.* 61.)

THEN the great importance of deep breathing and pure air must not be overlooked. The lungs should be developed to their fullest capacity, and pure air breathed throughout their entire tract night and day, abdominally. The chest walls should be kept raised, and, as stated, the breathing begin in the lower part of the lungs, which has the advantage of causing a constant, rhythmic motion of the digestive organs. Oxygen in the greatest quantities in which it can be assimilated is needed to recuperate the vitality, and burn up the waste products. In fact, a very careful watch must be kept over the body and all the laws of health must be conformed to. But it is a foregone conclusion that with utmost care and forethought, times will come, as suggested by our authority first quoted, when the neophyte is altogether exhausted, and if he would save himself alive and sane must rest, absolutely rest. There is scarcely another department of human endeavor wherein such judgment and care are so essential, so imperative, as in occult religious practices. Time is needed to effect a change of state, and such a radical one as that. The race is not to the swift, but to the enduring and strong; to those who are in no hurry, but calmly and steadily pursue the proper course to freedom, courageously bearing the burdens imposed upon them by the condition of their lower vehicles meantime.

So far the aspirant appears to be depending entirely upon himself, or rather upon his natural relationship to the invisible, active forces of nature, and his ability to effect such changes in his complex constitution as will bring it into a condition of oneness with the various etheric zones. But is it not a fact that the goal for which he strives is a condition of being which is outside of, beyond and independent of these zones, above life—a state of *inaction*, in short? Such being surely the case, is not the "unswerving resolve" "to live—to live" destructive of the very purpose for which he literally crucifies himself? In other words self-destructive? It may be objected that the contradiction here referred to is in terms only; but as will be seen presently, this is by no means the case. First, however, let it

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be fully borne in mind that "action and reaction are equal and opposite," and that therefore, as long as an individual performs action, as long as he associates himself with instead of "presiding" over it, he is absolutely bound to manifested life, to the unenduring, changeful worlds, and can no more escape them and final extinction than the jelly-fish can physically survive its element. "The inner men" writes our first authority "are still composed of actual particles and subject to the law that an action has a tendency to repeat itself;" but later on he says: "the consciousness of power is itself the most exquisite of pleasures, and is unceasingly gratified in the progress onward." In the first place, however, have we not seen, that the neophyte and the adept have absolutely *no* power of themselves, but that they simply transmit the power of the Supreme according to the condition of their organisms? The highest Adept, even the Christ or the Buddha, are similarly situated in this regard—whence arises the humility of the Great Master, who exclaims: "It is not I who doeth the works; but the Father in Me." As the Christ represents the crown and glory of human endeavor, and He thus, in denying the authorship of His works, renounces action, what must we think of an adept who obtains exquisite pleasure from the exercise or the consciousness of *derived power*?

But (as may now be surmised) this is not all some seekers after power overlook, in their strange if not *wilful* blindness to the fact that they can never, at any time, rightly claim to have any power to exult over at all. Do we not know that three is a reaction to every sensation, to all "motion within limits"? That pleasure causes pain, and that above all things we must be freed from "the pairs of opposites" to attain to the absolute calm and peace of Eternal Life? And moreover, is it not the common experience of humanity that *all* pleasures, even the most exquisite, *pall in time*? and that satiety, that wretched state, awaits every pleasure-seeker? Further comment is almost needless. But here it may be queried by the uninitiated: If we are debarred from enjoying the pleasure of acting, if in exercising power beneficently we must be indifferent to the natural feelings of delight, be dead to the gratitude of the recipient, and thus perform righteous deeds as spontaneously and indifferently as the eternal round of daily physical motions, wherein lies our happiness and what joy is there in living? We do not doubt that this question has puzzled

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many a student of the philosophy of inaction. But there is joy in inaction, permanent joy, as well as lasting peace. This is directly due to the presence of the Spirit of God, of the Great Lord Himself, within the Soul. Nothing more, nothing less. Still it is the process of becoming perfected in inaction which is the primary cause of our fitness to receive the Spirit in its fulness. For inaction, in its highest aspect, is Love, and both constitute attraction, whereby the Soul is indrawn to its Source—a doctrine and a fact of which a little more will be said later.

It is an irrefutable fact, because attested by experience, that the fortitude of the most stoical adept (we do not mean a Master of Compassion) will absolutely fail before that terrible condition of satiety which is engendered of action, of so-called endless life. To live on and on, not Master but *subject*—subject to the binding, blighting fruits of his own actions, *to his own will to live!*—preserve us from that state! At the last he must recognise that if he would save himself he must bow with the complete humility of a little child to the Great Lord of All, beseeching His Fatherly compassion, and renouncing all works of power in Him. None can live without Love, and none can enter that Kingdom of God which is outside of Life unless they approach it as a child. The consciousness of His presence in the Soul, moreover, is the only sufficing solace for the pains of existence—for existence itself. And the pity of it all is that the aspirant does not, as many suppose, have to wait myriads of years ere he can come into *sensible* contact with his Lord. From the beginning He is accessible to His *children*, who may experience His sweetness at the very commencement of their journey to Him. So far, yet so near. Strange, is it not, that one can touch the Goal one strives for? This, however, any traveller on the physical plane can do, however remote his destination. It should ever be borne in mind that the Father is Himself Eternal Life, Life beyond life, and by attaining to Him the former is gained; and that His Son and Manifestor is Himself the Way. "I am the Way, the Truth and the Life, and no man cometh unto the Father except by Me." "I am the Path." "They who tread the Path of the Unmanifested, these also come to Me." Far from needing to wait until some special condition of being is reached, till a certain amount of transmutation on the lines set forth in the foregoing is accomplished, it is absolutely essential to the devotee's

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ultimate success, and to his consolation and comfort meantime, that he seek *first* of all the Kingdom of God (and His righteousness) which is within him, and the feet of the Great Ruler thereof. He is the Great Elixir of Life, Initiator and Savior of all who will unreservedly submit to His guidance. Why question the Himālayas for Masters—compassionate and wise though some of Them are—when the Great High Chief is so close at hand?

The seeker after power and immortality, merely, undertakes his task blindly, and runs terrible risks. How can he know what miseries his past acts have stored up for him—miseries which may take all the force he can muster to endure—or that the task is not far beyond his strength under any circumstances? The step once taken, it is by no means a simple matter to withdraw when the need is seen. The powers that be may hurry him on in the course chosen, for he has invoked the visitations of the Trier of all things. The Supreme knows what is best for His devotee, his past, his present, and his actual capacities; and He leads with sure and certain steps, now through the desert, and now beside still waters; now through the valley of the shadow of death to rest in the heaven worlds—not always chiding, for the weak one's sake. In His wisdom He has willed that all creative and other activities shall be cyclic, and none can advance in the face of this great Law. Night and Day or their correspondences alternate in the visible and invisible worlds at the bidding of *Necessity*, the cause of existence; and not for nought do the worlds of rest and bliss divide the incarnations of Gods and men. No, the race is to the patient, enduring and *obedient*.

It may seem scarcely possible that we may have as a dear personal Teacher and Savior One who is Supreme in Majesty and Power, the Upholder of all these stupendous worlds; yet assuredly such is the case. In His marvellous condescension and tenderness He has said: "Draw nigh to me and I will draw nigh to you." "Those who verily renouncing all actions in Me, and intent upon Me, worship meditating upon Me.....these I speedily lift up from the ocean of death and existence." (Here meditation is enjoined, of course. This so attunes the Soul that it can be 'quickened' by the Universal Spirit, the 'Holy Ghost' or the 'Word'.) The deluded seekers after power have overlooked the relation between love and attraction, and of these to inaction, and thus have been practically

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deprived of the tremendous uplifting, indrawing, and *transmuting* power of God's Love, through intense love for God. Love is a fire which, burning in the crucible of the soul, transmutes the dross of the lower nature into the pure gold of Spirit—an actual, literal fact, not mere metaphor ; and no process known to occultism approaches this in effecting those changes of condition or state which are necessary ere the Spirit can in very truth permanently take up Its abode within us. Its influence is not confined merely to the higher vehicles, for it cannot act upon them without similarly affecting the lower ones which they inform ; it cannot transmute into pure flame the more spiritual particles without drawing the grosser elements within which the former reside a step 'upward' in condition. The elements in question are thereby polarised strongly toward the Divine Centre, towards which they move—and the result is Flame. Let this great truth be realised, and it will be seen what aspirants forego when they fail to give precedence to the cultivation of the devotional spirit, or at least do not develop all powers and principles harmoniously.

Speaking through the Nazarene, God has enjoined us to develop love within the Soul *at the very beginning* of the journey, as well as an unflinching will. "A new commandment I give unto you, that ye love one another. By this shall all men know that ye are my disciples." Yet our occultist tells us that what is required is "*a purely negative attitude*" towards others. "Until the turning point is reached he must not 'lay out' his energy in lavish or fiery devotion to any cause, however good ;" that the "leaders of reforms never became members of the long-lived Brotherhood of Adepts." Let us consider these statements. Is it not obvious that the very thing warned against, namely, a vigorous battle with widespread militant evil, is as well calculated to develop that upon which so much stress is laid as the first condition of continued existence—WILL —as any other 'course'? One far wiser than we often so ordains it, partly for that very end, or else subjects the devotee in due season to trials consisting of mere battling with the world or struggling against the ordinary obstacles of life. What else will the neophyte, who is supposed to have freedom of choice, do? He would scarcely choose a course of gymnastics when he can accomplish lasting benefits for his fellows and his own purpose at the same

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time. The labors wherewith the Will of the true devotee is perfected are labors of love; he endures all things for Love's sake, for Love is God. Real progress upon the Path—that path being Love—is, clearly, to be gauged by the regard felt and shown for all beings. This is the only standard by which one can properly be judged. Though a man reach the summit of development as regards Will, and thus of the direction of he Forces of Nature, he is not, necessarily, by any means near or nearer the summit of Being. The least in the Kingdom is greater.

To conclude, there are many Elixirs of Life. Each of the higher etheric zones is an elixir, capable of adding to our days. But all of these are supported and quickened by 'The Great Elixir,' Adonai, the Lord; who, giving Himself from the beginning, bestows Eternal Life and Youth Eternal.

CECIL. W. WATSON.

Who is a true disciple of the Buddha?—"When reviled he revileth not again; when smitten, he bears the blow without resentment; when treated with anger and passion, he returns love and goodwill; when threatened with death, he bears no malice." Says the Buddha: "Let all the sins which have been committed fall upon me, in order that the world may be delivered." *From a scrap-book of H.P.B.'s.*

"But now God has thus ordered it, that we may learn to bear one another's burden; for no man is without fault; no man but hath his burdens; no man is sufficient to himself; no man is wise enough of himself; but we ought to bear with one another, comfort one another, help, instruct, and admonish one another."

THOMAS A' KEMPIS.

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SOME OCCULT INDICATIONS IN ANCIENT ASTRONOMY.

(*Continued from p.* 54.)

AND again; since the centennial differences of mean longitude may present slight differences from those now in use, and in directions which the above considerations will not account for, they may arise in this manner: If the Mahāyuga is a close approach to the common synodic time of all the planets, it is not improbable that there will be equations which will differ for each planet, of the nature of the great inequalities of Jupiter and Saturn, or the similar purturbations of Uranus and Neptune, and of the moon by Venus. From such causes the mean motions per century at epochs very long separated will be alternately in excess or defect, as compared with the average. Just such an instance may be the time when the Mahāyuga was formed, as compared with the present time. But as such equations would only become apparent after the lapse of thousands of years, they would not be noticed in any period over which modern astronomical discovery extends.

In the quotation of 4,320,000 years it does not appear that there is any definite statement as to whether tropical, sidereal, or Julian years are intended; but since the period is of so vast a length, it can only have been intended to return the sun and all the planets to the same fixed star. If this were otherwise, a very much shorter period might have been found which would give, perhaps, an equal degree of accuracy. On this last point we may be guided by the fact that it is easy to find periods of a few thousand years which will return the planets to positions where they are all included within some twenty or thirty degrees of the ecliptic; and to render it necessary to resort to so long a period as the Mahāyuga, a very much nearer approach to complete commensurability must have been intended. If it was not an exact multiple of their sidereal periods, at least we may assume that they were all included in a space of about three degrees more or less; and we may allot their positions within that space as may best accord with our present elements.

And further; as in reducing tropical to sidereal mean longitudes we have to deal with the precession of the equinoxes, and present astronomers have to make use of such values of this as have been derived under circumstances as they have been during the past two

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thousand years or so, it must be evident that their results are of a temporary nature. But when we come to deal with millions of years during which the orbits of the earth and moon, etc. will undergo considerable changes, the precessional values will differ accordingly, and a mean period must be adopted which may be free from these variations. In fact we find that in all calculations where the Mahāyuga is involved, the equinoctial period of 25,920 years appears the most probable. This corresponds to the precession as it was some twelve centuries back, and also at some remote previous time, as it will again be in the distant future. European astronomers of about a century and a half since were still quoting this value among others; but whereas they thought it to be composed of Julian or calendar years, we must assume it to be composed, like the Mahāyuga itself, of sidereal years. This will give the mean annual precession for a hundred Julian years as 1 degree 23 minutes 19·913569 seconds; whereas Professor Newcomb quotes it at 50·2453 seconds per annum at present, which gives 1 degree 23 minutes 44·53 seconds per century. The difference we shall have to apply to the modern elements before we can compare them with any derived from the Mahāyuga.

And because we have no definite statement that the ancients knew of the existence of any other planets except Saturn, Jupiter, Mars, Venus and Mercury, together with the sun and moon, it has been assumed that only these bodies were to be included in the great cycle.* But we must omit the moon, as her period is too short and her secular equations too large for the purposes of the present enquiry. Also it will not be necessary to consider the eccentricity of the planetary orbits, though we may make use of the annual parallax or equation which expresses the difference between the planetary longitudes as seen from the sun and the earth respectively.

We have then to be guided by the following conditions of our enquiry:

(*a*) We are not justified in assuming that the number 4,320,000 has been quoted otherwise than exactly, unless it shall be found impossible to accommodate the mean motions of the planets to it without alterations which amount to more than five or six seconds in

* *What is Theosophy?* 28.

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a century; which are the limits of accuracy assumed for our present astronomical elements.

(*b*) Since all the planets must return to the same place amongst the stars, it follows that the period must be an exact number of sidereal solar years without any remainder.

(*c*) Because the precessional motion of the equinoxes to be used with the Mahāyuga has been definitely adopted, therefore the difference between the sidereal and Julian years in the great cycle is also known, and cannot be altered without changing all the conditions.

(*d*) Whatever may be the number of Julian years which we have to add to the 4,320,000 sidereal years according to the given precession, the same should be the amount necessary to bring the planets into their nearest approach to a general congress according to such tabular results as we may find it best to adopt.

(*e*) As the period known as the Mahāyuga appears to have been derived by means with which we are not acquainted, it may include planets which were unknown to us until the last century and a quarter, such as Uranus and Neptune; and may also have dealt with others yet to be discovered. We must therefore expect that Uranus and Neptune are to be included; and that we have here another reason for the extreme length of the period; since the more planets it include the longer it must be.

(*f*) We must also decide, if possible, to what age of the world the great period more particularly belonged; because according to what has been said in the foregoing, the mean motions of the planets may have been different at a remote epoch in the past from what we find them to-day. As we have seen, the period in one of its varieties was quoted by Berosus about the third century B.C.; but according to Madame Blavatsky the Mahāyuga and other great periods have come down to us from Atlantean times.* This could not have been less than four or five million years ago.†

These things premised, and taking the mean motion of the sun corresponding to the tropical year as we have found it from a

* *The Secret Doctrine*, ii, 51, 52, cf. *Isis Unveiled*, i, 239, as to late discoveries.

† See the author's article "The Great Year of the Ancients" in *The Theosophist* Jan. 1901, 222, and Feb., 297.

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comparison of Delambre and Leverrier in the foregoing, with precession for 25,920 years, we find that 4,320,000 sidereal years are equal to 4,320,074 Julian years and 252 days ; which is a difference of 27,280 days, or 74·6900 years, due to the excess of the one kind of years over the other. The number of tropical years would be 4320166·7500 ; since the sidereal period includes 166·75 periods of the equinox.

We then find upon trial by our best modern tables, that whereas the period of 4,320,000 years, if considered to consist of Julian or tropical years, would not be a planetary period, yet when it is dealt with as sidereal years and the above difference of 74·6900 added, the motions of all the planets including Uranus and Neptune are so nearly equal as to bring them into positions which only differ from the point of conjunction by an extreme difference which is about one-fifth of the ecliptic. After making all due allowance for the variations discussed in the preceding notes, it therefore appears that the claim as to the Mahāyuga being a cycle of planetary conjunctions is substantially true. And this not only for the planets which we know were discovered by the ancients, but also including Uranus and Neptune, supposed to be quite unknown to them.

But the quantities by which the planetary positions differ from the mean places they ought to occupy show that the negative quantities are a little in excess of the positive ; indicating that their mean motions were somewhat slower than at the present time. If the foregoing reasoning has been correct, this means that the sun was, in the Atlantean period, rather nearer to the body about which it revolves than at present ; and consequently the planetary periods were longer and their orbits dilated. And in order to compare the result with modern data, we may (seeing they differ but little) take an average of the precession in 100 Julian years according to Leverrier and Newcombe ; and after reducing the planetary tropical motions per century given by these and Dr. Hill to sidereal places according to the precession for 25,920 years, we find the differences of the Mahāyuga data are in 100 years :

Neptune	(per Newcombe)	—	5·″481
Uranus	„ „	+	2·520
Saturn	„ Leverrier	+	5·589

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Jupiter per Dr. Hill	+ 3·019
Mars (per Newcombe)	+ 4.519
Venus „ „	− 1·788
Sun „ „	− 5·334
Mercury „ „	+ 4·559

This is after adding the small quantity 2″·641 to the Mahāyuga results, which appears to be the amount by which the planetary centennial mean motions were slower some four and a half million years ago than they are at present. We then find that, allowing all the planets to be exactly upon the place of any given fixed star or immovable point in the heavens at any given epoch, modern tables show that after a lapse of 4,320,000 sidereal years, or 4,320,074 Julian years 252 days, the planets would differ from such a point by :

Neptune	(Newcombe)	+ 65°·8	(Heliocentric Longitudes only).
Uranus	„	− 30·2	
Saturn	(Leverrier)	− 67·1	
Jupiter	(Dr. Hill)	− 36·2	
Mars	(Newcombe)	− 54·2	
Sun	„	+ 64·0	
Venus	„	+ 21·5	
Mercury	„	− 54·7	

As none of the outstanding quantities differ from the average place required by so much as a fifth part of the ecliptic, and the outstanding errors of the tables, or unknown secular equations, may be responsible for nearly the whole of these differences, it becomes practically certain that the Mahāyuga is at least as correct as any of our means of computing, and therefore that it is a veritable cycle of the planetary motions—nay, that it is so much superior to anything which we could produce, that it is only within the last ten years we could completely verify it, and demonstrate that its exact length has been truly given.

Allowing for the difference of the centennial precession by the Mahāyuga and an average of that used by Leverrier and Newcombe

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24″.152), we then have the following centennial mean sidereal motions :

Neptune	218°	28′	16″·450,	and	Newcombe	*plus*	24″.152	gives it as	218°	28′	24″·572
Uranus	68	30	33·311,	,,	,,	,,	,,	,, ,,	68	30	33 ·432
Saturn	142	7	13·821	,,	Leverrier	,,	,,	,, ,,	142	7	10 ·873
Jupiter	154	54	48·480	,,	Dr. Hill	,,	,,	,, ,,	154	54	48 ·102
Mars	60	18	38·650	,,	Newcombe	,,	,,	,, ,,	60	18	36 ·772
Sun	359	22	39·377	,,	,,	,,	,,	,, ,,	359	22	47 ·352
Venus	197	49	18·043	,,	,,	,,	,,	,, ,,	197	49	22 ·472
Mercury	72	40	57·000	,,	,,	,,	,,	,, ,,	72	40	55 ·082

To the Mahāyuga results we have to add 2″·641 as per foregoing, when the outstanding differences will be found as above given. The average precession per century by a mean of Leverrier and Newcombe is 1 deg. 23 min. 44·065 sec. If we calculate by the Mahāyuga results we shall find that the following would be the heliocentric longitudes on the completion of the cycle :

Neptune	1°	37′	These according to sidereal places.
Uranus	1	47	
Saturn	359	38	
Jupiter	359	15	
Mars	359	26	
Sun		0	
Venus	2	3	
Mercury	359	56	

S. STUART.

(*To be concluded*).

"What a good thing it is that a man dies, if only to wipe out all his impressions, and to return bathed." GOETHE, *Letter of July* 2nd, 1781.

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OCCULT CHEMISTRY.

XI.

VI. THE STAR GROUPS.

WE have now reached the last of the groups, as arranged on Sir William Crookes' lemniscates, that forming the 'neutral' column; it is headed by helium, which is *sui generis*. The remainder are in the form of a flat star (see Plate IV., 4), with a centre formed of five intersecting and 'cigar'-bearing tetrahedra, and six radiating arms. Ten of these have been observed, five pairs in which the second member differs but slightly from the first; they are: Neon, Meta-neon; Argon, Metargon; Krypton, Meta-krypton; Xenon, Meta-xenon; Kalon, Meta-kalon; the last pair and the meta forms are not yet discovered by chemists. These all show the presence of a periodic law; taking an arm of the star in each of the five pairs, we find the number of atoms to be as follows:

40	99	224	363	489
47	106	231	370	496

It will be observed that the meta form, in each case shows seven more atoms than its fellow.

HELIUM (Plate III., 5, and Plate XX., 1), shows two 'cigar'-bearing tetrahedra, and two hydrogen triangles, the tetrahedra revolving round an egg-shaped central body, and the triangles spinning on their own axes while performing a similar revolution. The whole has an attractively airy appearance, as of a fairy element.

HELIUM: Two tetrahedra of 24 atoms	...	48
Two triangles of 9 atoms	...	18
Central egg	...	6
Total	...	72
Atomic Weight	...	3·94
Number Weight $\frac{72}{18}$	...	4·00

NEON (Plate XX., 2 and 6) has six arms of the pattern shown in 2, radiating from the central globe.

NEON: Six arms of 40 atoms	...	240
Central tetrahedra	...	120
Total	...	360

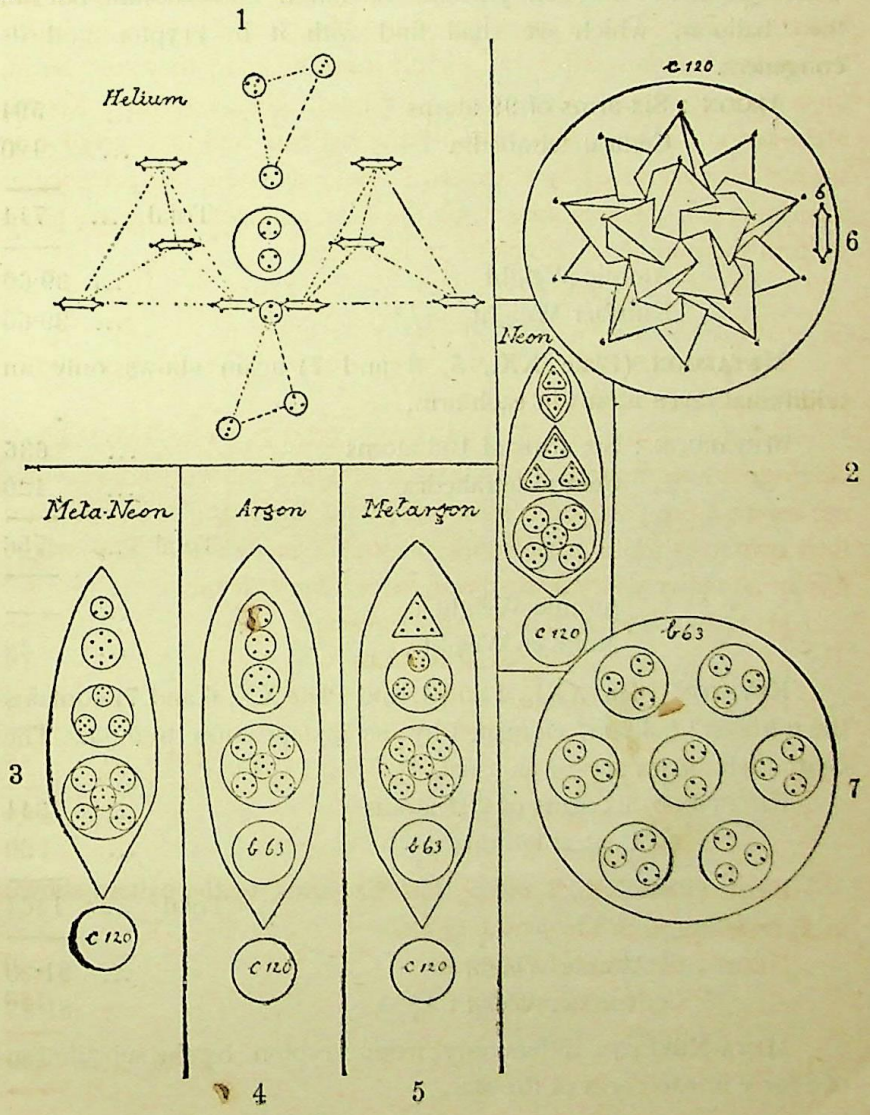
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Atomic Weight		... 19·90
Number Weight	$\frac{360}{18}$	... 20·00

PLATE XX.

META-NEON (Plate XX., 3 and 6) differs from its comrade by the insertion of an additional atom in each of the groups included in the second body within its arm, and substituting a seven-atomed group for one of the triplets in neon.



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META-NEON : Six arms of 47 atoms	...	282
Central tetrahedra	...	120
Total	...	402
Atomic Weight	...	—
Number Weight $\frac{402}{18}$	...	22·33

ARGON (Plate XX., 4, 6 and 7) shows within its arms the *b* 63 which we met in nitrogen, yttrium, vanadium and niobium, but not the 'balloon,' which we shall find with it in krypton and its congeners.

ARGON : Six arms of 99 atoms	...	594
Central tetrahedra	...	120
Total	...	714
Atomic Weight	...	39·60
Number Weight $\frac{714}{18}$	...	39·66

METARGON (Plate XX., 5, 6 and 7) again shows only an additional seven atoms in each arm.

METARGON : Six arms of 106 atoms	...	636
Central tetrahedra	...	120
Total	...	756
Atomic Weight	...	—
Number Weight $\frac{756}{18}$	...	42

KRYPTON (Plate XXI., 1 and 4, and Plate XX, 6 and 7) contains the nitrogen 'balloon,' elongated by its juxtaposition to *b* 63. The central tetrahedra appear as usual.

KRYPTON : Six arms of 224 atoms	...	1344
Central tetrahedra	...	120
Total	...	1464
Atomic Weight	...	81·20
Number Weight $\frac{1464}{18}$	...	81·33

META-KRYPTON differs only from krypton by the substitution of *z* for *y* in each arm of the star.

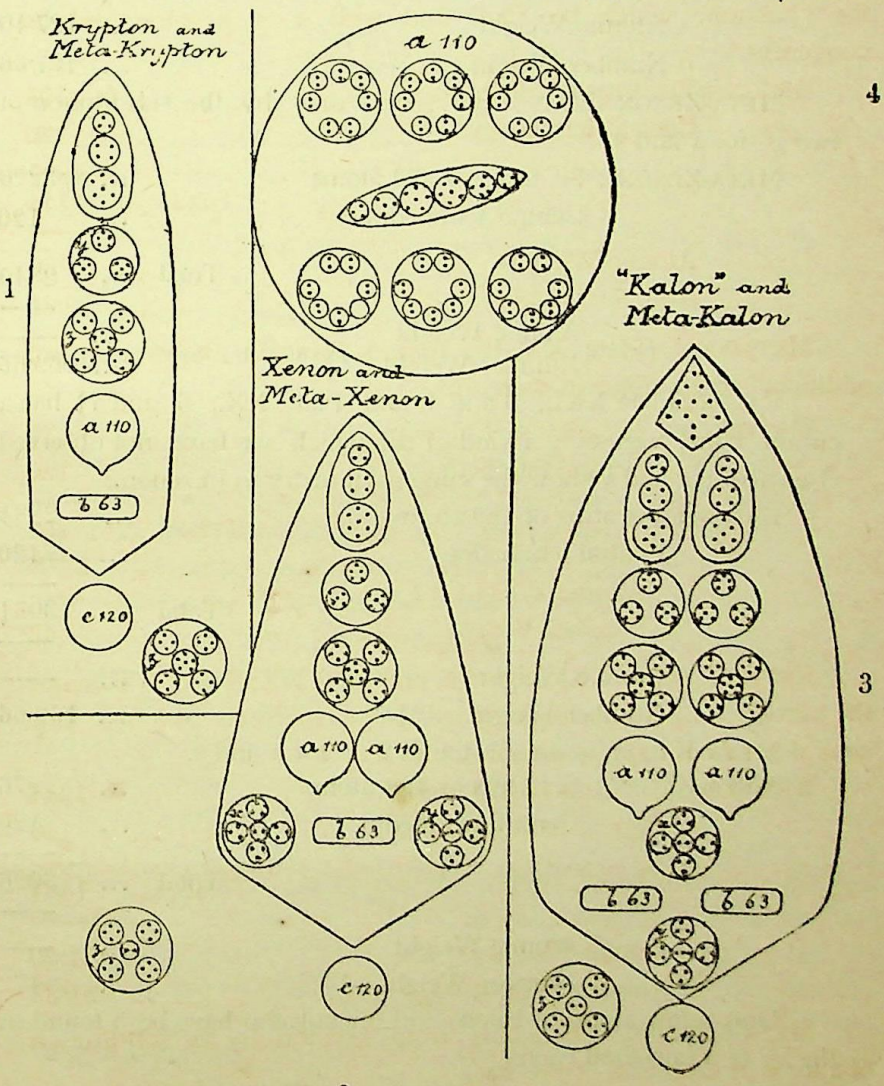
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META-KRYPTON : Six arms of 231 atoms	...	1386
Central tetrahedra	...	120
Total	...	1506
Atomic Weight	...	—
Number Weight $\frac{1506}{18}$	...	83·66

PLATE XXI.

ZENON (Plate XXI., 2 and 4, and Plate XX 6 and 7) has a



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peculiarity shared only by kalon, that x and y are asymmetrical, the centre of one having three atoms and the centre of the other two. Is this done in order to preserve the difference of seven from its comrade ?

ZENON :	Six arms of 363 atoms	...	2178
	Central tetrahedra	...	120
	Total	...	2298
	Atomic Weight	...	127·10
	Number Weight $\frac{2298}{18}$	...	127·66

META-ZENON differs from zenon only by the substitution of two *zs* for x and y.

META-ZENON :	Six arms of 370 atoms	...	2220
	Central tetrahedra	...	120
	Total	...	2340
	Atomic Weight	...	——
	Number Weight $\frac{2340}{18}$	...	169·66

KALON (Plate XXI., 3 and 4, and Plate XX., 6 and 7) has a curious cone, possessing a kind of tail which we have not observed elsewhere ; x and y show the same asymmetry as in zenon.

KALON :	Six arms of 489 atoms	...	2934
	Central tetrahedra	...	120
	Total	...	3054
	Atomic Weight	...	——
	Number Weight $\frac{3054}{18}$	...	169·66

META-KALON again substitutes 2 *zs* for x and y.

META-KALON :	Six arms of 496 atoms	...	2976
	Central tetrahedra	...	120
	Total	...	3096
	Atomic Weight	...	——
	Number Weight $\frac{3096}{18}$	...	172

Only a few atoms of kalon and meta-kalon have been found in the air of a fair-sized room.

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gain to the harmony of the universe that the discordant strings should break. But natural selection does more than this : and just as a trainer insists on his performing dogs accommodating themselves to conditions of increasing complexity, so does natural selection pass on its pupils from one set of conditions to other and more elaborate tests, insisting that they shall endlessly repeat what they have learned and forcing them to learn something new." Commenting on Mr. Darwin's address the leader writer in *The Times* concludes that " underneath the technicalities of botany and biology are issues which touch the deepest, though unseen, interests of men ; and we get glimpses of a unity and order comprehending all, and of one process of modification, seen alike in the temporary and the permanent changes of organisms." Quite true—we see the *One Life* of the Universe moving irresistably onward " to the one far off, divine event towards which the whole creation moves,"

The other item was the publication, by many of the daily papers, of an interview which a reporter of the *Matin* had with Sir Wm. Ramsay, when he went to receive the medal of the French Association for the advancement of science, at Clermont-Ferrand. " A modern Alchemist," " Modern Alchemy," " Metals Transmuted,"—were the headlines which heralded the accounts of Sir Wm. Ramsay's statements as to the nature of his recent experiments with radium. To the action of this remarkable substance a modern scientific revival of belief in the transmutability of metals is due. In its presence a solution of copper is degraded and yields another metal of the same family (or series) but of lower atomic weight. Sir William remarked on this : " We have thus realised the transmutation of several soft metals or alkalies." Then the reporter asked him about the possibility of raising a metal in the atomic scale instead of degrading it. Here is the reply : " I do not think that the emanation of radium can only degrade metals. The emanation only acts by its tremendous energy. It may just as well construct as disintegrate, and I have reason for believing that it will not be impossible to obtain gold from silver. My present experiments are in that direction. " " It would not be a lucrative or remunerative way of making gold," Sir William smilingly added, " but it would be a great victory for science." May we not add, from our point of view, that it is a great victory for *The Secret Doctrine* ? Let us take off our hats to H.P.B. !

E.

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France.

Theosophists, as we know, are opposed to capital punishment on principle. We must however recognise that every quality has its opposite and every law of mercy its darker aspect. The total abolition of the death penalty in France during the last five years (dating from the Presidency of M. Fallières) has inaugurated an alarming recrudescence of criminality, manifesting month after month in the increase of crimes, specially those of a sensational nature, which fill the papers with matter calculated to propagate and spread contamination. This has brought about a reaction in public opinion. Citizens and politicians, alike alarmed at this state of things, are now considering the desirability of the application of the much dreaded penal law to *apache* outrages. This reaction is apparent also in a portion of the public press. An article bearing on the subject from the pen of Mdme. Daniel Lesueur, the celebrated novelist, has aroused much attention. This article, frankly Nietzschian in character, is entitled "La cure d'énergie." Impregnated with the doctrines of the "Super-man", doctrines which M. Emil Faguet, a distingushed lecturer of the Sorbonne has termed "stoicisme actif", Mdme. Lesueur exhorts her countrymen to obedience, to discipline, to the cultivation of effort, and (it must also be admitted) to a kind of hardness verging on harshness. Taking exception to our treatment of the mentally afflicted or deranged, as sentimentality, she holds that this attitude on our part tends towards the increase of these morbid states; and end by saying: "Let us discard this unwholesome pity, and also get rid of the tendency of an even more dangerous character which is gaining ground amongst us, pity for the worker, the attitude of regarding labor as an evil which is marked by the endeavor to minimise work everywhere and for all. Let us rather glorify labor, and discourage the habit of regarding with apprehension as an enemy the surest ally of human happiness."

While admiring unreservedly the strength and nobility of these words, we cannot ignore the fact that much of the philosophy of Nietzsche does not attain this height, and that the German thinker has exercised a pernicious influence over many a mind and will.

A.

New Zealand.

After the excitement caused by Mrs. Besant's short stay among us, there seems little to report. It is difficult for those Branches, which can have frequent visits from our leaders, to understand how great an

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event the visit of our President has been to us. On all sides I hear good accounts of the work. The increase in membership is not great, for those who were interested before she came joined then, so as to be able to attend members' meetings, but the attendance at lectures and meetings is larger. For years to come we shall probably enrol many who first heard of Theosophy from Mrs. Besant on this tour. It would be astonishing, if we did not know how slow true growth is, to find how very long it takes for some to grasp the teachings, and still longer for them to wish to throw in their lot with us.

I mentioned last time the excitement caused by the Rev. Gibson Smith's book, *The Christ of the Cross*. His case is still before the Wellington Presbytery, so I am unable to tell you what the result will be for him. On all sides I hear : " How nave he is to risk his living by giving out unorthodox opinions." It never seems to strike people that, as he believes in only one life on earth, he was risking eternal condemnation by preaching what he did not believe for the sake of his living, his wife, and his family. So few really believe that it is worth while to sacrifice everything on this physical plane for the sake of Truth. I have read the book, but was rather disappointed in it. It must be a step in advance, or it would not have shocked so many earnest Churchgoers, but the views about God seem to me to be very limited. He repeats frequently ' sin.....would destroy God, and wreck His universe.' Mr. Smith does not apparently find it difficult to believe in a destructible God. Again in speaking of the 'crime of the Cross,' he is apparently unable to realise that good and evil men may alike be used to carry out the will of God. Further he limits God's powers of forgiveness to those who show perfect repentance, perfect wish to reform, and perfect faith. This seems quite an unnecessary limitation of the powers of any highly evolved Being, even of one far below his conception of a God. Still the book has caused many to think, and in that way, it will be useful. The Presbyterian Church is quite within its rights in refusing to allow a man to remain a minister and draw a salary who does not preach the doctrines he has vowed to preach ; but what if these unorthodox teachings can be supported from the Bible ? This is a difficulty which will have to be faced by many of the Christian Churches before long, and we may hope that the teachings given out by our lecturers Sunday by Sunday may make easier the necessary adjustment of mediæval dogma to modern tolerance and breadth of view. In the meantime the work goes on steadily and I trust effectively ; the number of those who believe in Theosophy cannot be judged by the num-

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ber of members. In all classes of society the teachings are exciting wide-spread interest, and it is a good sign that since Mrs. Besant left, many sermons have been preached to demolish us——but we still work on.

K. B.

CEYLON.

Last month our dear President Mrs. Besant passed through Colombo returning from Australia to Adyar. As usual she was besieged on arrival by Press representatives, who were as glad to see her as her own followers at Colombo, and to learn from her of the growing work of the T.S. in the Australasian Section. She only spent a few hours at Colombo and sailed to Tuticorin *en route* for Adyar.

Early in September Bro. P. D. Khan proceeded to Bombay, after a holiday of three months spent at Mauritius. We expect him back to resume his T.S. work in Ceylon before long, and hope to see him restored to health.

Mrs. Russak and Miss Renda were here for two or three days *en route* for Europe. At a meeting of the Hope Lodge we were glad to hear Mrs. Russak speak of the work at Adyar and the facilities it affords to students, etc. At the latter end of the month, we have had the pleasure of a visit from the Countess Schack, Mrs. Lubke and Miss Fuller, who were proceeding to Adyar.

On the 25th of this month we expect Mrs. Higgins back at Colombo after a holiday in Germany, to resume her work among Sinhalese Buḍḍhist girls at the Musæus School. While in Germany, she has been giving several lectures on Ceylon, illustrated with lantern slides. She will, on her way to Genoa to take the steamer sailing from there to Colombo on the 8th October, break her journey at Berlin, where she had been asked to speak at the Lyceum of the German Capital on the 25th September. She also accepted an invitation to speak at Weimar, her ancestral city, where exists a "*Musæus Strasse.*" On the 6th instant she was to speak at Genoa, where a meeting for her was being arranged by Dr. Penzig and Mr. Kirby.

The forthcoming Convention at Adyar is already "on the brains of our members," and plans are being made by some to be present at this 'annual family gathering' where every body enjoys the 'feast of reason and flow of soul' in the true sense of that expression. We hope Ceylon will be well represented. But ah! the cry is: "We will miss Mrs. Besant's usual Convention lectures."!

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The Branches of the Society in Ceylon are as usual quietly working, and are doing what little they can to help humanity.

H.

INDIAN SECTION. BENARES.

Last month saw the Headquarters of the Section very lively and very busy, the presence of the President attracting workers and visitors from all parts, many also taking advantage of the Durgā Pūjā holidays to visit Benares. Lectures and conversation meetings, are largely attended, and groups of members may be seen daily, discussing matters of interest. The President arrived on September 25th, and received as ever a hearty welcome from all; her birthday, was made the occasion of festive greetings and rejoicings. Mrs. Besant's Sunday lectures have been mainly devoted to subjects connected specially with the Indian nation, and the unrestful state of public feeling at the present time, pointing out the duties and responsibilities of Theosophists in the matter. On October 11th, she took for her subject *The Sons of India*, giving an outline of the newly formed Order of that name, for the purpose of helping and training the boys of India to understand and face the problems, political and social, which confront them, as they begin to turn their thoughts to the condition of their country. At the close of the address a short meeting was held, at which a large number enrolled themselves as members of the Order, taking the pledge which its members are expected to subscribe to. On Wednesday, October 14th, Miss Maud McCarthy is to deliver a lecture on "The Place of Art in Evolution," a subject on which she is well qualified to speak.

College and Schools are now re-opening after the holidays; amongst the new-comers is Miss. Albarus, a Canadian lady who has recently arrived to take part in the work here; she has been giving her services at the Musæus school during Mrs. Higgins' absence, and is now enrolled on the staff of the C. H. C. Boys' School. A shadow has just fallen upon us all in the serious illness of Dr. Richardson, Principal of the C. H. College, who has so endeared himself to all who have had the good fortune to come into close relationship with him; daily prayers go up from many hearts for his well-being, and we trust he may speedily be restored to health and become able to resume his work and take his place as the friend and helper of all, young and old, who need his help.

M. J.

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ACADEMICAL MAGAZINES.

(*Concluded from p.* 90.)

3. *Journal of the German Oriental Society*, 1908, *Numbers I and II. The Sabbat, its etymological and chronological-historical meaning*, by Edward Mahler. The result of this long, learned, stimulating article is that *s'abattu* is a Babylonian institution which was introduced first to Egypt, and then, from either Babylonia or Egypt, to Israel ; that the *ūmu s'abattu*, i.e., 'the day of being full' (or 'completed') was originally nothing but the festival of the full moon ; and that to the latter a festival of the new-moon and, finally, those of the half-moon were added. So the number seven is in this case not the starting-point, but the latest result of the development.

On the aboriginal languages of Eastern Turkestan in the early Middle-Ages, by Ernst Leumann ; Second Part. This is another proof of the infinite labor connected with the decipherment of those fragments of an unknown literature. Unknown, indeed, only in as far as the language is concerned. For it becomes clear now that all the texts in question are translations of Mahāyāna treatises which are likewise available in their Chinese or Tibetan garb, or in both, seldom in Saṃskṛt. The material has much increased by sendings from St. Petersburg and England. About the language so much is certain now that "it places itself on the Āryan ground as an independent apparition by the side of the Irānian and Indian idioms, widening, as it were, their twofold chorus by a third voice of independent character." So the lion's share of the new discovery will belong to comparative philology, as it seems.

The annual reports for the year 1907 *on the progress of Semitology and Egyptology*, by several authors, contain much interesting news than can be repeated here. There are 30 new books and treatises referring to Assyriology, and not less than 188—covering, however, the period from autumn 1904 to the end of 1906—on Egyptology. The following works would be of great use in the Adyar Library and might perhaps be presented by some liberal friends :

I. G. Frazer, *The Golden Bough. A study in Magic and Religion.* 3rd edition (revised and enlarged). Part 4. (10sh.)

E. G. Perry, *Hymns and Prayers to Sin* (German). Leipzig Heinrichs, 1907. (2 sh.)

P. Dhorme, *Choice of Assyro-Babylonian religious texts : transcription, translation, commentary* (French). Paris, Lecoffre, 1907. (12 fr.).

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F. Thureau-Dandin, *The Inscriptions of the Sumerian and Accadian Kings* (German). Leipzig, Hinrichs. (9 sh.)

The last of these books (as we gather from a special review of it by St. Langdon) offers " much important information for the study of religion. From this point of view we have here truly *a lifting of the veil into the secrets of the beginnings of Babylonian and Hebrew religious traditions.*" " Devout worshippers of everything that had been handed down from ancient Sumer and Akkad, the Babylonians revealed to the last those profound influences which distinguished Babylonian art, literature and religion from those of all other oriental peoples. The real nature of this contemplative and deeply religious people whose language was propagated as the conveyance of everything holy in ritual and beautiful in prayer, the author of this book has understood as no one else." " Sumerian must have been spoken in the days of Hammurabi and probably did not die out in Sumer until long after that ancient race had renounced all pretension of ruling ' the dark-headed people '." " This collection of the inscriptions of the classical period of Sumerian marks an epoch in the science of Assyriology."

James H. Breasted, *Ancient Records of Egypt.* Chicago, University Press, 1906 ($ 17.). This gigantic work offers a translation of all the historical inscriptions of some interest from the oldest time to the Persian invasion. On this work is mainly based James H. Breasted's, *History of Egypt*, London, 1906. (£1), with 200 excellent photos.

Ed. Meyer's *Egyptian Chronology* (German), Berlin, 1904. (sh. 11, 6) ; the introduction of the calendar now recoils to 4241 B.C., and the appearing of the first monuments with inscription (King Menes) to 3315 B.C. ; Erman's *The Egyptian Religion* (German). Berlin, 1905, with 165 pictures. (4 sh.), which has been prepared with great care during a series of years ; E. A. Wallis Budge's, *The Egyptian Heaven and Hell*, London 1906. 3 vol. illustrated ; Wiedemann's, *Magic and Sorcery in Ancient Egypt* (German) (Mk. 0,60.)

Of the latest excavations the most important one seems to be that of Legrain who, while engaged in the restoration and preservation of the temple of Karnak, discovered a second magasin, so that now 751 statues and steles and nearly 17,000 bronzes are secured——the extraordinary importance of which for all the branches of Egyptology cannot yet be calculated.

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Ruyyaka's Alaṃkārasarvasva, translated by Hermann Jacobi. First instalment. This is a work on rhetoric, somewhat on the lines of *Ānandavardhans Dhvanyāloka* which was like-wise translated by Prof. Jacobi. It is mainly engaged with the doctrine of the poetical figures. An eminent teacher of the S'aiva philosophy (the Pratyabhijñādars'ana), *viz.*, Jayaratha, has written a brilliant commentary on it which has been published in the Kāvyamālā No. 35.

Purāṇic Strips, by A. Blau. 1. *The Itihāsa of Saraṇyū in its development through the Purāṇās.* Blau is of opinion that there was but one original Purāṇa which might be partly reconstructed by comparing the various forms under which the same legends appear in the present Purāṇas. This would also enable us to get a more precise idea as to the earlier and later of the several Purāṇas. The present inquiry is meant as an example of the method proposed. The story chosen is pursued from the enigmatic verses of *Ṛgveda* X, 17 (1, 2) through Nirukta, Bṛhaddevatā, Harivams'a, and nine Purāṇas, but the author wisely refrains from drawing any general conclusions, but is satisfied with certain statements, *e.g.*, the interesting feature that Chāyā living as a horse in the jungle "eats grass" (tṛṇāni cacāra) according to the older accounts, but "cultivates tapas" (tapas' cacāra) according to the younger ones, because there must be an excuse of her running away from her husband whose ugliness (so the older accounts) is for the same reason turned into an excessiveness of radiance!

Contributions to the Samskṛt Dictionary from Hemacandra's Pariś'iṣṭaparvan, by Johannes Hertel, is a useful list of rare Samskṛt words which were so far only known through the lexicographs, or entirely unknown, or only known in other meanings than the one in question.

Influence of the Ancient Buddhist Art on the Buddha Legend, by Dr. T. Bloch. Instances of this influence are, according to the author, Māyā's seizing the branch of a Sāl tree, 'when her time had come'; the Nagarādhidevatā who opens the fugitive prince the gate of the town; and the divine beings who, according to *Lalitavistara*, accompany the prince "with half bodies" (ardha-kāyaiḥ)—a curious reflection of the Gāndhāra reliefs which must have been a source of wonderment to many Indians of that time who were still ignorant of the laws of perspective.

4. *Vienna Journal for the knowledge of the Orient*, 1908, No. 1.

There is very little herein this time which might call for the interest of the non-specialist. D. H. Müller furnishes an article on the

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metre in Ezekiel and the Psalms, with some very fine translations; Chr. Bartholomae, the well-known investigator of the ancient Irānian languages, gives some new contributions to the explanation of the inscriptions of Behistun; and Alois Musil explains two Arabian inscriptions from Arabia Petraea (*i.e.*, the wide field of ruins to the east of the Dead Sea). Finally, there is a paper on "Hanscrit," by Theodor Zachariae, being an inquiry after the origin of this name which was frequently used for Samskṛṭ in Europe during the eighteenth century. The solution, is, of course, that in several parts of India the sibilant is substituted or has a tendency of being substituted by the aspirate.

5. *Indian Antiquary*, March and April 1908.

The Scythian Period of Indian History, by R. D. Banerji, is concluded with the translation of some old and new inscriptions, a list of dated Kharoṣṭhi inscriptions, and a most useful synchronistic table of the Scythian period from B.C. 231 (death of A'soka) to A.D. 414 (Mathurā inscription of the Gupta year 114). There can be little doubt about the service done to the science of history by this admirable paper, which will have to be thoroughly studied by all future writers on this darkest period of Indian History.

Persian Affinities of the Licchavis, by professor Satis Chandra Vidyābhūṣaṇa. The *Licchavis* (*i.e.*, the members of a small republic often mentioned in the ancient Buddhist books) are believed, by Mr. Vincent A. Smith, to be a Tibetan tribe, which settled in the plains during pre-historic times. Against this, Professor S. C. V. endeavores to prove that the *Licchavis*, though connected by kinship with the early Tibetan kings, "were a Persian tribe, whose original home was Nisibis (to the south-east of the Caspian Sea), which they left for India and Tibet in the 6th and 5th century B.C., respectively."

The Buddhist Councils, by Professor L. De La Vallée Poussin (continued). A lively description of the Second Council and a detailed examination of the questions connected with it.

6. *Research and Review* (Journal of the Indian Research Society), vol. 1, part 2. There are two articles calling for special attention, *viz.*,

Nyāyāvatāra: the earliest Jaina work on Pure Logic, by Professor Satis Chandra Vidyābhūṣaṇa. Besides the Samskṛṭ text and English translation of the thirty-two S'lokas of which the work consists, the author gives copious extracts from the commentary called *Nyāyāvatāra-vivṛti* and a little introduction in which it is asserted that Siddha Sena Divākara, the famous author of the *Nyāyāvatāra*, lived at Ujjaini about

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550 A.D. and was identical with the well-known Kṣapaṇaka of Vikramāditya's court—which view is corroborated by a note by Sarat Chandra Das appended to the article.

The Shu'biyyah Movement in Islam : its Origin, its Growth, and its Results, by S. Khuda Buksh. An intensely interesting, scholarly paper on the Shu'ubiyyites, *i.e.*, "those foreign converts to Islam who, while advocating the excellence of their own respective nationality, refused to acknowledge the superiority of the Arabs." There is much in this article which deserves the attention of our modern statesmen, for, as the author says, "history repeats itself."

7. *Mind*, a Quarterly Review of Psychology and Philosophy ; January and April 1908.

If we ask what Western philosophers are mainly occupied with at present, the answer to be given with the help of *Mind* (which in no number fails to give a valuable account of all the principal philosophical journals, English and foreign, and therefore is particularly fit to keep one up to date in the progress of philosophy as a science) seems to be that they are slowly recovering from Kant. Kant has ceased to be the supreme authority. After the collapse of his most famous successors, the master too is looked at with critical eyes at present, though with due reverence. But the problems he raised are far from being solved, and even the most curious conclusions drawn by his successors are still earnestly discussed from time to time. Solipsism, so often declared dead, constantly raises its head again. On the whole, now, as a century ago, the question whether and how our ideas correspond with "things-in-themselves" outside the mind (theory of knowledge) is the central problem all over the world of philosophy. Of this nature are the most important contributions of the Review, *viz.*, "Non-Phenomenality and Otherness," by Hubert Foston ; "Immediacy, Mediacy and Coherence," by Professor Stout ; "Radical Empirism and Agnosticism," by A. H. Lloyd. The former, among other interesting suggestions, calls attention to the fatal slight with which feeling has been treated as yet in the theory of knowledge, in spite of the peculiar power with which it "forces upon us the belief in existence beyond ourselves and outside our own experience." Mr. Lloyd speaks about five kinds of agnosticism the fifth of which is radical empiricism or pragmatism—the new gospel about which there is so much noise now in England and America though nobody exactly knows what it is. Some call it a "new name for some old ways of thinking," and many confess that they cannot manage to find out whether they are themselves pragmatists or not. Pragma

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means work, and pragmatism as an "attitude of orientation" is, according to William James, "the attitude of looking away from first things, principles, 'categories', supposed necessities; and of looking towards last things, fruits, consequences, facts." In pragmatism, we are told (by Mr. Lloyd) Kant's *a priori* "has only been completing its work of destruction,* making the knowable and the formally unknowable vitally and inseparably one, with a result to philosophy, that, though inconventionally Kantian is nevertheless a Kantian product." From a review of the German "Kant-Studien" we learn that Kuno Fischer (the most renowned of modern Kantianists, Professor of Philosophy at Heidelberg) has died. Further that "the general movement of modern German Philosophy is . . . . an attempt to repeat on a new basis the development of the idealistic world-view from Kant to Hegel. 'The year 1906 is specially distinguished by the re-birth of Hegel'. Other interesting points . . . . . are the waxing influence of Nietzsche; the popularity of Novalis; the fresh interest in mysticism." Professor Wundt (Leipzig) has formulated a law of three stages in the development of metaphysics, "the poetic or mythopœic, the dialectic with its bifurcation into speculative idealism and realism severally, and the critical." Haeckel and others belong to the first, Ostwald, etc., to the second, Mach, etc., to the third stage, and Ed. von Hartmann is regarded 'as having relapsed to the first stage.'† Mary Hay Wood contributes a very clever article on "Plato's Psychology in its Bearing on the Development of Will." Among other things we learn from it that in Plato's scale of psychological types the philosopher and true artist occupy the first place, whereas on the last (ninth) stands the tyrant, and on the fifth—the seer and initiated, a fact explained by Plato's curious and well-marked view of this character: "a kind of humorous mixture of reverence and contempt—reverence for the utterances of truth, and contempt for the witlessness of those who give them voice. Such persons, he says, are reckoned to have something divine about them; whereas his own contention is always that it is the opposite character, *viz.*, absolute intelligibility, that may be rightly conceived to constitute the 'divine', since it also constitutes reality." There is a short and cool review of Professor Deussen's "Outlines

* The thing-in-itself, though unknowable to 'pure reason', was declared to be an object of the 'practical reason.'

† To me it seems to be just the other way, *viz.*, that he rose from the first stage ("Philosophie des Unbewussten") to the second and third stages respectively "Kategorienlehre," etc.).

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of Indian Philosophy " (Berlin, 1907) which, says the reviewer (David Morrison), show that the professor ' though he has necessarily improved as an exponent of Indian philosophy, has not really progressed in his appreciation of European." This statement is truly pathetic for one who would try to find out how far *Mind* and the other philosophical journals have progressed in their appreciation of Indian philosophy (the very mentioning of which is in them something almost unheard of). There is, in fine, a notice on an article of the German journal " Archiv für Systematische Philosophie " which cannot fail evoking interest. The leading idea of Oscar Ljungströms " Plan of a new Philosophy " is that " the glimmering consciousness of new creative impulses and the beginnings of a higher faculty of knowledge point to the creation of a kingdom higher than the human."

DR. F. OTTO SCHRĀDER.

[The paper on Anattā and Re-incarnation referred to last month (p. 85) will appear *not* in the *Buddhist* but in the *Ceylon National Review*.—F.O.S.]

As for us who are hearers of the Gnosis, of Theosophy, wherever it is to be found, it would be unwise to reject any experience of those who have gone before upon the way. Whether we call it the Gnosis of the Mind with the followers of Thrice-greatest Hermes, or the Gnosis of the Truth as Marcus does, or by many another name given it by the Gnostics of that day, it matters little ; the great fact *is* that there is Gnosis, and that men have touched her sacred robe and been healed of the vices of their souls ; and the mother-vice of the soul is ignorance, as Hermes says. But this ignorance is not ignorance of the arts and sciences and the rest, but ignorance of God ; it is a true a-theism, the root-superstition of the human mind and heart—the illusion that prevents a man realising the oneness of his true self with the Divine.—*The Gnosis of the Mind*, by G. R. S. Mead.

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REVIEWS.

TRISTAN AND ISOLDE.*

An Interpretation.

To read theosophically the grand works of art, whether in print or color, in prose or poetry, is a beneficial study, and therefore we welcome this pamphlet interpreting one of great Wagner's master-pieces. To the materialist Wagner, Goethe and others of this stamp are only poets of high imagination ; to the theosophist they speak in no uncertain terms of deep truths about man and nature.. The pamphlet under review clearly shows how with theosophical knowledge one can appreciate Wagner better. The interpretation is not far-fetched. The symbols for which the different characters are made to stand fall in smoothly, without clashing with the whole. In this drama Wagner " treats in great detail of the Ego and its history." " In his previous dramas, which all deal with various soul-stages, he operates rather ' on the whole,' telling us by events and scenes rather than by so many words of these soul-stages and the experiences therein." Tristan and Isolde represent Manas and Buddhi in man and the different phases of their individual and collective growth are of practical utility. The pamphlet helps in this study and we recommend it to all theosophical students.

B. P. W.

MYSTICISM. †

This little booklet contains an excellent treatise on " Mysticism " and the " Quest " illuminating a dfficult subject in masterly fashion. The Mystic is defined as " one who claims the right to live by the light God has given him." " A full mystical life has no room for impractical dreaming, nor would it be possible for the man, who had lighted the mystic candle of the Lord, to leave every earthly love and every earthly duty for the sake of his own soul." Due place is given to the importance of reason, " the balancing faculty, the power of judgment betwixt essentials and non-essentials," for until " reason and faith have kissed each other," God cannot be " known of the heart."

* By Carl Reinheimer, Theosophical Publishing Society, 161, New Bond Street, London, W.

† By Mary Pope, Theosophical Publishing Society, 161, New Bond Street, London, W.

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Illustrations from the lives of various mystics, the question of authority, the difference between the mystic and the saint, between meditation and contemplation, the three stages of ascent: 1st, the Purgative Stage, 2nd, the Illuminative, 3rd, the Unitive, etc., make up a most instructive pamphlet, fascinating from beginning to end.

A. SCH.

Very nicely printed and got out is the souvenir of the twenty-second Annual Convention of our American Section held during the month of September last. It is in honor of our late President-Founder and consists of Mrs. Besant's address at the cremation of his body and a very admirable article from the able pen of Mr. C. W. Leadbeater entitled "Faithful unto Death" which gives a glimpse of Colonel Olcott's past. Mr. Leadbeater also says: "He was unconscious for a while after death, but is now fully awake and active. As I was always deeply attached to him, his Master told me to act as a kind of guide to him when necessary, and explain to him whatever he wished. He had always been keenly interested in the powers and possibilities of the astral plane, and as soon as he could see it clearly he was full of eager and insatiable desire to know how everything is done, to understand the rationale of it, and to learn to do it all himself. He has an unusually strong will in certain directions, and that made many of the experiments easy to him even when they were quite new. He is most at home in work which involves the use of power in some way—to fight, to cure, to defend. He is full of big schemes for the future, and is just as enthusiastic as ever about the Society which he loves." Mr. Unger deserves the thanks of the American Section for his fine gift.

The Bihar Theosophical Federation has published a *Theosophical Catechism*, part first, by Ramasray Prasad to be sold for one anna, postage extra. It treats of "Theosophy and the Theosophical Society."

Mme. Helena Pissareva has translated into Russian H.P.B.'s *Voice of the Silence*. The book is well-printed and beautifully got out with an English note from the Translator which speaks in praise of our revered H.P.B. At length in her fatherland is H.P.B. getting faithful followers and servants of her Society.

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MAGAZINES.

The Theosophic Messenger, September, concludes the "Scientific Basis of Vegetarianism," by Dr. Hall. A short contribution discusses " Is there an orthodox Theosophy ?" and from it we extract : " Brotherhood is the one and only amarynthine bond of union in this life. Brotherhood does not know personal gratification ; it does not indulge in vituperation ; it is not ambitious ; it is a stranger to self-aggrandisement. Its watchword is simplicity. It teaches self-abnegation and disinterested service, especially toward those who oppose, or who, we think, oppose us." A number of short interesting articles are contributed, all nice and useful. The query department contains some excellent answers by Mr. C. W. Leadbeater, especially one in which a clear exposition on Karma in relation to death by accidents is given. The answer is too lengthy to be reproduced here. The *Messenger* is growing in the power of service and those who look after it deserve thanks and encouragement.

Theosophy in India, September, reprints the first part of a very fine lecture of the late Colonel Olcott on the " T.S. and its aims" given in Bombay in 1879. Gangānāth Jha writes on " Universal Brotherhood justified at the bar of philosophy," Seeker on " The Rationale of the Āṣrams." Correspondence and business notes make up the number.

In October number Colonel Olcott's lecture is continued ; Seeker's article is concluded ; and among other things there is a short contribution entitled " Necessity for Morality."

The Vāhan, September, has business notes and a couple of interesting questions and answers.

Theosophy in Australasia, September, as usual commences with interesting " Outlook " and is followed by " The Besant Lectures," " The Voices of Joan of Arc," " The Earth as an Entity," " Christianity in India," by Mr. John, and " Jesus, the Man." Questions and answers and business notes bring a readable number to a close.

Theosophy in New Zealand, September, contains various notes of interest besides " Mrs. Besants Visit," " The Law of Karma in operation as revealed by Astrology," etc.

The South African Bulletin, September, contains usual editorial notes which speak of new Lodges formed and Mr. Nelson's article on the " Unmanifest made Manifest " is continued, followed by notes and news.

The C. H. C. Magazine, October, has interesting paragraphs from our President's pen in the opening pages. The number also contains

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"The Pushkaram Festival at Rajahmundry," concluding portion of "Kumar Jagat Sinha," "Dewan Bahadur S. Shrinivasa Raghava Aiyengar, C.I.E.," "The Great Car of Jagannath," by Psy. Chc., "Happiness," the fifth instalment of Indian Geographical Series speaking of Trinomali, "Agriculture in South Travancore," "Krishna Kumari," by Josephine Ransom—a fine piece—"Shri Balaji," "Stray Thoughts on Svadeshism," and "Advice of a noble father to his illustrions son"—Shahji to the great Shivaji. Correspondence and notes make up an excellent number full of readable matter. Their Excellencies the Viceroy and Lady Minto will visit the College in the first week of December.

Sons of India. This is a new monthly to be issued on the 17th every time. Mr. G. S. Arundale, the indefatigable worker in the cause of Indian education, who is the Vice-Principal of the C.H.C. at Benares, takes charge of the editor's work. It is the organ of the newly formed Order of the Sons and Daughters of India. Our President explains the reason of this new movement under "Ourselves." The constitution of the "Sons of India" is treated by the editor which says that the head of the order is a chief supported by a Supreme Council which is assisted by Consistories, Chapters and Lodges with Wardems as head. The Order consists of pledged and unpledged members. The motto of the order is "I serve" and its color golden-yellow. The monthly will cost only annas 8 for nonmembers and annas 4 for those belonging to the Order. We wish the new Order all success. May it do the noble work expected of it and fulfill its great mission.

The American Theosophist, September, contains "The Hidden Side of Life," by Mr. C. W. Leadbeater, "The Moral Aspect of Vegetarianism," "Consciousness," and "The Occultism of the Shakespeare Plays," by the editor. "Hints to young students" is continued.

The Message of Theosophy, September, has contributions on "Perseverance," "Theosophy and its teachings," "Jupiter," Claims of Christianity" and "Gnosis of the Buḍḍha."

The Lotus Journal, September, has a very nice piece from the able pen of Bro. C. W. Leadbeater entitled "Follow the King" in which he discourses on the value of patriotism and gives a fine description of the celebration of the Diamond Jubilee of the late Queen Victoria as observed by the gifted seer with a higher sight and it forms an instructive study. Mrs. Besant's "Religion and Psychology" is concluded and Miss Mallet coutinues her "Outlines of Theosophy."

The Adyar Bulletin, October, has as usual Headquarters Notes by the President. She also contributes the first instalment of "The Search

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for Happiness." Then there are "Notes on Materialism," by A. Schwarz, concluding portion of "Devotion and Service," "Tāntra-Worship or Pseudo-Occultism in America," by Mr. N. F. Billimoria. The Round Table scheme of the *Lotus Journal* is reprinted, also "Theosophy in Many Lands" from this magazine.

Annales Théosophiques, contains matter worth pondering over. Jean Monier contributes an interesting article on "S. Paul as a mystic" while L. Le Leu brings another on "Christian Mysticism" and E. Marcould winds up with a paper on "The Masters and Theosophical Teaching."

The *Bulletin* for September of the Italian Section contains the translation of a lecture on "The Necessity of Religious Education" which our President delivered last February in Adyar. The article on "Ethics and Æsthetics in Theosophy" is continued and last not least Dr. J. R. Spensley of Genoa brings some fascinating notes on "Names" in which he says that: "A name when pronounced is a musical note the vibrations of which are modified by the vowels and consonants. Therefore the true name of a thing is the vibratory condition which produces its form. A name is the expression of a vibratory mood. A step forward in evolution entails a change of name."

Sophia for September brings the continuation of previous articles and the usual sectional news.

Revista Teosófica for August announces a special Convention in order to appoint a successor to Señor Tosé M. Masso, the late General Secretary of the Cuban Section. May our Cuban Brethren be enlightened and choose aright.

Virya for August, another Spanish Magasine, contains original articles and the beginning of a story which promises well.

The (Russian) *Theosophical Messenger* brings amongst other matters two articles by our President and two other ones by Alba, which is the *nom de plume* of the General Secretary of this our youngest Section.

The *Bulletin Théosophiques* for October gives notice of a special convention to be held in Paris in order to discuss the advisability of the French Section becoming incorporated. As, according to the French Law, no Society can be incorporated whose Headquarter is in a foreign country it would be a condition *sine qua non* for our French Brethren to drop their name of the "French Section of the T.S." and call themselves instead: "La Sociéti Theosophique Française" (The French Theosophical Society). A mere form! what does the

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name matter ? some say. But to others it sounds like the breaking of a link.

Isis is a German Theosophical monthly started since the beginning of this year by a student of the University of Leipzig. It is neatly got up and contains original matter well worth reading ; but its principal claim is that it acquaints its readers with our President's latest lectures and keeps them in touch with what is going on in other Sections all over the world.

Theosophia (Dutch), September, contains part translations of Colonel Olcott's *Old Diary Leaves*, " Occult Chemistry " instalment from this magazine, and Hitopadeça ; Mrs Windust writes on " What is our Work " and there is a contribution entitled " Theosophy and Biology. "

De Gulden Keten, (Dutch) , September from East Indies contains " Animal Sacrifice," " The history of the sunflower," " The Ocean of Love " and " Something about Mrs. Besant."

De Theosfische Beweging, September, contains a letter from Mr. W. B. Fricke, a report of the first Dutch Indian Theosophical Congress, etc.

Theosophisch Maandblad, September, contains the report of a lecture on " Purity," " The Work of Theosophy," " Forbearance " and translation of the article from this magazine entitled " The Æther of Space."

We acknowledge with thanks Scandinavian *Teosofisk Tidskrift* for September, *The Herald of the Cross* and *The Health Record* for August, also the *Metaphysical Magazine* contaning " Why Men do not follow God, ' " Shall Man and Woman Marry ?" " Our National Conscience " etc., *Notes and News* for September, and *Modern Astrology* for October in which Isabelle M. Pagan discusses the sign Libra ; Mr. Sutcliffe concludes his " Crystal sphere and the functions of Fohat " to be followed next month by " Practical Astrology ; the exact measurement of Planetary influences."

Among Indian Magazines we have received *The Theist*, *The Olcott Kindergarten Review*, *The Oriental Mystic Myna*, *Prabuddha Bharata*, *The Burman Buddhist*, *The Mysore Review*, *The Vedic Magazine*, *The Indian Review* with " The Indian Problem " Mr C. W. Wish, " Lines of Industrial Development," by Dr. Travers, " Robert Browning and Oriental Fables," " The Mystery of Newman," " The Failure of Vaccination," by Mr. Lupton, M. P., etc., all for September ; for October the *Cherag* (Gujarāti) and the *Modern Review* as usual interesting in articles and illustrations.

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SUPPLEMENT TO
THE THEOSOPHIST.

BIRTHDAY GREETINGS.

It is not possible for me to acknowledge separately the many letters and telegrams of good wishes received for my birthday. So I here thank each one, and most of all those who fed thousands of the poor in my name. Generous love could do me no kindlier service. Dear friends, accept my loving thanks, and may the blessings of the helpless strew your paths with flowers.

ANNIE BESANT.

THE T. S. IN AMERICA.

The good news of the re-election of our valued colleague Dr. Weller van Hook comes from America. He was elected on roll-call of delegates by 198 votes against 57, thrown for his opponent, Mr. Knothe. America has done wellin again choosing as her General Secretary this man of noble character and flawless courage. I am happy to welcome him again as colleague on the General Council.

A dignified answer to the attack on Dr. van Hook, in the British Convention, was made by the carrying of the following resolution, presented by Mr. C. Jinarājadāsa:

Resolved: That this Convention of the American Section of the Theosophical Society.

(1) Re-affirms the principle of freedom of opinion within the Society.

(2) Hereby further puts on record that the opinions, theories and declarations of any member, either of a private member, or of one holding any office in the Society, are not to be considered entitled to the description 'Theosophical,' and are not binding on the Theosophical Society in any way whatsoever.

This is well done; for, as H.P.B. warned us, the one deadly danger for the Theosophical Society is that it should become a sect, and if people—however good, earnest and well-intentioned—succeeded

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in forcing on the T. S. a moral, or immoral, dogma, it would become a sect. Sects have always been founded by good people, on conscientious motives, for the love of God and man, but people who thought that their own Shibbolette was the only password. The danger of religious dogmatism can scarcely avail us, so the old fanaticism now veils itself in the demand for moral dogmatism.

The Convention also requested me to invite Mr. Leadbeater to return to T. S. membership—the first of many similar requests, probably.

ANNIE BESANT, P. T. S.

BLAVATSKY GARDENS.

I have received the following further contributions towards the deficit of Rs. 22,151-12-11.

	Rs.	A.	P.
C.	750	0	0
S. J.	600	0	0
A. H.	100	0	0
C. Jenkin	15	0	0
With loving birthday greetings	545	0	0
	2,010	0	0
Already acknowledged	18,855	1	7
	20,065	1	7

Very many thanks.

ANNIE BESANT, P.T.S.

NEW BRANCHES.

INDIAN SECTION.

Location.	Branch Name.	Date of issue of Diploma.
Karrikal, French India ...	Sri Punitha Lodge ...	31-8-'08.
Chintamani, Mysore ...	Chintamani T.S. ...	1-9-'08.

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GERMAN SECTION.

Stuttgart	... Schiller Lodge	... 12-12-'07.
Bern	... Johannes do	... 15-12-'07.
Wiesbaden	... Wiesbaden do	... 2-2-'08.
Mannheim	... Mannheim do	... 3-2-'08.
Strassburg	... Göthe-Schiller Lodge	... 22-3-'08.
Eisenach	... Eisenach do	... 23-5-'08.
Pforzheim	... Pforzheim do	... 18-8-'08.

NON-SECTIONALISED—SOUTH AFRICA.

Germiston, Transvaal	... Germiston Lodge	... 27-8-'08.
Pretoria, do	... Arcadia do	... 10-10-'08.

NON-SECTIONALISED—SOUTH AMERICA.

Valparaiso, chile	... Atlante T. S.	... [illegible]

W. B. FRICKE,
Recording Secretary.

FINANCIAL STATEMENT.

The following receipts from 19th September to 15th October 1908, are acknowledged with thanks :

ANNUAL DUES AND ADMISSION FEES.	Rs.	A.	P.
Mr. H. Dijkman, Pretoria (£ 9-5-0)	138	12	0
Scandinavian Section for 1908 (£ 18-2-7)	271	14	0
German Section for 1908 (Mg. 900)	652	2	9
Indian Section for 1908	1,206	0	0
DONATION.			
A. Theosophist, Adyar	6	0	0
GARDEN INCOME.			
Garden Contractor, 2nd instalment	188	0	0
Total ...	2,463	4	9

A. SCHWARZ,
Honorary Treasurer, T.S., Adyar.

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OLCOTT PAÑCHAMA FREE SCHOOLS.

Financial Statement.

The following receipts from 19th September to 15th October 1908, are acknowledged with thanks :

DONATIONS.	Rs.	A.	P.
A friend of Education, Mylapore	6	0	0
Mr. Robert Davidson, Sydney, N. S. Wales (£ 1-10-0) ...	22	8	0
Mrs. Mary E. MacAdam, Washington, D. C. (£ 2-1-1) ...	30	10	0
Pathare Prabhu Knowledge Improving Society Service Circle, Bombay	25	0	0
Mrs. Lübke, Adyar	5	0	0
Mr. M. H. Master, T. V. Railway, Nundurbar	5	0	0
Secretary, Mysore Theosophical Society	4	0	0
Total ...	98	2	0

A. SCHWARZ,

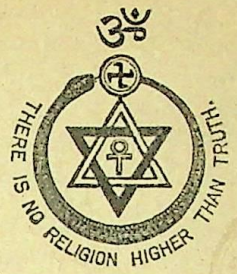
Honorary Secretary and Treasurer, O. P. F. S., Adyar.

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THE THEOSOPHIST

A Magazine
of Brotherhood, of Comparative Religion, Philosophy and Science, and of Occultism.

Founded October 1879, by
H. P. BLAVATSKY & H. S. OLCOTT.

Edited by
ANNIE BESANT
President of the Theosophical Society.

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The Theosophical Society, as such, is not responsible for any opinion or declaration in this or any other Journal, by whomsoever expressed, unless contained in an official document.

The *Theosophist* will appear each month, and will contain not less than 96 pages, or twelve forms. It is now in its 28th year of publication. All literary communications should be addressed to the Editor, Adyar, Madras, S., and should be written on one side of the paper only. Rejected MSS. are not returned.

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No anonymous documents will be accepted for insertion. Contributors should forward their MSS. in the early part of the month. Writers of contributed articles are alone responsible for opinions therein stated.

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THE THEOSOPHIST.

FROM THE EDITOR.

IN the Sixth Root Race, said H.P.B., "humanity will again become male-female," androgyne; "in the Seventh Race the two will merge into the one." This ancient occult teaching is hardly one which we should expect to meet in the outer world, and yet in the columns of the *Statesman*, the best, perhaps, of the Anglo-Indian papers, appears the following surprising letter, on "The Rationale and Morals of Sex."

With reference to an extract in Sunday's *Statesman* about Sexless Persons, may I call the attention of your readers to a remarkable passage in the apocryphal *Epistle of Clement*, giving the three conditions which should herald the Second Advent? The relevant condition is when man and woman shall be man, the Lord will come. . .

(The writer then speaks of the changing relationships between man and woman—the competition between them, which he thinks calculated to destroy, except in the highest natures, the courtesy and chivalry with which the best men have always regarded and treated all women.)

Those of us who believe that mind is not a condition of matter but that matter must be a creation of mind, are prepared to realise a possible future condition of society in which (the influences operating against destruction of sex having worked their spell in the interval) marriages will cease, because of the moral and possibly also physical changes which shall have overtaken the race.

Now to many intellects—not altogether so contemptible or so subject to metaphysical delusions as some materialists imagine—the *Bible* story of Eden is full of profound suggestions. The first Adam was complete 'Homo' originally, and from him was evolved woman. There is nothing either unphilosophical or unscientific in the suggestion that, if the truth of this story or allegory is reasonable, any future state of innocence that may be brought about

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by abstruse means may also witness the resumption in one being of the two-fold nature which fell apart in the appearance of Eve out of Adam. . . .

I have hinted that the distinction of sex had a mission on earth . . . What if, for some ineffable purpose yet only revealed in glimpses, it was desirable to bring into existence beings who should, in a period of probation, be induced by the tenderest associations conceivable to rise into unselfish concern for others—the love for wife spreading to children, then to all children, and finally to all living beings. This may be mere speculation. I do not insist on it—I only suggest it as a possible explanation.

But some will say, if marriage disappear from mind as well as from matter, will all these precious unions in their unselfish love, which have partly realised Heaven on Earth in marriage, and all those beautiful associations, be blotted out for ever? Far from it, if, as I dream, every true marriage realises the extinction of sex in its most glorious future possibility, that is, reunion in the single 'Homo.'

W. C. M.

It is well known among occultists that the expression of the fundamental duality in a manifested universe—Spirit and Matter, Positive and Negative, etc.—in the form of two sexes is but a temporary expedient for a definite end. Sex has appeared by a process of slow evolution; asexual forms changed into bi-sexual, bi-sexual into uni-sexual. What more natural than that the process should be reversed, and that the uni-sexual should develop into the bi-sexual, the bi-sexual into the asexual? Sex was necessary for the education of humanity, but it is also the fertile source whence flow innumerable miseries and crimes. When it has taught its lesson, and humanity has developed its most perfect form, manifesting in one human Being all that is noblest in man and woman alike—as now in the Masters, the Elder Brothers of the race—then shall sex be transcended and the Man-God, the God Incarnate, shall be revealed. But who could have expected this arcane teaching to appear in a newspaper in India?

***

Le Matin, the well-known Parisian daily, has a useful article, entitled, "The Torture of Animals," in which it is remarked that, but a few years ago, all protests against the useless barbarity of vivisection were ridiculed, but that now they are supported by learned men, by leading doctors, by University professors, by heads of hospital staffs, by legal experts, and by politicians of every party.

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" Politicians fear the degradation produced in the national character by habitual cruelty ; anti-vivisectionist doctors and surgeons, neglecting the moral and emotional sides of the question, affirm that the tortures inflicted on animals, under the pretext of serving mankind, in no way aid the progress of science, and are even the cause of frequent and dangerous errors." *Le Matin* thinks that it is mere loss of time to argue against the egotism of the human biped, who thinks himself the King of creation and claims the right to slay and mutilate and torture his subjects in the hope of gaining something for himself. He will cut up alive millions of animals to gain a remedy. But if it can be shown that the practice is scientifically useless, and that it is even a source of danger—" danger for the operators whom it misleads, danger for the sick, exposed to the consequences of their mistakes "— then, it thinks that there is hope that vivisection will be condemned. Dr. Lawson Tait has stated that many human lives have been sacrificed by applying to human arteries ligaments experimented on by application to the arteries of dogs. Poisons react differently on human and animal bodies: the goat can take hemlock with impunity, the toad prussic acid, the pigeon opium, the rabbit belladonna, and so with many others. The most cruel cases of vivisection have not even the pretence of " utility." The results of filling a dog's stomach with stones, with sand, with pepper, after tying up the pylorus ; of trying how long he could live in an oven slowly heated to burning point ; of soldering the intestine of one rabbit to the stomach of another, so that the refuse of the nourishment taken by the one was excreted by the other ; of the insertion of the kidney of a dog into the neck of a goat, in order to see the amount of the urinary secretion —of what value are these abominations to any sane science ? Surely for these there is not even the insufficient excuse that Majendie might have pleaded—the wish to increase knowledge —when he tortured four thousand dogs to verify a theory on motor and sensory nerves ; another four thousand to refute it ; and when Flourens vivisected a few thousand more to re-establish it. " The discussion continues. So does the massacre." When in Paris, one of the worst torture-hells in Europe, a leading paper makes such a protest, surely the dawn is breaking. But over here, in India, the Government is favoring the establishment of Pasteur Institutes, nad

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Hindū Princes, to curry favor with the Ruling Power, are freely giving funds to enable the principles of their religion to be trampled under foot.

* * *

The world does not recognise how much good work, in bringing the treasures of Saṃskṛṭ knowledge before the public is being done by Indian members of the Theosophical Society. To cite a few cases. Sris Chandra Bose has translated and issued at his own cost the huge grammar of Pāṇini, and the famous *Siddhanta Kaumudi*, hitherto accessible only to knowers of Saṃskṛṭ. He has also translated the *Īsha*, *Kena* and *Katha Upaniṣhaṭs*, with text, running translation, and word-for-word translation. A. Mahādeva Shāsṭri, Curator of the Government Oriental Library, Mysore, has issued the admirable series of Saṃskṛṭ texts known under the name of the Library over which he presides. V. C. Sheshāchārri has superintended and issued five volumes of a useful series of translations of the major and minor Upaniṣhaṭs. Purnendu Nārāyaṇa Sinha has made a careful study and summarised translation of the *Bhāgavaṭa Purāṇa*. Gangānāṭha Jhā has translated Paṭañjali's *Yoga Sūṭras* with Vyāsa's commentary, and edits, with Dr. Thibaut, the valuable quarterly, *Indian Thought*. As our readers know, P. T. Srinavāsa Iyengar is publishing in our pages a hitherto untranslated MS. of the *Shiva-Sūtras*, with commentary, and this will be published with the Saṃskṛṭ text as soon as the English version has all appeared. A very large amount of work is also being done in translations from English into the vernaculars, but this, of course, does not appeal to the western public. The Indian Section has certainly no reason to be ashamed of the quality or the quantity of the work turned out by its members.

* * *

It is satisfactory to see how much progress is being made by the Theosophical Society in America, since the changes effected by the last Convention. Since September, 42 new members have joined the Chicago Branch ; new Branches have been formed in New York, Albany, Helena, etc. One vigorous Branch, that of Kansas City, with 68 members, is setting a good example by surrendering six of its members to form another Lodge in that

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widely-extended city. Mr. Jinarājadāsa has been working hard in the Eastern States, and is very popular as a lecturer, winning golden opinions from Theosophists and non-Theosophists alike. One of the richest and most liberal members of the T.S. withdrew from it soon after the election of the new officials, thinking to paralyse propaganda work by cutting off the supplies. People have yet to learn that successful propagandist work does not depend on money, but on the blessing of the Masters.

* * *

A prison does not seem likely to be good soil for the Theosophical sower, and yet a letter came to me from the State Prison, San Quentin, California, asking for a free copy of the *Theosophist* for the use of the prisoners, and going on :

May I say that the introduction of Theosophy into prisons is a course deserving of your earnest support. Men who have been buffetted about—some of them emanating from the vice-laden districts of large cities with no rational concept of life, others coming from good families and themselves astounded at the awfulness of their fall and degradation---are prone to look askance on the superficial exhortations of the orthodox spiritual M. D s. But I have found time and time again that Theosophy offers them a haven wherein they may find rest, and within whose portals they discern a faraway beacon which draws them onward almost without their knowledge. It is often a long up-hill journey, and for that reason anything tending to show that there is an outside interest in them helps all of us.

Our readers will find an article on "Theosophy in Prisons," followedby a letter from a prisoner—pp. 787—790 which show that some help may be carried to those who have fallen into legally punishable errors. Surely they who thus suffer are among "the least of these my brethren," and in them too the Self is abiding, the Jewel in the Lotus. A very interesting article on "The Probation System," by Lucy Bartlett, who has introduced the system into Italy, will appear in our columns next month.

* * *

It is good—though not surprising to those who have followed his progress—to read that the famous Professor Cesare Lombroso is convinced of the fact of levitation. He states : "No further doubt is possible as to the fact of levitation. Here is a photograph [reproduced] taken at the moment when the table was rising. The arms and legs of la Paladino, as you can see, are tightly held by

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the spectators, and yet the table is suspended in the air. Yet more. I was one day present at the ærial journey of a flower-pot, weighing from 15 to 20 kilogrammes. This pot, placed at a distance of several yards from us, lifted itself up, floated over our heads, and finally set itself down upon the table." The professor recounted one significant incident : a woman had been invoked, and was long in coming. Finally a sentence was written in Latin : " There is a pig present." The sitters were taken aback, but urged the entity to come. An answer was received : " I will not come until he has left." No one liked to take to himself the insulting name used, but after a while, the entity gave the name of the sitter to whose presence she objected. He was asked to retire, and it was found that he had in his pocket a small book, well-known but outrageously obscene. Scepticism will not long be able to resist the weight of scientific evidence which is being accumulated in favor of the reality of spiritist phenomena.

* * *

Mr. Behramji M. Malabari, the well-known Indian patriot, is leading a work of great public utility, in the Sevā Saḍan ; hesays :

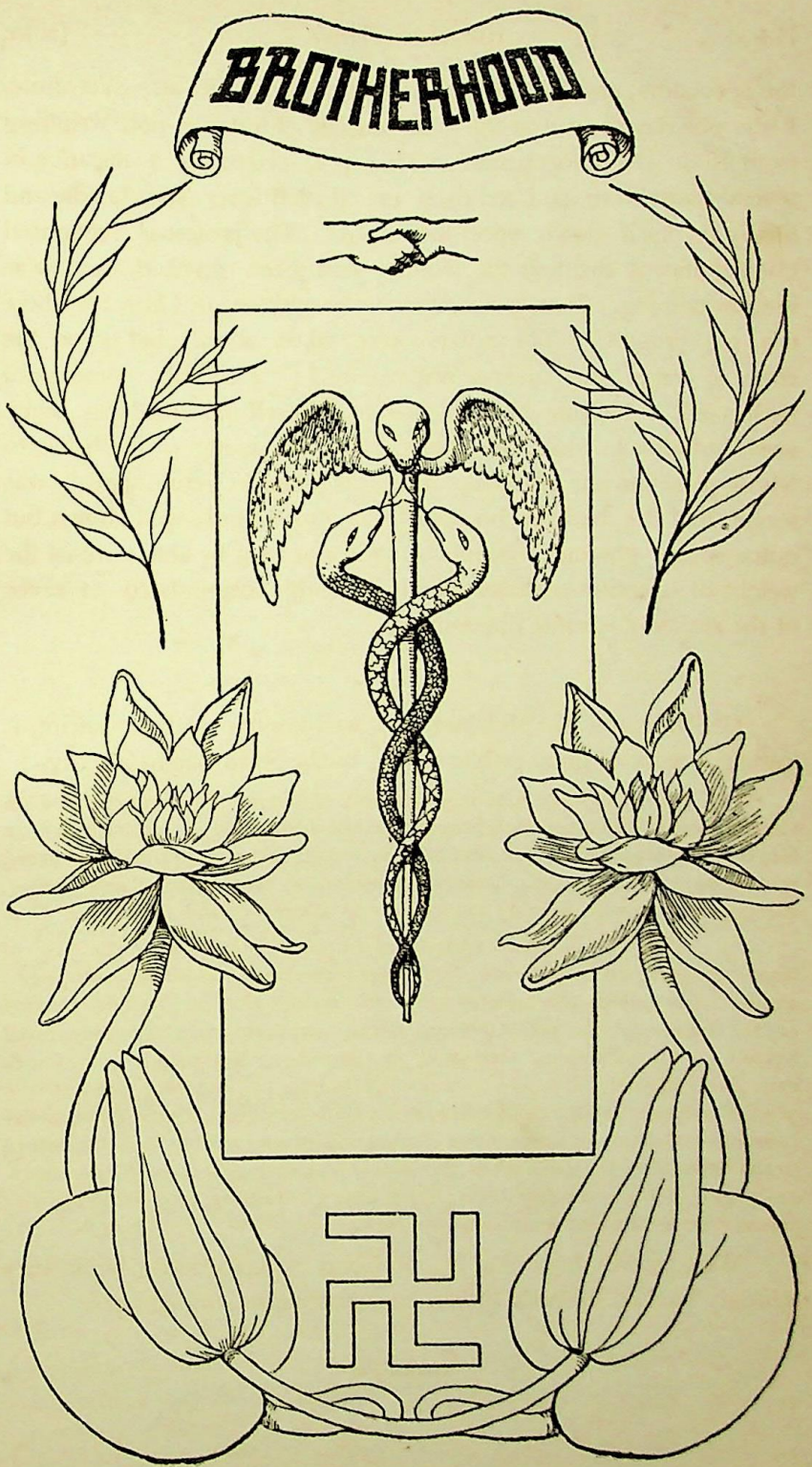
What the country needs most is a Society of Women-Workers, trained ata Central Home, with a common programme and a common unsectarian aim in life, that of sympathising with, and working among, women as visitors, lecturers, nurses, instructors, rescuers, helpers ; as healers of heart and soul and body—doing good by stealth, humbly and lovingly as daughters and servants of God.

. . . The Sevā Saḍan undertakes to put these workers in the way of acquiring practical experience. One may undertake a lecturing campaign ; another may prefer the quieter rōle of taking classes, visiting zenānas or the homes of the poor, offering advice and help ; a third may instal herself in the sick-room, becoming a Florence Nightingale ; a fourth may, like Elizabeth Fry, succor women prisoners ; a fifth may assuage the grief of unhappy girl-wives and widows ; a sixth may rescue some erring sister from a life of shame or prevent the commission of sin ; and so on. On return to the Saḍan after the day's work, the Sisters will sit together in loving union, comparing notes, retailing their experiences, cheering and fortifying one another for work to be done on the morrow.

We earnestly hope that Mr. Malabari will succeed ; he is very strongly backed by both Indian and European sympathisers.

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THE DISCIPLE.

(*Concluded from p.* 687.)

CHAPTER XII.

PRINCE Georges went back to his hotel to dinner, and intended to go to the theatre afterwards. He lit a cigar, drew on his fur lined overcoat, and was just preparing to leave his room when he felt the door, which he had partly opened, firmly closed. He would have thought this was done by some one outside, but for the feeling which came over him at the same moment, the intense feeling of expectancy which was always the signal to him of some communication from the man whom he recognised as his Master. After a pause of intense silence he heard a faint rustle on the table, and went back to see what this might mean. He had been writing some notes on the hotel letter paper, and he found some fresh writing on one of these sheets, in a hand that he knew, though he had seen it only twice before.

"My disciple needs your help to-night. Watch the house until she leaves it, and follow her."

He took the paper, folded it and put it in his pocket book; and then left his room, only a minute or two later than he had just intended to leave it, but with all his plans changed. When he reached the street he had decided to go to Lady Henry and show her the message; so he drove straight to her house first. She had dined alone, and was sitting, reading in the drawing-room. She looked up, amazed, when he was shown in.

"What is it, Prince?" was all her greeting, for she read intense excitement in his face, although he was very quiet.

"I was just going to the theatre," he said, "when I was stopped, and this message was given to me. I had a feeling that you would like to know about it." He gave her the sheet of paper, and watched her read the message. When he took it back from her he said: "I must go at once, and I shall remain by the house till something happens." He left instantly, and she remained absorbed in thought for some little time. Then she rose, went up

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to her room and put on a plain dark dress and a cloak, and, telling her servants not to wait up for her, went out.

When the front door of Professor Delvil's house opened and closed softly and a slender white figure came quietly down the steps and went swiftly away, it was followed immediately by a tall figure which stepped out of a shadow, and a little later on another figure came from the shelter of a neighboring street and followed them.

It was a windy, cloudy night, sometimes very dark, when the clouds drifted over the moon. Beryl went so quickly and resolutely on her way, without the least hesitation, that she was not noticed or interfered with, in spite of her white dress and uncovered head. She looked as though she was hastening home from a party, or the theatre, and one or two policemen who looked after her no doubt concluded that as she so evidently knew her way and was hastening upon it there was no need to pay her any attention. She crossed Oxford Street, and later on the Strand, unerringly, taking her path with the directness of a person perfectly familiar with it. At last she came into a dismal part of the town where her appearance attracted more notice, and Prince Georges quickened his pace and came nearer to her. But no one interfered with her, and she went on with swift steps and perfect certainty. They passed the great hospital and the medical school belonging to it where Professor Delvil worked ; in the medical school a light burned in one of the rooms high up in the building. Lady Henry looked up at it as she came quickly along in the shadow of the building ; she knew that this was the window of a laboratory in which her brother worked, and where he was often shut up alone night and day for many nights and days together. Evidently he was there now.

Her whole mind was absorbed in wonder as to where Beryl could be going. She breathed a sigh of relief when she realised that this strange journey could have nothing to do with Professor Delvil, since he was shut up in the medical school, and Beryl left that behind her without the faintest pause. She plunged into some dark and obscure side streets of a very sordid character. Presently she stopped abruptly, and paused for a moment. She stood at the door of a dark, neglected-looking house, which had all the appearance of being empty, for the shutters were all closed, and some of the glass in the lower windows was broken, as though by stones having been

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thrown at them. The steps and the front door itself were covered with dirt from the street, as if the house had long been unused. Beryl went up the steps and put her hand upon the door. It yielded to her touch and she entered, quickly followed by Prince Georges, who closed it carefully behind him. But before he took his hand from it he felt it gently pushed open again. "It is I," said a voice he knew in spite of its being almost inaudible. He answered by a pressure of the hand ; Lady Henry stood beside him. They were in perfect silence and darkness. Presently they became aware of a slight movement ; Beryl was evidently advancing in spite of the impenetrable darkness, and they followed her noiselessly. A room door stood open and Beryl had entered the room. The others succeeded in doing so also. Just as this was accomplished the front door was pushed open, and some one deposited a heavy case in the hall, going out again immediately and shutting the door firmly in such a manner that it was now securely fastened. Lady Henry could not suppress a shiver of apprehension and dismay. Then came a complete silence and stillness. She almost thought she must be quite alone, so still was it. She had to remind herself that Prince Georges would not leave her without making her know that he had to do so, in order to retain any composure, the darkness was so absolute, the stillness so complete. And suddenly it was broken in the most appalling manner by a terrible cry, a cry of unutterable anguish. It appeared to Lady Henry to come from under her very feet. She dared not move, she could only stand still and tremble. Then her hand was seized, and she was led forward, she knew not by whom, or in what direction. But the agony of uncertainty was relieved by hearing Prince Georges speak, hurriedly and very low : "She has gone down stairs—we must follow her. I wish I might strike a light !"

A gleam of dim moonlight through a chink in a shutter fell on the first step of a black staircase. They began carefully to go down, when Beryl came swiftly up from below.

"Go back," she said, "go back. Do not bring Lady Henry down here."

Prince Georges turned and stopped Lady Henry.

"You are awake, Beryl," he said softly. "Yes," she said, "I am awake. My mother brought me here in my sleep, but I am

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awake now. I know what we have to do. It is not for us to go down here now, and there is danger there." She shuddered—he could feel the shudder pass through her.

"We must find our way to the top of the house," she said after a moment's pause. "I shall be led aright—will you follow me."

It was inexplicable to the others how Beryl found her way in the darkness, except that she was led by one who saw without physical light. They went up, slowly and carefully, up again, past closed doors and shuttered windows, and again up another flight.

"You may strike a light now," said Beryl.

Prince Georges had held his match-box ready ever since they came into the dark house, and he gladly struck a match.

"This door," said Beryl. "You open it, please, Lady Henry."

The flickering light showed that they stood on a carpeted landing and that here there were all the signs of comfort and occupation. Lady Henry hesitated—but a glance at Beryl's rapt face decided her to obey. She advanced and opened the door, Prince Georges keeping close beside her, and lighting a fresh match as the first one went out. The room they entered was well furnished; Prince Georges looked eagerly for something to light, and saw two tall wax candles on a table. He advanced quickly to light them, passing Lady Henry as he did so. A cry from her made him turn quickly. She had rushed forward and fallen on her knees beside a great arm-chair. The strangest figure sat in this chair, wrapped in a silk dressing gown and supported by pillows—an attenuated, shrunken figure of an old man, shadow-like, scarcely human.

"Esther!"

"Can it be you, Henry?"

"Thank God you have come! Esther, I want to die—help me to die! He keeps me from death whenever I get near it, with horrible stuff he puts into my veins—" the quavering voice rose and sank. "I thought he was at the door now with his dreadful needle—what angel has brought you here? You will help me, Esther, you will help me to die! It is not living, to be kept in this wretched body, that is no longer human—no—no longer human—it is filled with the blood of creatures—creatures that I hear cry out sometimes. Esther, don't leave me again!"

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"No—no. I will not leave you," she said.

At that moment a quick step sounded on the stairs, and out of the darkness, into the lighted room, came Professor Delvil. He looked round in silence, first at his sister, then at Prince Georges, and then at Beryl, who was standing at the door.

"How did you get in here?" he demanded, "who brought you?"

"My mother," answered Beryl simply. He stared at her. Then he turned to Prince Georges:

"I shall be obliged if you will leave my house."

Prince Georges bowed; he had no choice but to obey. It seemed to him that his guardianship of Beryl and protection of her must cease now that her father had come, and she was in his charge. He ventured on no protest, though he hesitated. Lady Henry looked up at him and they exchanged glances. She knew that he would stay outside the house. Professor Delvil took one of the candles, led the way downstairs and showed him out, shutting the door firmly after him. He also put up a strong chain which went right across the door. Then he went downstairs into the basement. He had come to the house to make an important observation, and record the progress of an experiment. And to do this he had to go right down into the cellars, where he had a most perfectly fitted and equipped laboratory. He did what he came to do, and then came away, shutting the doors behind him. He went upstairs again to the top of the house, set down the candle, and approached Lady Henry where she knelt by the arm-chair with the old man's figure leaning forward against her. The Professor came and lifted his head.

"He is dead," he said, "the shock was too much for him."

Lady Henry rose and placed the frail old figure back in the chair.

"He wished to die," she said; "I am glad he is released. He believed in a hereafter, you know, and longed for it."

"Please take Beryl downstairs," said the Professor abruptly. "I will come down in a few minutes. And then I will go out and see if I can find a cab and take you both home."

This seemed reasonable, so she went to Beryl, and they began to go down the stairs, taking one of the candles. They had hardly descended one step when they heard the door behind them locked rom within.

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"Why has he done that?" said Beryl.

"He does not want us to go back," said Lady Henry, "come, dear."

There was a faint sound, like a slight, stifled cry. Lady Henry put down the candle, hastily turned back, and knocked at the door.

"Let me in, Victor!" she cried, "that was his voice! He is not dead!"

By her quick movement she had put out the candle with her dress, and they were in darkness. There was no answer from within, and the silence was so complete that it seemed as if they had never heard that cry at all. Lady Henry knocked and entreated and paused to listen, and knocked again, but no answer came. At last she desisted.

"This is awful," she said. "Beryl, are you there?"

"I am here," said the girl. "There is some one moving downstairs. Listen."

Lady Henry listened intently, and plainly heard a soft, slow step coming from the very bottom of the house, from the cellars. There was something in the sound of this footfall that filled her with horror. And the horror grew as the steps came up, up, past the hall, up again, without the least hesitation, without pause.

"Beryl!" she said in a strange, stifled voice, "I feel I am dying of terror. What can this thing be? It is not human."

"No," said Beryl, "It is not human."

"It is not an animal," went on Lady Henry. "There are monkeys down there, I am sure, but this is not a monkey. Oh, it is coming right up!"

"It shall not come near you," said Beryl. "I am on the stairs between you and it."

In sudden frenzy Lady Henry began to cry and beat upon the door, so violently that at last Professor Delvil opened it, furious.

"Are you mad, Esther? You will bring the police!"

She fell in upon him, and at the same moment a strange sound was heard by them both, a gurgling and a sort of chuckle, and then a dreadful silence. Professor Delvil stood, listening, holding Lady Henry. She looked up, for she felt him shudder; he looked strange and white. As she moved he roused himself.

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"Come, Esther, don't lose your self-control," he said. "Wait for me outside, and I shall soon be ready to get you home somehow." He tried to push her out of the door, but she struggled and succeeded in turning. She saw at a single glance what had kept him there. He had commenced the autopsy of her husband, whose body lay on the table, and was already cut open.

"I don't believe he was dead," cried Lady Henry. "I heard him cry out."

"Nonsense," said her brother. "It is essential that I secure the organs immediately upon death. Don't interfere with me."

His operating knife lay on the table, covered with blood. He advanced towards it. Lady Henry drew back a step. She thought he meant to kill her.

At that moment Beryl appeared in the doorway, and slowly came a step or two forward. She looked very pale, but wonderfully beautiful amidst dreadful surroundings.

"Father," she said, gently, and showing no alarm or horror at the sight before her, "I am going away. You had no right over me. My mother has told me so."

"It is true," said Professor Delvil, "she was not my wife. She had the power to keep you from me while she lived. But it is different now."

"I had to come to you to do you a service," she went on, "because I am your child. You call yourself a man of science, but you have been something very different from that; you have been making blood-sacrifices for the gratification of a fiend from hell, to give him power and life. He has grown strong and gained power by which he has darkened your brain and mind, and that of others who call themselves men of science, so that you—and they—know not right from wrong. I have freed you from him, at a great price. If you will go out from this dreadful house, never to return, it is possible for you to repent and begin afresh, even in this life; for you are very strong. He will try to regain his power over you, for you have been one of his best servants. I implore you to shed no more innocent blood in the name of science, but to go away into some wholesome life where your soul may be cleansed. Father, I implore you."

He made an angry gesture, and, taking up the knife, advanced

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as if to drive her from the room. Lady Henry retreated in terror, but Beryl did not move. She stretched out her arms to him, smiling a little, as if in pity and yet with infinite love. And as he came towards her a change came over her. He stood still, transfixed. As they watched her, he and Lady Henry saw her fade slowly away and vanish before their eyes.

He stood like a statue for a long time, staring at the empty space where the shape of his daughter had been. Lady Henry, at the door, fell on her knees and prayed.

At last he tottered a little, and, putting out his hand, found a chair and sank into it. And they remained thus until the dawn came.

CHAPTER XIII.

The light began to show through the chinks of the shutters, and Lady Henry rose from her knees with difficulty. She was exhausted with the long vigil, the terrible experience, her passionate prayers.

With unsteady steps she crossed the room to the window, flung open the shutters and let the daylight in. Then she opened the window itself and let in the air. She remained standing there, breathing comparative freshness, and looking out upon the dreary backs of dingy houses, for some time. She lacked the courage to turn and encounter all that lay before her in the coming day; most of all she dreaded rousing her brother from the stupor into which he had fallen.

A touch on her arm made her start; she turned to find him standing by her. His face was haggard to such a degree as to make it almost unrecognisable; it had the appearance of having been ploughed by fierce emotions.

"Your hair is quite white, this morning, Esther," he said quietly. "This night has changed us both. Come away from this room; we must consider what to do."

She saw that he had drawn a cover over her husband's body. He went towards the door, and she followed him. As he reached the landing she heard him say: "Poor child!" in a strange voice, utterly unfamiliar to her, because it was filled with a great tenderness.

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She came quickly to him. Beryl's form, in its white dress, lay across the stairs, her arms outspread, her head thrown back, and the golden hair all loosened and falling about her. In her wide-open eyes was a look as of unutterable horror, but there was a faint smile on the mouth. The white neck bore strange marks upon it, black and cruel marks. She had clearly been flung back and throttled. Professor Delvil stooped down and looked closely at her neck and her face ; then he raised himself and caught at the banisters for support. Lady Henry saw great tears rolling down his face.

" How I loved her mother ! " he exclaimed. " I was consumed with passion for her. I would have her, no matter what it cost us both. I tore her from her husband – she could not resist me. Poor unhappy Adelaide ! This child has no look of her, and yet sometimes she reminded me of her." With an effort he recovered his self-control and, stooping over Beryl's slight shape, lifted it in his arms. He went on downstairs, carrying the body, with the golden hair falling upon his shoulders ; and his sister followed him.

On the first landing he stopped and indicated a door.

" Will you go in here, Esther, and open the shutters ? " She did so, and the light revealed a well-furnished sitting room, which was evidently in frequent use, for the table was covered with books and papers. There was a large couch against the wall, and on this Professor Delvil laid his burden. Then he sat down by the table and leaned his head on his hand.

" I must think, Esther," he said. " Help me to think. As we came downstairs it seemed to me we must take her body to Manchester Square at once. But after all, why should we ? This house is mine, I bought it some years ago. She can just as well be here as at the other house. I can sign the death certificates for both, so there need be no inquest or inquiry. What can I say she died of ? " And he looked up at her, his eyes wide with horror. A shudder came over him, and he covered his face with his hands. After a moment he roused himself. " There is no time to lose," he said, " If we are to succeed in keeping it all quiet. I will go down and take the chain off the door and then Robertson can get in with his key. He will help me about the details."

" Prince Georges is outside," said Lady Henry, " will you let him come in, and help us ? "

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He hesitated a moment, and then with an effort he said "Yes," and then she knew that the man's whole nature was changing in the crucible of suffering, before her eyes.

He rose, left the room and went downstairs. She heard him unchain the door, and open it. Some one came in, almost immediately, and a few quick words were exchanged; this was Prince Georges, who began to come slowly upstairs. Then another person hurried into the house, and Esther heard a strange man's voice say: "I brought one of the cases last night, sir; I have another to bring—"

He stopped abruptly, as if checked. The door was closed, and the two went in to one of the rooms on the ground floor.

"I want the cellars cleared, Robertson. That great ape made a terrible noise last night, and I am going down now to chloroform him and the others. Go and get one of your men to help you, and a covered cart, and get the place downstairs cleared quietly, and as quickly as you can. It will all be ready for you by the time you get back."

Robertson turned at once and left the house; he was accustomed to obey orders, without comment and without delay. Professor Delvil opened a cupboard and took a large bottle from it. Then he went downstairs. All the doors he had shut and locked in the night were securely fastened as he had left them. There was a terrible cry of fear from one of the cellars as he entered it; the sound reached Esther where she stood with Prince Georges by the couch in the sitting-room upstairs. It was the same terrible cry that the sound of their steps had called forth in the night. She shivered and listened, trembling as she stood; but it did not come again, or ever again; a deep silence and peace fell upon the whole house. Death, the great and glorious angel who brings relief to sufferers, had come to it as a deliverer indeed.

Prince Georges seemed unmoved as he stood looking down upon the still figure on the couch.

"I knew she was gone," he said. "I knew it last night; I felt it. She gave her beautiful young life freely, as a disciple gives, for she knew it belonged not to herself but to the All she exists for. Yet the unmurmuring manner of the gift, and the pure courage with which she encountered that dread Being which slew her, will lift her

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far beyond such faltering followers of the path as you and I, Lady Henry. We must get to our work and find out the secret of growth."

"Victor will lean on me, at least for a while," said Lady Henry.

"Yes," answered Prince Georges. "That is your work now, left to you by this Disciple who has done her part in it, and has gone to a greater work and a greater life than it is possible to us to imagine."

MABEL COLLINS.

THEOSOPHY IN PRISONS.

WITH the recent death of Miss Isolette Jefferson of Oakland, California, there passed away from this earth plane the pioneer of a most important, and apparently up to this time overlooked, phase of theosophical work, that of introducing the Wisdom Religion into prisons. Perhaps the best refutation of the statement not infrequently made that Theosophy is unfitted for any save the scholar and the student is the fact that of all the forms of religious and ethical consolation offered to the inmates of the prisons of California —from the ministry of the Roman Catholic priest to the exhortation of Salvation Army representatives—Theosophy alone appealed to any considerable number. This, probably, for the simple reason that the average man behind bars regards himself as the victim of injustice in one form or another, either that of the injustice of legal processes, by means of which he was convicted, while another, equally or more guilty than himself, was acquitted ; or else, the victim of the apparently more cruel injustice of heredity and environment. How often from the lip of the incarcerated does one who has their confidence hear the cry : "I've never had a fair chance ;" or the sullen murmur : "The world's been down on me all my life. Now I'm going to do what I can to get even."

It is the explanation afforded by Theosophy of this apparent injustice, of the seeming cruelty of a blind Fate to the helpless and oppressed, which appeals to the man who feels that he has unjustly suffered. A doctrine, which explains that the seething injustice which he sees about him is not, after all, actual injustice, but is

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rather the harvest of past sowing, is one which is, generally speaking, eagerly accepted by the intelligent man behind bars—and, for the benefit of those who know little of prison life or conditions, it may be added that the percentage of intelligent, often well educated, men in prisons to-day is large. Even more important and practical, as regards the present regulation of conduct, is the corollary, that as is the sowing to-day so will be the fruitage in the next life. That this, too, has been assimilated by those who have received the teachings of Theosophy, the subsequent official record of such prisoners testifies. The idea of reincarnation, when once grasped by a man in this position, is comfort unspeakable. To feel that he who has been 'up against it' in this life will have another chance, that after all he will have a 'fair show,' means more than the average man or woman whose life has flowed along lines of ordinary ease and comfort can well imagine.

What Mr. Leadbeater calls the "inherent reasonableness" of Theosophy appeals quite as strongly to the man in prison as to the man in the audience of the fashionable lecture-hall, and the conception of justice, as embodied in the Wisdom Religion, appeals more. One who knows anything of conditions in the average prison to-day, or who realises even a little of the soul-hunger of the average prisoner, can but see that the opportunity for the introduction of Theosophy into penal institutions—jails, penitentiaries and reformatories—is one not to be neglected. The field is "white for harvest"; only workers are needed. Surely in but few ways can Brotherhood be better manifested than in carrying a message of intelligent cheer and consolation to those who sit in darkness and often literally in the shadow of death.

If work is to be judged by results, theosophical propaganda is often more successful in prisons than elsewhere; for one reason, perhaps, because with the prisoner there is a more keenly felt hunger for essential truth; for another, because the man in prison usually has more time for the consideration and assimilation of matters dealing with superphysical themes than the man in the street, with whom generally speaking, the paramount consideration is the supplying of material needs—or luxuries—for himself and his family.

That the prison interest in Theosophy is not due merely to curiosity, to a being willing to listen to anything to pass away the

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time, is obvious from the fact that at Miss Jefferson's theosophical meetings in prison, many men who were not forcibly restrained always left chapel and other places where religious exercises—often accompanied by attractive singing--were held, to attend these simple talks and question-meetings on the subjects of reincarnation, karma, and other phases of the Ancient Wisdom.

Bravely and perseveringly did Miss Jefferson toil to bring about various prison reforms—among the most important being that of the indeterminate sentence, for which there is a crying need, certainly in the prisons of the United States ; but for nothing was she as much loved, by those for whom she worked, or in any direction did she accomplish as much as by the introduction of Theosophy into the prisons of California. May there not be wanting those who will take up and spread the work which she started.

JANET B. MCGOVERN.

FROM A PRISONER ILLUMINATED BY THE LIGHT OF THEOSOPHY.

As one who was brought from darkness into light by her advent into prison work, and in the hope that the good she accomplished may induce others to enter the same field, it becomes a duty for me to write these lines of gratitude as a tribute to the great heart of Miss Isolette Jefferson, " little Miss Jefferson " as her prison pupils so soon learned to call her. Well, indeed, do I recall her appearance at the Oakland, California, jail on Thanksgiving Day, 1905. At first, the confined ones imagined that she had come to chant the trite, the unsatisfying, orthodox exhortations, but in a very few minutes no sound was to be heard throughout the great building save her sweet voice, and those who had come to scoff remained—spellbound, asked eager questions, and spent the subsequent days, days that otherwise would have been filled with the dear monotony of jail nothingness, in reading the literature, provided by her, pertaining to that great philosophy of life she had come to proclaim—Theosophy.

If any member of the Theosophical Society ever lived Theosophy, Miss Jefferson did. After she began her prison mission, which was some time before she came to the Oakland jail, her entire life was consecrated to the softening of the sorrows, and the uplifting of the souls of her 'boys.' Frequently she would give an informal talk

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at the Oakland jail on Sunday morning, another at the Ingleside jail in San Francisco at noon, and still another at Alcatraz Island—'the rock' it is called—in the afternoon; at each place inviting and answering many questions, and undertaking missions of love for the helpless ones who flocked to her—a day's work that might well tax the vitality of a strong man, though she was frail and delicate in body.

It is owing directly to her, that the real spirit of Theosophy has been introduced into the State prisons of California, and this fact alone showers her with an immense blessing, and with the love of thousands of her fellows who were previoulsy struggling in darkness, utterly at a loss to account for the "slings and arrows of outrageous fortune." Thanks to her presentation of the Great Truths, and to the illumination which the refulgence of her soul gave, many of us have, and many more are destined to, come into our own; we have grasped the principle of kārmic economy, and like our mentor "shall lay up for ourselves treasures, where neither moth nor rust doth corrupt," and where thievery cannot be. May this soul, which was limited in the expression of its great love while in the physical vehicle, come from the great vast, to help us onward, and upward, into the realms of Eternal Truth.

A PRISONER.

ILLUMINATION.

Illumined minds are those which see
Beyond mere form and sophistry;
Who truth and knowledge daily find,
Who sense the good in all mankind,
And hating none, are free indeed
From selfishness and pride and greed.
This state evolves from deep desire;
Is born of love's celestial fire,
And conscience thus awakened grows,
And through our minds the Spirit flows.

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ON MISTAKES.

Perhaps our greatest gain is what we lose—
To fall, and rise again, and bear the bruise—
Not murmuring—learning more and more Thy power to use.

ARE there many of us who have learnt to regard mistakes in this reverential way? At the best, when we have got past condemnation, do we not yet feel that they are something to be apologised for—slurred over, if they be in one we love—owned with shame, if they be in ourselves?

Yet surely this is a mistake. Did we see with wider eyes, should we not proudly gather together all these instances of so-called failure in a life, and say: "These were its great glory—these are its crown?"

We talk of initiation, we Theosophists—most of us not knowing yet what it may mean. Yet is there not ever an initiation which comes through pain? And what pain is greater than to struggle to one's uttermost, meaning only right, and fail, and see the light go out? Yet these are the experiences which on-lookers sometimes regard with pity, apologising for them—not seeing in them the soul's best proof of grandeur, best proof of oneness with the Divine.

For what do we mean by oneness? Do we not mean not merely that God is immanent in all, but also that each separated human fragment, now imperfect, is in itself to become perfect, and thereby one with the Divine? And how is this to be wrought? Surely not in the sunshine of God—not with the Divine Life playing through us so fully and uninterruptedly that our lower selves have but to yield themselves as channels, and know they are but such. This too is learning, but it is learning as a child learns in its father's care. Only when the boy or girl goes out alone into the world, unaided, does the character have fullest scope, and the metal really show. So with our souls. Only when the spirit is cut off, and we go out 'parentless' into a world where never before have we been left unguided—only then can we show whether we are indeed our 'Father's' children, whether our souls be of heaven or of earth.

And of the testings which meet us in these times of trial, none

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is harder than that of rising above the blunders which we make. We used not to make blunders when the light was shining—though, perhaps, then we fell into the far greater blunder of thinking our wisdom was our own. But now we make them all the time—and in the weariness, and desolation, and hopelessness which assail us, there is needed, indeed, some touch of divinity to endure.

Therefore it is not enough to regard these times of darkness as experience : they are much more—they are our patents of nobility. And we should feel a far greater reverence for a life which has held so-called 'mistakes,' than for a life whose sunny course has never left the light. It is the difference between the ship that has faced the ocean, and the boat which has never left the harbor.

And if we should feel this reverence (not pity—*reverence*) for every life which has held mistakes, seeing in these mistakes a far higher testing, perhaps, than any we have met—if we should feel this for *all*, even those that fail, how much more should we not feel for those that conquer ? Are such lives not our beacon lights ? And would we, if we could, rob them of their 'mistakes'—those trials which have been their glory, and are our encouragement ?

There has been a fashion sometimes in biography, with those who wrote the lives of by-gone saints, to represent their characters as without flaw. May those who write the lives of our saints to-day be wiser ; may they see more truly what is humanity's need—as also what was the true greatness of the one departed. To suffer and be strong is the road to Godhood. And none may suffer in the smile of God. Let us tell the darkness, then, and the errors which came of the darkness, but let us bow in reverence when we speak of them.

And since not always can we bring this spirit of reverence, it would seem as if in daily practice it were better not to speak of the mistakes of other lives. "It is *true*" we say, by way of justification, feeling that to follow truth must lead us right. But is it true ? We feel a jar come across our souls every time we do it. Such jars are our best guides to truth, and if we follow this one to its explanation, we still find that we have been judging a higher by a lower—sorrow by reason—and the jar which hurt our soul was the sin of sacrilege.

There is a point, no doubt, where we shall all be able to speak of one another's mistakes—speak of them as a joint precious herit-

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age, understanding, reverencing, from out a perfect comprehension. But since for most of us that time is not yet come, or only comes in moments, ought we not to prepare ourselves before speaking of 'mistakes' much as a Christian would prepare himself for communion? How else can we be sure of speaking in the Spirit? And how but in the Spirit have we a right to speak?

When we feel the sacredness of sorrow we shall do this—when not in success, but in struggle, we see divinity. Then not to the great deeds of a life, its triumphs, will men look for inspiration, but to the broken hours; when "deserted of the Father," the soul yet justifies its origin, and through mistakes and darkness clambers to the light.

LUCY C. BARTLETT.

A HINDŪ HYMN.

O my Soul, Beloved! believe it—
What I whisper day and night,
Thro' the noises of the day—
In the silence of the night:
Time after time, day after day—
Have thou faith—I tell thee right.
This is the right.

Joy and sorrow, tears and laughter,
What is gone, O Soul, let go!
What is lost and what is wasted—
Make it not a bootless woe!
What was thrown unto the winds,
Nurse no more—a fancied woe!
An endless woe!

But One Self, My Self and Thy Self,
All-pervading, holdeth all.
The heart-knot of falsehood loosen,
And that larger Self recall.
That which is past, Oh! let it pass.
The Self is left, to it hold fast,
The Self is all.

BHAGAVĀN DĀS.

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THE CRITERION OF TRUTH.

ONE difficulty will always meet Theosophists in dealing with what a Greek might have called the "untheosophic man"; and that is the difficulty of finding any convincing guarantee of the authority on which our theosophical teachings claim acceptancy. For themselves, Theosophists will be quite willing to accept that authority without question. In the first place, being Theosophists, they are temperamentally predisposed towards what is mystical and supersensible; therefore there is, for them, no inherent difficulty in our doctrines. In the second place, most Theosophists accept authority as the origin and the support of the theosophical movement. It is the belief in the existence of great and authoritative Teachers, at the back of the Society and its leaders, which vitalises the movement, and provides it with a firm rock upon which to stand against the scepticism of the world.

But when we come to Theosophy militant, and endeavor to win the outside world to our cause, we find it almost impossible to induce others to accept that which appears quite reasonable to ourselves. We cannot appeal to authority, because the mere existence of such an authoritative source depends on what is to the world in general second hand, and, therefore, doubtful evidence. We cannot, moreover, hope to win adherents easily by showing them the consistency and innate reasonableness of our doctrine. Habits of thought do not yield without strenuous resistance. The opposition to new beliefs is not, as a rule, the opposition of the reasoning faculty. It is the opposition of inertia. The mind of man has a tendency to *settle down* rather than to advance. Before a man will believe, he must, in the words of Professor William James, have *the will to believe.*

These words, 'the will to believe,' express the central idea of the new epistemology which was given to the world some years ago by Professor James, and which has since been most ably treated by his chief disciple, Mr. F.C.S. Schiller of Corpus Christi College, Oxford. The name which has been chosen for this theory is Prag-

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matism, and it solves so many difficulties on the subject of Evidence and the Criterion of Truth, and gives us such an illuminating account of the connexion between evolution and enlightenment, that I fancy it would be doing a real service to some of our militant and proselytising Theosophists to tell them something about it. It will relieve them of much of the disappointment which every enthusiast must feel in dealing with what he probably considers an unresponsive and stiffnecked generation. It will also induce humility in those of them who are more advanced in knowledge, and will suggest the proper *method* of advancement—a method which has been pursued from time immemorial in the East—in cases where there is a conflict between the capacity, and the desire, to learn. Finally it shows, I think, quite clearly the organic relation of knowledge to the process of life, and sets certain easily recognised limits to the possibilities of proselytisation.

According to Professor James and the Pragmatists, the impulse to know, *i.e.*, to explain and correlate experience, is simply an expression of the will to live. In order to survive in this difficult and menacing world, we must frame rational theories of life. If our generalisations fail to meet the needs of life, we suffer. For example, we are compelled to assert the doctrine of Free Will for practical purposes, although, as is well known, it is well-nigh impossible to support this doctrine on philosophical grounds. Were there no Free Will, then social life would become an impossibility. Similarly we are compelled to assert the identity of the Self through all the variety and multiplicity of its experiences. Unless we did this, we could not, for example, punish a man to-day for a crime which he committed yesterday.

In all these matters, therefore, the ultimate criterion is not whether a thing actually is so and so, but whether it is imperative for our needs that it should be so and so. In other words the Pragmatist gets rid of the old metaphysical bugbear of absolute truth. No truth can be absolute truth, so far as we are concerned with it. All we have a right to say is that it is true *for us*. Thus vital necessity takes the place of canons of demonstration, and this necessity is always a practical necessity. That is to say, our first duty is to live; and in order to live, we must endeavor to explain to ourselves, as well as we can, the world which forms our environment. If ex-

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perience tends to confirm our theories—*i.e.*, if life is thereby made easier, more consistent, fuller and more pleasant—we have all the confirmation which we need and which, as men, we can possibly hope to obtain.

All our so-called 'truths' therefore, to which repeated confirmation has given an axiomatic character, are nothing more than *postulates* in the first instance. They are hypothetical assertions made by a struggling organism, in order to reduce experience to an orderly shape, and to provide itself with a basis for practical life. Your thinking man is always shooting arrows at a target which he cannot see. Sometimes he hits the bull's eye, and then it is well for him. At other times he misses altogether and must try again.

Even such time-honored and weather-beaten 'axioms' as the '*a priori* laws' of geometry may be easily shown to be postulates resting on unproved hypotheses. The Pragmatist shows us that the whole of Euclid's geometry rests on the hypothesis of a flat space, for which there is no authority in nature; for an absolutely level superficies has never been known to exist, and never will exist. Posit what we may call a 'pseudo-spherical' space, and we at once get a non-euclidean geometry, in which the three angles of a triangle will not be equal to two right angles, and in which parallel straight lines, if extended far enough, will meet.

So much for the so-called 'axioms' of geometry. If we turn to astronomy, we find now-a-days the heliocentric theory accepted as axiomatic. But we forget that the geocentric theory was equally axiomatic to the ancients and that, by means of epicycles and eccentrics, they somehow induced it to square with the facts, as then known. I do not, however, wish to venture into astronomical disquisitions, but I wish to point out that we have no right to claim absolute truth in *nature* for any theory of ours, or to say that we may not be compelled torelinquish that theory to-morrow in the light of new facts.

Apply this all along the line, and we are at once able to take up a reasonable attitude towards the question of the criterion of truth. We shall no longer say "this is true" and "that is false," but we shall say: "this, according to the light which is in me, seems to be true. Therefore I accept it conditionally, until circumstances force me to relinquish it." With regard to opposing theories we

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shall say : " So long as there is an active attempt on your part to explain life honestly to yourself, I have no right to quarrel with your theories. All I quarrel with is inertia. It may be that some day I shall come to your views, or you to mine : if I am more evolved, the latter ; if you are more advanced, the former."

Now all this tends to alter fundamentally our conception of the intellectual life of man. It does not deny the existence of an absolute truth, or reality, but merely denies that there is any other criterion of this, for us, except practical confirmation and justification in life itself. The mind is the instrument by which we carve our way in the world. It is the organ of adaptation to environment. In other words knowledge is inconceivable apart from the idea of development.

This enables us to lay down two important propositions. The first is that *that is knowledge, at every stage of development, which is true for that stage of development.* The second is that, as in all things else, *the higher may criticise the lower, but the lower cannot judge the higher.*

Those familiar with Indian thought will at once see in these propositions the only rational explanation of the doctrine of Māyā. This much misunderstood doctrine has too often been taken to mean that all experience is illusory. This is an incomplete statement of what really is a profound truth. What the doctrine of Māyā really means is two-fold ; (1) that all experience is true for that plane of conscious life of which it is the experience ; (2) that the experience on any given plane becomes illusory on the plane above. Thus all experience is at the same time both true and false. As the evolving entity rises from plane to plane he leaves behind him the truth of yesterday and substitutes the truth of to-day, soon to relinquish it for the larger enlightenment of to-morrow. Only at the end of the process, when the self has come to the Self, when the last veil has fallen away, will the thinker find himself in the presence of absolute Reality. Only at that final resting place will the experience of all previous planes be rejected as illusory. Up to that point he has been compelled, as an evolving organism, to accept the immediate truth of the moment, knowing it to be true, not absolutely, but relatively to his stage of advancement. But to reject the relative, because we know it to be relative, is to negate the whole law

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of evolution. Only the pure Self-realised āṭmā has that right. Life is a practical matter and at every stage we must boldly postulate a new interpretation of our experience. To refuse to do this can mean only two things—either final illumination or inertia. Since we may reasonably postpone final illumination in most cases to the indefinite future, we may safely interpret what is known as obscurantism, or *ailure to grasp the truth of the plane on which one stands*, as mere passive resistance to the law of evolution.

If we look back through our own lives, or through history, we see that we ourselves and the race in general have been constantly putting forward new postulates to explain our ever-widening experience. At the time of making these postulates, they were true. They explained our facts, or we thought they did. And with what pain, sometimes, had we to relinquish them, when they ceased to square with the facts! For every new discovery of facts gives us a new intellectual environment. Discovery, correlation, generalisation—so we ever advance, and it is the duty of every honest man constantly to bring his theories to the bar of experience and to reject them if they be proved inadequate.

The facts which have come to light in many departments of human science and enquiry during the last century have demanded a new generalisation on the part of thinking men. We are now becoming familiar with phenomena which did not enter the intellectual horizon of our grandfathers. Consequently it is the duty of the age, if it would be true to the law of progress, to postulate new theories to meet these facts. This is what a few scientists like Sir William Crookes and Sir Oliver Lodge, and a few ecclesiastics like the Rev. R. J. Campbell are doing. The peculiarity about the Theosophical Society is that it has not had to beat out its generalisations for itself. They have been given ready made; or, at any rate, the outline has been given, which we need only to fill in by our own efforts and enquiries. But this does not mean that Theosophy, therefore, lies ouside the universal laws of thought. It, too, is a system of postulates, framed, however, not according to our own enlightenment but in the light of the larger knowledge of wiser and diviner men. But for these, too, the work of evolution is proceeding. They must rise from sphere to sphere, through initiation after initiation; and at every stage there must be a readjustment of

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theories, a wider generalisation, an enlargement of the horizon of the knowable, all tending in the direction of that final realisation which may come—who can tell ?—either at some definite point, or at the end of a process which, being infinite, has no end.

And here let me point out a danger which arises from the mere fact of our theosophic knowledge having been, for the most part, given and not acquired. The central idea of the theory of knowledge, from which I have been quoting, is that illumination is mathematically conditioned by growth. The normal process is from truth to larger and more comprehensive truth as we increase in stature. At the present moment there is a store of theosophical knowledge before the world which represents a stage of growth to which few, except the most advanced, have attained. The consequence is that many Theosophists are laboring under a kind of mental indigestion. They feel compelled to try to comprehend too much, forgetting that the only true method of comprehension is first to develop and then to understand. This state of things induces a kind of passive receptivity which stifles growth, just as too much coal will put out a fire. The need of the time is that every Theosophist should realise for himself the plane on which he stands, and the truth correlative to that plane. Because a thousand pounds are left us as a legacy, it is not necessary to spend this sum all at once. Even so, because we have before us an immense stock of revealed knowledge, it is not, therefore, necessary for us to defy the law of natural evolution and to burden our brains with matter for the reception of which we are not as yet sufficiently evolved.

We should remember the great law which eastern philosophy recognises, that a man must be before he can know. That is not truth for the ordinary man which is truth for the saint and the yogī. The former is just as false for the latter, as the latter is for the former. In Theosophy this fact is put very clearly for us when it is shown that man, as a thinking being, gradually learns, by diligent self-training, to function on plane after plane, and that on each plane he is able to criticise the knowledge of the planes below. The attainment of a higher plane is equivalent, in metaphorical language, to the dropping of a veil of Māyā. So long as the veil remains the truth behind it must needs remain hidden. Useless, therefore, is it for him who stands on a higher plane to seek to impart his truth to

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those who are still on a lower. What he must do is to lead them up to his own level, and then his truth will become their truth. Development—how often must it be said—is the only antecedent condition of enlightenment.

To return, therefore, to the immediate subject of these remarks, the nature of the criterion of truth to which an appeal can be made by a militant Theosophy, we are forced to the following conclusions :

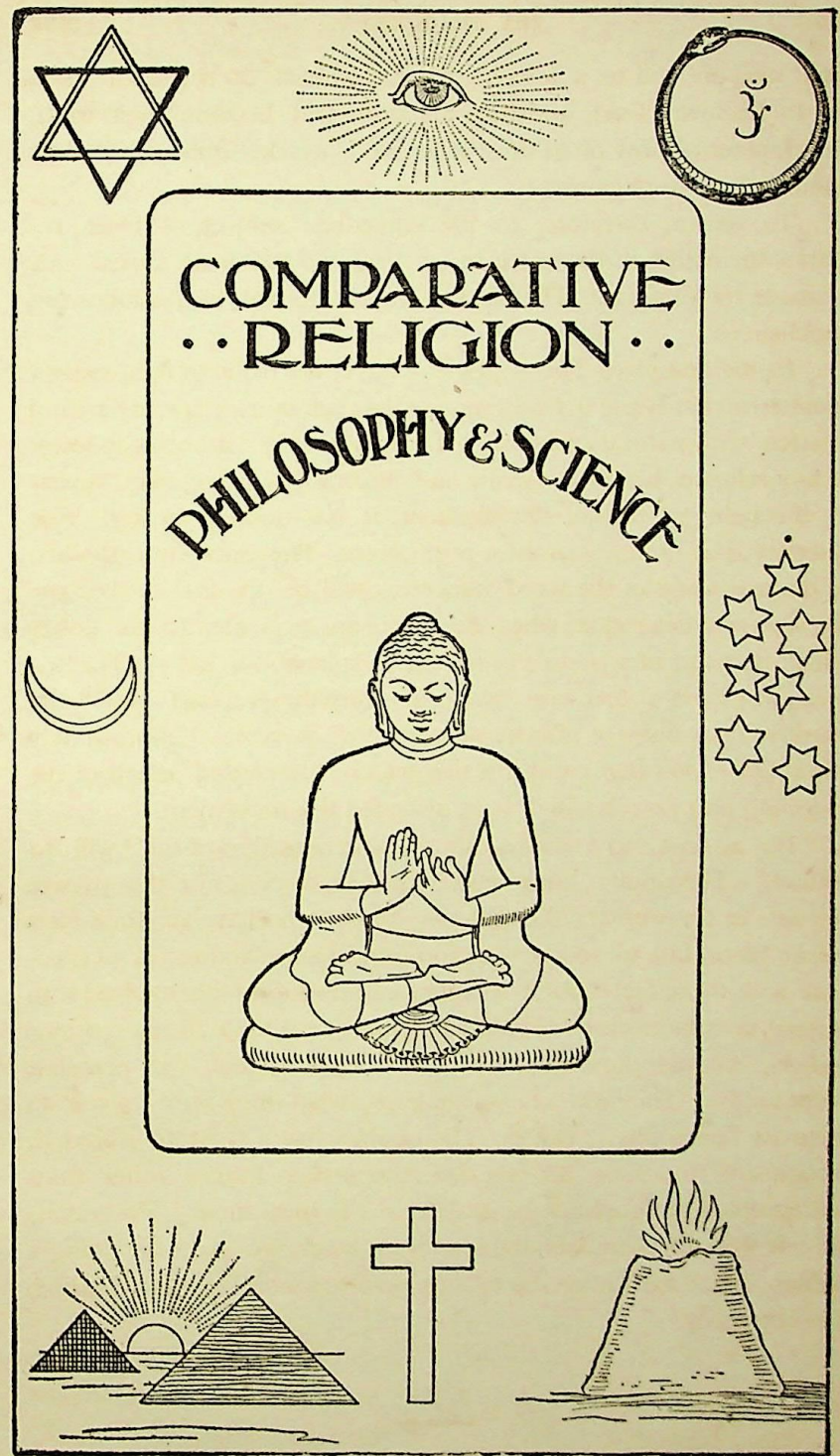
In the first place Theosophy can have no battle to fight except against inertia. Being a vindication of the evolutionary law, it dare not interfere with natural evolution. To the sincerely orthodox follower of any religion, however narrow and illiberal his views may appear in the light of further development, it has nothing to say. For sincerity is in itself a guarantee of progress. The sincerely orthodox, in the true sense of the word 'sincere,' will be the first to become the sincerely heterodox, when new facts are presented to his notice which demand new postulates for their explanation. Let no Theosophist, in excess of zeal, ever make the mistake—against which the universe cries out—of interfering with the sincere. Unfortunately this is done too often ; and it is this which has caused much of the ill-feeling and rancor which have attended the movement.

But against mere inertia, the passive negation of the 'will to believe,' Theosophy must ever raise its voice. For the passive resisters in the world of thought are those who have all their facts before them, but are too lazy or too timid to generalise in accordance with those facts. All Theosophy can do for the less evolved is to present *facts* in as clear a light as possible ; and then all the genuine seekers, finding themselves in a new environment, will postulate accordingly. They will accept, perhaps, what they find 'given' to them in Theosophy. But no Theosophist has a right to object if, recognising the facts as revealed, the seeker frames other than our accepted theosophical generalisations to meet them. Progress is all. If we can stimulate the search for truth, we shall be doing a nobler service than in giving to an unevolved world matter for which it is not ready.

E. A. WODEHOUSE.

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LETTERS FROM A SŪFĪ TEACHER.

(*Concluded from p.* 726.)

[The following extracts from *A Series of* 28 *Letters*, may throw further light on the subject. The Sūfī *Mulk* (or *Nāsūt*), *Malakūt*, *Jabarūt*, and *Lāhūt* severally correspond to, if they are not identical with, the physical, astro-mental, causal and spiritual planes of Theosophical literature.—*Trans.*].

IT is not permitted to give out the knowledge gained through (supersensuous) vision. This much only can be recorded : The objects of the senses constitute this world (*Mulk*), those cognised by intellect constitute the plane of *Malakūt ;* the potentialities of beings constitute the plane of *Jabarūt ;* . . . In other words, the world is visible, the *Malakūt* is supersensuous, the *Jabarūt* is super-supersensuous . . . The subtlety of this world cannot bear comparison with that of the *Malakūt*, the subtlety of the *Malakūt* to that of the *Jabarūt*, the subtlety of the *Jabarūt* to that of the Holy Essence Divine. There is not an atom of this world but is permeated by the *Malakūt*, there is not an atom of the *Malakūt* but is permeated by the *Jabarūt ;* there is not an atom in this world, the *Malakūt* or the *Jabarūt* but is permeated by God, and conscious of Him. Being the most subtle, He must permeate all—for the greater the subtlety, the greater the quality of permeation. Now you may understand the meaning of the verse : " God is with thee, wherever thou art, and in thy very being, though thou mayest not see Him, and He is nearer to thee than the nerve of thy neck." Hence it is said that this world, the *Malakūt*, the *Jabarūt*, and God are all with thee, and that the True Man is the focus and mirror of the mysteries of the Divine Essence. It is not permitted to go further, lest exotericism should censure. " Utter not secrets before the mob if thou art a true devotee : hast thou not seen that *Mansūr*, intoxicated with devotion, uttered a secret and was put to death " (*Loc. cit.*, Letter 2).

LIX.

Difference of Stages.

Men differ in the gradations of their progress, as heaven from hell, though they are so similar in their outer forms. All men—whether in the past, the present or the future—are the centres of

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mysteries. Each body treasures a divine secret ; each heart feels impelled to the path ; each soul radiates a glory unfathomable by human and angelic intelligences . . . The best and holiest men had an obscure life. . . .

Once upon a time Zun-noon sent a disciple of his, to enquire about Bāyazīd. When the disciple reached the latter's house at Bustām, he found him seated on the floor of his cottage. But he did not know if he was Bāyazīd. Bāyazīd asked the disciple what he wanted. He said he wanted to see Bāyazīd. Bāyazīd replied : "Which Bāyazīd do you want and whence ? Now I am Bāyazīd, but I have been in search of Bāyazīd for several years, and to no effect." The disciple took him for a madcap, and, returning, reported the matter to Zun-noon. Zun-noon with tears in his eyes exclaimed : "Our brother Bāyazīd has gone forth into God with the true devotees." . . .

There was one Helāl, a slave to Mogīra. On his death the Prophet with His companions went to the house of Mogīra. The latter was not even aware of the death of Helāl, for none took care of him alive or dead, as he was the lowliest in the household. Mogīra came to receive the party and kissed the blessed feet of the Prophet. The Prophet asked Mogīra what had happened in the household. He said that all was well. The Prophet went on: "Mogīra, the worthiest of your household has departed, and you do not know of it." Mogīra, astonished, remarked : "I never supposed Helāl to have been so advanced" . . . The Prophet was then (at His request) taken to the place where the dead body was. He found it in a stable at the feet of the beasts, clasped the head and said with tears in His eyes : "Helāl, thy body lies on this earth, but thy soul is with the Lord." All the saints and the chiefs then wished in earnest devotion to have been the dust of Helāl's feet. The Prophet continued : "There are seven men in each cycle who support the world by their blessings and lead the faithful to victory by their magnanimity—Helāl was the Head of these."—Letter 87.

LX.

HEEDLESSNESS.

Heedlessness is blamed by all creeds and sects. It is heedlessness that lies at the root of all failures.

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It has been said : when a man heedlessly approaches the path, the Devil warns him, saying : " I was the Teacher of the celestial beings, but I lost that position. Now I guard the gate of the path. You may enter with the pass of devotion only—else you will have to share my fate, being unfit for the path." . . .

Everlasting purity is the character of the angel ; life-long transgression is the character of the Devil ; turning with sorrow from sin to purity is the character of man. Life-long purity is impossible for man : he is born imperfect, void of reason, with desires (the agents of the Devil) in full sway ; reason (the curb of desires and the light of the angelic essence) develops later—*i.e.*, after the capture of the heart by desires. Hence the necessity of Turning and Self-discipline, *pari-passu* with the development of reason, for the recovery of the heart from desires and the Devil.—Letter 83.

LXI.

SORROW.

No reading is so useful as that of the diary of sorrows . . . The goal is unattainable save through the destruction of the desire-nature. Either be ready to kill it out and tread the path, or withdraw yourself from the rank of the seekers—so that others may pass on (unimpeded by your presence).

A story.—David, when about to pray, saw an ant, and wished to remove it from the place. The ant appealed to David against his cruelty. David said : " God, how should I deal with Thy creatures ? " God replied : " Behave with self-restraint lest thou shouldst harm any ; do not look to the outer body of a creature, but to the spirit underlying. An ant, if permitted, may rend asunder the dark veil, radiate the light of the divine unity from its bosom, and put to shame many a monotheist."

Another story.—Once upon a time Moses prayed so warmly that the stimulating effect was felt by him till the succeeding day. He wondered whether any one could be so blessed as he was the night before. The angel Gabriel presently came with this message from God : " There is one in this forest who can cure the ills of the devotees." Moses hastened to the spot and found a frog croaking in water. The frog said : " Moses, I have long been waiting to uproot ripde from your heart. The Divine influence you felt last night

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passed through me. I received it first and then passed it on to you. Be warned against the repetition of the boast" (Letter 89).

LXII.

CONDUCT.

An act not permitted by the Qurān is fruitless; a desire not sanctioned by the Prophet is vain. To wish for any help on the Path save that from the Path is forbidden. The Qurān permits nothing save sincere conduct, and sincerity springs from the heart that has tasted pain . . .

The Masters of the Path are spiritual beings. Their word is life; the purity of Their sorrow vitalises the world; Their character is spotless . . .

So long as thou dost not unlearn all thy previous notions, habits and defects, thou canst not unfold the eye of wisdom in the heart, and feel the relish of the science of Truth . . . He who is destitute of Divine Wisdom to-day (*i.e.*, on the earth) will not have the Divine Wisdom to-morrow (*i.e.*, after death).

Acts not based on knowledge are futile; ascetic practices not countenanced by religion are misleading and devilish. It is knowledge that unfastens the gate of good luck. It is knowledge that can comprehend the greatness of Islām, the mysteries thereof, the glorious character of the Prophets, the sublimity of Their mission, the different stages of the advanced souls, the secret of the human constitution, the evil in the wicked, the respect due to faith and the faithful, the religious injunctions and prohibitions. Tread zealously the path of knowledge till you get rid of ignorance. Knowledge is the shortest way to God; and ignorance is the densest veil between thee and Him. As knowledge is productive of good, so ignorance is productive of evil. It is ignorance which brings in faithlessness, neglect of religious duties, affinity to the devil, alienation from the Prophets and the Pure Souls, and other innumerable evils.

Seek no connexion with the Self, lest thou shouldst be affected with pride . . . "Thou canst not reach Me, so long as 'thyness' inheres in thee: thou shalt reach Me only when thou quittest the self." O brother, subdue thy desires with asceticism tempered by knowledge; cut off the head of the desire-nature with the sword of self-discipline as advised by the scriptures . . .

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and (then) put on the robe of Islām. If thou art really in earnest, tread upon thy life—so dear to thee—and do not fear death ; what follows is life through and through. "If thou dependest upon (bodily) life, thou wilt lag behind. Thou art life in the world of life alone. Grasp well the subtle fact—thou art That which thou seekest." The foremost duty of the seeker lies in seeing the Beloved as the only life, and in eliminating the evil of his own separated existence (Letter 90).

BAIJNĀTH SINGH, *Translator.*

STUDIES IN COMPARATIVE SCIENCE.

IV.

IN the earlier investigations carried out by Professor Bose, the electrical responses from metals and vegetable and animal tissues were obtained by the method of "conductivity variation," described in his first book. Later, he attacked the same problem in a different way and elicited the electrical responses by the method of "electromotive variation." The results which he obtained are very interesting and suggestive, and the steps by which he arrived at these results are worth recording. As already stated, in a previous article, the first step was that of demonstrating the *similarity* of the responsive phenomena in the living and non-living, *i.e.*, in metals and in vegetable and animal tissues : but, believing in the *continuity* of responsive phenomena in the inorganic and organic, he sought to demonstrate that electrical response is obtained from all plants, and he showed that every plant and every organ of every plant is excitable, *i.e.*, responds to a stimulus by movement. Until he demonstrated the existence of such excitability in all plants, it was generally believed that "sensitive" plants, such as the Mimosa and Telegraph-plant, "alone exhibited excitation" by electrical response, and "the proposition that ordinary plants also showed excitatory electrical response to mechanical stimuli, and that such response was appropriately modified under physiological changes, was much controverted," writes Professor Bose. His next step was to demonstrate that all the important characteristics of the responses exhibited by even the most highly differentiated animal

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tissues were also to be found in the tissues of the plant. His next step consisted of careful investigations with the various movements of plants in response to external stimuli, and in his second book (*Plant Response as a means of physiological Investigation*), Professor Bose has succeeded in analysing all the various movements of plants, such as the positive and negative geotropism of roots and stems, the positive and negative heliotropism of the plant towards or away from the light, the movements of the sap, and the movements connected with growth, and has demonstrated that all these apparently so various movements are "ultimately reducible to a fundamental unity of reaction," or contraction in response to external stimulus.

The shock of stimulus, Professor Bose tells us, causes molecular derangement in the tissue of the plant; or more generally stated, "stimulus causes molecular derangement in matter" and "the molecular disturbance is attended by various physico-chemical changes in the properties of the substance." This fundamental molecular change "finds expression in mechanical movements and finds independent expression also in electrical movement." In "sensitive" plants, the mechanical movements in response to stimuli are too striking to be overlooked; in other plants the mechanical movements are not so obvious and had hitherto passed unnoticed. But "in both these cases changes of form occur in the tissue, in consequence of stimulation, and produce little visible effect, or striking visible effects, owing to certain advantageous circumstances of structure, and to the possession of a magnifying arrangement." The automatic movements or pulsations met with in many plants "exhibit a resemblance to those of the animal heart, a resemblance" adds Professor Bose, "which is not merely superficial, but is the result of causes fundamentally the same." The explanation of such apparently "spontaneous" movements and "autonomous" response presented some difficulty at first, but when in the course of his investigations on electrical response in plants he found that a "single moderate stimulus gave rise to a single electrical response," and that "a very strong stimulus very often initiated a multiple series of responses," then the explanation was forthcoming. Briefly, it is as follows: "the living organism" (vegetable or animal) "is a delicately responding machine, whose responsive movements are brought about by external stimulus; but this complex machinery has also

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the power of holding part of the energy of the external stimulating shock latent" so "that part only may find immediate expression, while the rest is stored up as internal energy to be given out after the lapse of an intervening period. These two factors, of external stimulus and internal energy induce opposite effects, of contraction and expansion respectively. And the infinite multiplicity of responsive processes in the life-cycle of the plant is brought about by their mutual play." The pulsatory movements of plants is, then, the expression of the energy derived by the plant, "either directly from immediate external sources" as in mimosa and other plants, or "from the excess of such energy, already accumulated as held latent in the tissue, aided by the incidence of external stimulation, or from an excessive accumulation of such energy alone," as in the case of multiple responses to a stimulus, or as in the case of so-called "spontaneous" movements which are due in reality to the internal energy stored up. For the same reason "a stimulus, singly ineffective, becomes effective on repetition." The investigation which showed that a "single response" to an external stimulus becomes a "multiple response" when that external stimulus is very strong, and that "multiple response" passes over with "apparently spontaneous" or "autonomous" response show the fundamental unity of all these reactions. The Telegraph-plant, or *Desmodium gyrans*, which served for these demonstrations, grows wild on the Gangetic plain, Professor Bose tells us. Its Indian name is *Bon Charal*, or "outcast of the forests," and "the peasant belief is that it dances to the clapping of the hand." Its lateral leaflets, he tells us, when in normal condition, go on continuously and apparently spontaneously, executing approximately up and down movements, each of which takes from two to four minutes to complete. Professor Bose was able to obtain records of the pulsatory movements of the Telegraph-plant, which showed the similarity between the pulsations of *Desmodium* and those of heart-muscle, and also showed that the pulsatory movements in both are similarly affected by external agencies, such as poison. He concludes therefrom that "the pulsation of the animal heart is thus to be ascribed to the same causes as bring about and maintain the rhythmic pulsations of *Desmodium*." "All the experiments have tended to show that the phenomenon of life does not, as such, connote any intrusion into the realm

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of the organic, of a force which would interfere with that law of conservation of energy which is known to hold good in the inorganic world." This conclusion naturally follows from the demonstrated facts, *first*, of the similarity of "single" response in inorganic and organic; *secondly*, of the transition of a "single" response with a "multiple" response by a sufficiently strong stimulus, and the passage of "multiple" with "automatic" or apparently spontaneous response.

By this same "single" reaction, and the two factors; *viz.*, contraction and expansion, which are the results respectively of the external and internal energy of the reaction due to the stimulus, Professor Bose explains the ascent of sap and the growth of the organism, and also shows the definite, clearly-worked change which marks the death-point, or exact moment of death. He also shows that when the rhythmic excitation of the Telegraph-plant "comes to a standstill under unfavorable circumstances—that is to say, when the sum total of internal energy has fallen below par," the application of "fresh external stimulus is found to renew the activity." So too, with growth. The "growth-response, similarly comes to a stop when the plant is in an unfavorable condition with regard to light, temperature or moisture," and "under such circumstances the application of external stimulus is found to be competent to renew growth." In these discoveries we have the explanation of many a puzzling fact and many a puzzling statement learnt in the *Secret Doctrine* and in occult science, which at first seems so incomprehensible and incredible of belief to a Western mind; but these I leave for the moment, and content myself with a last quotation from Professor Bose's interesting work, about death: "When the death-point is reached, a sudden and irreversible molecular change takes place, attended by an excitatory contraction—a sharply defined point of reversal, which affords us an exact index of the death-point."

LOUISE C. APPEL, B.Sc., M.B., B.S.

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THE EXPRESSION OF EMOTIONS.

(Concluded from p. 708.)

IN a different sense the fine arts have been called the expression of emotions. Creative imagination and æsthetic judgment are generally believed to be inspired by the emotions. The origin of the creative imagination has been the battlefield of evolutionary psychologists since Darwin published his *Origin of Man*. The question why man *images* all objects he meets with, is, like all questions of ultimate origins, insoluble, in other words, an invalid question for science to raise. The development of language and consequent growth of constructive imagination in man is sufficiently explained by the necessities of a gregarious life, which was forced by Nature on man on account of his physical inferiority to the giant animals who must have disputed his right to existence in the primitive days. Many psychologists hold that man's æsthetic life is based on the instinct of play common among animals. So long as it is possible for natural selection to explain it, it is unnecessary to invoke any other agency. The tendency to self-preservation, which is the ultimate fact of all life, manifests itself as love, the impulse to acquire and unite oneself to objects, and the consequent sense of power. Since this makes for efficiency of life, it must come within the purview of natural selection. The various kinds of the creative activities of man are all different forms of this sense of power, this sense of the fulness of life which lies behind all life-processes. Creative imagination is, thus a modification of the self-preserving tendency.

Æsthetic judgment is also frequently held to be based on the emotions, and to participate in the so-called vagueness of the emotions. Yet some factors that enter æsthetic judgment can be separated and considered. Firstly, few people realise that convention plays an important part in all fine arts. In carving in wood or stone, in poetry and music, as in the other fine arts, different ages have adopted different conventions. A comparative study of the art-products of various lands and of various ages reveals this. The

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forms of flowers and leaves in carving are mostly conventional. The 'unities' of Action, Time and Place—laid down by Aristotle and after him, by Horace, considered so essential by Greek and Latin poets and the French dramatists of the age of Molière, were disregarded by Shakspere, whose genius rebelled against old conventions but made new laws of dramatic forms for itself, which became the conventions of a later age. In Indian music, certain modes are said to correspond to certain hours of the day and seasons of the year, and it is impossible to understand how there can be a basis in physical conditions for this notion.

The next factor in æsthetic judgment is technical skill. Technical skill means the success of the artist in transcending the difficulties of the material he works on. It is this which necessitates the long and arduous preliminary training which every art demands; most æsthetic judgment by professionals is largely colored by the fellow-feeling caused by the appreciation of technical skill. Musical composition and execution—Indian and European—depends for its appreciation on the training of the critic to understand and sympathise with technical skill; for example: Wagner's music in Europe and pallavi-singing in Southern India. The life of Indian music lies in the production of difficult turns of sound and combinations of melodies, while restricted to the conventionally defined modes (*Rāgams*), and welding them to marvellously complicated time-schemes. The large element of technical skill required in poetry, painting, sculpture and architecture is well-known. Indian painting and sculpture are notorious for their neglect of a study of artistic anatomy, and of the laws of perspective. Technical skill has, in later Samskṛt poetry, usurped such a large place as to drive out other elements of beauty and been pushed to a repellant extreme.

The third element of æsthetic judgment is harmony. Harmony depends upon a sense of proportion, the proper co-ordination of the various parts, and especially the judicious use of contrasts. The life of European music is in harmony, discords being followed by concords. Harmony of sounds has been proved to have a physical and physiological basis. Harmony of colors must have a similar basis, though this subject has not been so fully investigated as the former. The ladies of India and the East generally have a wonderful sense of harmony of colors, as evidenced by the beauti-

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ful blending of colors they adopt in their dress—though latterly the dull grey of European life has begun, unfortunately, to vitiate Indian taste, and the lurid glow of artificial dyes is, under the brutalising influence of modern commercialism, driving out the poetical colors produced from the vegetable dyes of old. Harmony of form was specially cultivated in ancient Greece. The perfection of form of the statues of ancient Greece is the despair of the modern French imitator. Indian art, except where influenced by Saracen ideals, sacrifices the sense of proportion to the display of a profuse wealth of details. In Indian and Burmese carving, for instance, one gets lost in the multiplicity of details, displaying infinite skill and patience. On the contrary in Greek art, details are sacrificed for unity ; self-restraint and consequent severe chastity of taste is prized and not self-abandonment. The lack of this self-restraint and of a sense of harmony of form explains also the profuse growth of myths among the Hindūs. The mythœpic faculty is the precursor of the artistic faculty, both being manifestations of creative imagination. The extraordinary development of the mythœpic faculty in India, untrammelled by a sense of proportion, or by a sense of humor, has made possible the continued popularity of hideous images which are worshipped throughout the country.

Over and above these factors of æsthetic judgment, there remains the question how far the emotions common to all men directly influence art. Poetry, painting and sculpture aim among other things, at the imitation and idealisation of the natural expressions of emotion. Music is claimed by many to be also a direct expression of the fundamental emotions. It is difficult to understand how this can be. Human emotions are very much the same all the world over, though men are clothed in skins of different colors, and though the poet of a degenerate cult has foolishly sung "East is East and West is West." If music directly corresponds to the emotions and not by means of associations based on convention, it must appeal to all alike, which it certainly does not. On the other hand, music and mantras do exercise a peculiar effect on men and the lower animals. On account of the fact that the eighth nerve is branched into two—one, the auditory nerve, and the other concealed in the recesses of the ear-cavity, presiding over all rhythmic movements of the body, sounds organised as music and as mantras bring

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about peculiar reactions. The intimate connexion between profane music and dancing, between religious music and the self-abandoned dancing of Bhakṭas, (so prevalent among the followers of Chaiṭanya in Orissa and Bengal), between the muttering of manṭras and rhapsodical utterances of oracles; again the connexion of these with unlovely aberrations of the sexual impulse which they certainly produce on the one hand, and on the other, the heights of mystic inspiration, vague, unsatisfactory to the cold intellect but certainly elevating to the Spirit, are questions which have to be investigated and explained when an *entente cordiale* shall have been established between religion and science. At present these subjects are wrapped in mediæval superstition, priestly fraud and professional prejudice.

P. T. SRINIVĀSA IYENGAR.

MY SONGBIRD.

A fair little bird went singing away
Far over the bright blue sea,
And the spice-laden breezes blew that day
The sweetest that sweet can be.
The song remained, though my sight was dim
To follow his flight afar,
Yet I close my eyes, and a vision of him
Comes like a falling star.
The bird, and the song, and my heart, are one,
Forever and a day;
When the shadows fall, and the day is done,
The Song—it remains alway.

There's a flutter of wings, and my heart's quick beat
Gives answer of mate to mate,
'Till the song, and the echo oft repeat
The message with joy elate.
'Ts a simple song, only Love, and no more,
Yet 'tis swelling through boundless space;
It fills all the land from shore to shore,
And clothes all with beauty and grace.
Far back in the silence I sink to rest,
Letting go of all meaner things;
While the song of the bird and the down on his breast
Bring a joy to be envied by Kings.

You may spread your wings as you will, little bird,
And fly far over the sea,
When my heart—repeating the song—you have heard,
You will always come back to me.

—J. D. BUCK.

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THE RISE OF THE MĪMĀMSĀS.

[*Concluded from p.* 723.]

WE have seen above how the school of Sacrificial Exegesis arose, and we shall see now how the latter branched off from this, and established an independent school of its own, which has flourished so well that it has choked out every other system in its growth and luxuriant development. It became imperative when schismatism was strong, and speculation had developed some sort of philosophy, that orthodoxy, to save itself, must put forward some bulwark to resist the onflowing tide of protestantism. The old trick was again played and was again successful. All that the Jainas and the Bauḍḍhas had to teach was already there in the Veḍas, and it was only the ignorance of the people that allowed them to be imposed upon by these dangerous disturbers of the good old *régime*. To justify this boast, a host of commentators arose, who began wrenching away a few texts from their proper setting, and interpreting them so as to bring them into consonance with the new spirit. They succeeded all too well in hiding from the masses the fact that what was being offered was only the despised and dreaded system of Jina and Buḍḍha, dressed up anew for the occasion. Some acute persons, of course, there were, who saw through the device and promptly dubbed the system "disguised Buḍḍhism"—prachchhanna-bauḍḍha. Even the Sāṅkhya fell a victim to this, and from being a philosophical system, purely speculative and free from theology, it too was made to subscribe to the doctrine of the infallibility of the Veḍas, with the result that it could not breathe and thrive in this priestly atmosphere and—died.

The fact that the system of Bāḍarāyaṇa is only a Mīmāmsā is generally allowed to drop out of sight, for it has became a toy of the populace, and has thus lost its sacrosanct, sacerdotal character, and its tenets are no more the exclusive property of the priesthood. The later works of the system have also taken to expounding their faith more or less independently of the older method, and so it has lost its older feature of being the Uṭṭara Mīmāmsā, and the fact has even gone out of the memory of the vast majority of the modern Veḍāṇṭins.

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That the Hiṇḍū was never an investigator, in the fullest sense of the word, is well brought out by the fate of the Sāṅkhya. It was the only Hiṇḍū system that could lay claim to being a philosophy, but as it could not, or would not, give any help in the fight against theological heterodoxy, it was not cultivated. It has never been the interest of organised priesthoods to investigate truths to their bitter end.

One other system, the Vaisheṣhika, which might well be called the earliest attempts of the Hiṇḍū at physics, has suffered the same fate, and its Sūṭras, like those of the Sāṅkhya, are quite late—in fact they bear no relation to the manual of Prashasṭapāḍa, which is not a bhāṣhya on the former, as asserted by some, but a wholly independent work, one much earlier than the Sūṭras.

Similarly Nyāya also is neither logic nor philosophy, but an attempt to establish Ḍharma, righteousness, as understood by the old Hiṇḍūs. Recent researches in Tibetan logic have brought out the fact, so long suspected, that the early trend and development of Hiṇḍū Nyāya was due to Buḍḍhist influences. The two places which developed this system were Miṭhilā (modern Behār) and Kashmīr – just those places where the influence of Buḍḍhism was strongest. Nyāya arose among the orthodox to confute their acute antagonists, and declined with their decline—not, however, till it had done irreparable mischief to the fort it was defending. It was a case of phagocytes eating up the body itself which they were defending against the enemy, after having devoured the enemy and having nothing else left for their consuming energy to do. The Nyāya, when free from Jain and Buḍḍhist assailants, turned its attention to Mīmāmsakas and Veḍānṭins, and demolished them, while paying a nominal reverence to the Veḍas, which both these systems were supposed to defend! It became a subject of mere intellectual luxury and, like all luxuries, has degenerated fast. There is no Kashmīr school of Nyāya now. The study itself became extinct in that land long ago. Miṭhilā kept it on for some centuries longer ; but it began to decline after the days of Varḍhamana and Shaṅkara Mishra, till the Miṭhilā school has been completely superseded by the Bengal Nyāya. This was started by Raghunāṭha Shiromaṇi—the Guru of Chaiṭanya, the founder of the Vaiṣhṇava cult of Bengal—a strange

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pupil for such a bigoted logician—who brought his knowledge from Miṭhilā. It is this Nyāya which the Maiṭhilās, who are very fond of the subject, study. Raghunāṭha gave it the unfortunate twist which has since culminated in the 'notes' of Goloka, a few decades back, and have made of Nyāya a highly technical, arid, useless study. It is now a tropical jungle of confused and bewildering words, out of which there is no way, and no light ever penetrates its dense dark growth of jaw-breaking technicalities. Not a single new idea is to be found there.

The huge modern literature of Veḍānṭa, where it is not juggling with the Mīmāmsā methods of torturing wrenched-out texts, has imbibed to the very dregs the poison of modern Nyāya, and in its efforts to refute it forgets that it too is only masquerading in the artificial and borrowed plumes of its enemy, and is hardly adding one single position of metaphysical speculation.

Another and rather alarming change in the method of Mīmāmsā is happening under our very eyes. The stimulus for this has come from the West, in the shape of the historical spirit, but unfortunately the careful, cautious, and reverential spirit that marks the European investigator is totally absent in his Hinḍū counterpart. He plays at Higher Criticism. The gravity and far-reaching consequences of such levity he does not realise. He does not stop to investigate facts for their own sake, but insists on torturing them to suit his own predilections in time-honored style. Whether a text is an interpolation or genuinely old, he decides on the strength of his theological beliefs. If it buttresses his views, it is sound and genuine; if not, it is promptly thrown overboard as an interpolation or, better and easier still, it is dubbed an arṭhavāḍa.

This fast and loose way of dealing with the sacred texts has engendered an uncertainty and disbelief in their binding nature, to the detriment of all genuine belief. Everything has now become a matter of clever casuistry, and nobody really pins his faith down to what he daily practises. It has all become a matter of controversy, in which the cleverer or the more unscrupulous win. To give an illustration which is quite apt: Appaya Ḍikṣhiṭ, the celebrated writer on Veḍānṭa, who 'flourished' about the 16th Century A.D., in the South, has written a book which is known as the *Viḍhi-rasāyana*; now another writer

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Gopal Bhaṭṭa of Benares, wrote another book on the same subject known as the *Vidhi-bhūṣhana*. In this book, by a splendid *tour de force*, all the well-established conclusions of the former are made into mincemeat, and all the positions that he had so laboriously demolished re-established in all their triumphant glory. With such exhibitions of the doings of learned doctors of theology before one, is it any wonder that faith is sapped and a sort of opportunism and belief in superstitions established in its place? How loosening to the moral fibre this wholesale transplanting of the product of a 'belligerent civilisation,' without its necessary safeguards and correctives, has been to our social and religious progress is well exemplified in modern India. Without a whole-hearted faith that produces martyrs, we are ready to pour out words of adulation to the many preachers who will talk to us of our splendid past and glorious civilisation and unapproached religion, who will discover the latest scientific craze of the West in the Purāṇas and the Veḍas, and we abuse most heartily all those who attempt to open our eyes to the real truth of all such matters, so long as our newly aroused national vanity is flattered. It matters nothing to us, that the country suffers and remains ignorant and helpless for many more centuries as the result of such instruction, for a false sense of so-called patriotism is round rendering us blind to the danger ahead.

This simple expedient of calling all those texts which jar our modern susceptibilities "forgeries and interpolations" will not do. Under such treatment, where there is no touchstone but the fancy of each believer, there can be no finality, and what is good and canonical to one will be devilish to another, and every text will have lost its power. It is a most dangerous game, and has been played all too long by the orthodox Ḍārṣhaṇas, till all sense of stability has been destroyed. A genuinely critical and well-informed historical spirit has to be developed, the rules of evidence carefully applied, and fear of social and theological curse put aside, before there will be possible any true Mīmāmsā, which will prove a blessing to the country by helping to reorganise its scattered beliefs and forces, till they again become living powers in the hearts of their votaries, instead of mere mummeries, to be practised for fear of social boycott.

The above rapid sketch of the growth of the Mīmāmsā in its different periods may well bring to thoughtful minds the dishearten-

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ing fact that, without a well recognised touchstone of truth, all this attempt at defending positions, merely because our interests are at stake, is a very soulless process. We feel that there can be no safety so long as the 'personal equation' is so rampant, and no methods are available for checking its aberrations. It was despair, bred by some such causes, that made the old Ṛṣhi Vyāsa exclaim that all Shruṭis contradicted each other, all Smṛṭis did the same; there was not a Ṛṣhi whose words are reliable, the core of truth lies in the cave (of the heart of each man). What course could be more righteous, then, than to rise over the jangle and discord of warring creeds, and stand forth in all our manhood and dignity, and assert our right to guide our lives free from priestly craft? Why should we bow our head, stultify our intellect, give up our independence, and sacrifice our conscience to the Moloch of Authority? Let us dare, then, to assert our indefeasible rights, and refuse to be thrown into a hypnotic paralysis by the dead hand of a vanished past. Ecclesiastical thunders should cow into submission only slaves, and not men who are free.

It may be useful, before bringing this article to a close, to say something about Viḍhis, which play such an important part in books on Mīmāmsā. There are eight different kinds of them, namely: Niyama, Pari-saṅkhyā, Apūrva, Prayoga, Aḍhikāra, Viniyoga, Uṭpaṭṭi, and Nisheḍha, and it is by a manipulation of these that all Mīmāmsā reasoning is carried out.

Viḍhi simply means a way, a method, an injunction.

(*a*) Niyama-viḍhi is an injunction which lays down the necessary character of an art that would otherwise be regarded as only optional. (*b*) Pari-sāṅkhyā is that which, while indicating the two or more alternatives, limits the action to one. (*c*) Apūrva is that which cannot be known by any other means than the injunction. (*d*) Prayoga points out the order in which the texts are to be used and the time limitation. (*e*) Aḍhikāra indicates the person who is qualified for certain performances. (*f*) Viniyoga are those texts which help to fix the relation of actions and things subsidiary to a certain sacrifice. (*g*) Uṭpaṭṭi is that text which lays down originative injunction, and may almost be said to be the very kernel of the Veḍa. (*h*) Nisheḍha is that

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which prohibits. The two Bhāvanās, shābḍi and ārṭhi, play a great part in the determination of Nisheḍha.

We must turn our attention to the very important doctrine of arṭhavāḍa, and indicate its manifold activities in all Mīmāmsā reasoning. Those vaiḍik texts which either praise or blame an action, but do not show how the action is to be done or avoided—which is the work of viḍhi-passages—are known as arṭhavāḍa. Such sentences as " plants perform sacrifice " " or serpents perform sacrifice," which are absurd on their very face, are thus brought into line and made to do duty by being interpreted in this extreme non-natural fashion, that, though not meaning what the sense of the words used conveys, they indicate praise of sacrifice ! An arṭhavāḍa is again divided into three kinds, but all such details will take us far from the point in question—the evolution of Mīmāmsā. We have seen how by a free use of the doctrine of viḍhis and arṭhavāḍa, some sort of consistent teaching has been evolved out of the chaos of early manṭra writers. Unfortunately, however, these Mīmāmsakas were not so much interested in the actual meaning of the texts before them as in their bearing on a system ; they were not high-minded judges so much as advocates. Each of them was bent on reading his own theory in the vaiḍik texts and demolishing the card castles of his neighbor ; he was longing to display his own ingenuity and the exceeding cleverness of his dialectic. He forgot that this way of dealing with sacred things introduced an element of uncertainty and undermined real faith amongst intelligent and thoughtful people.

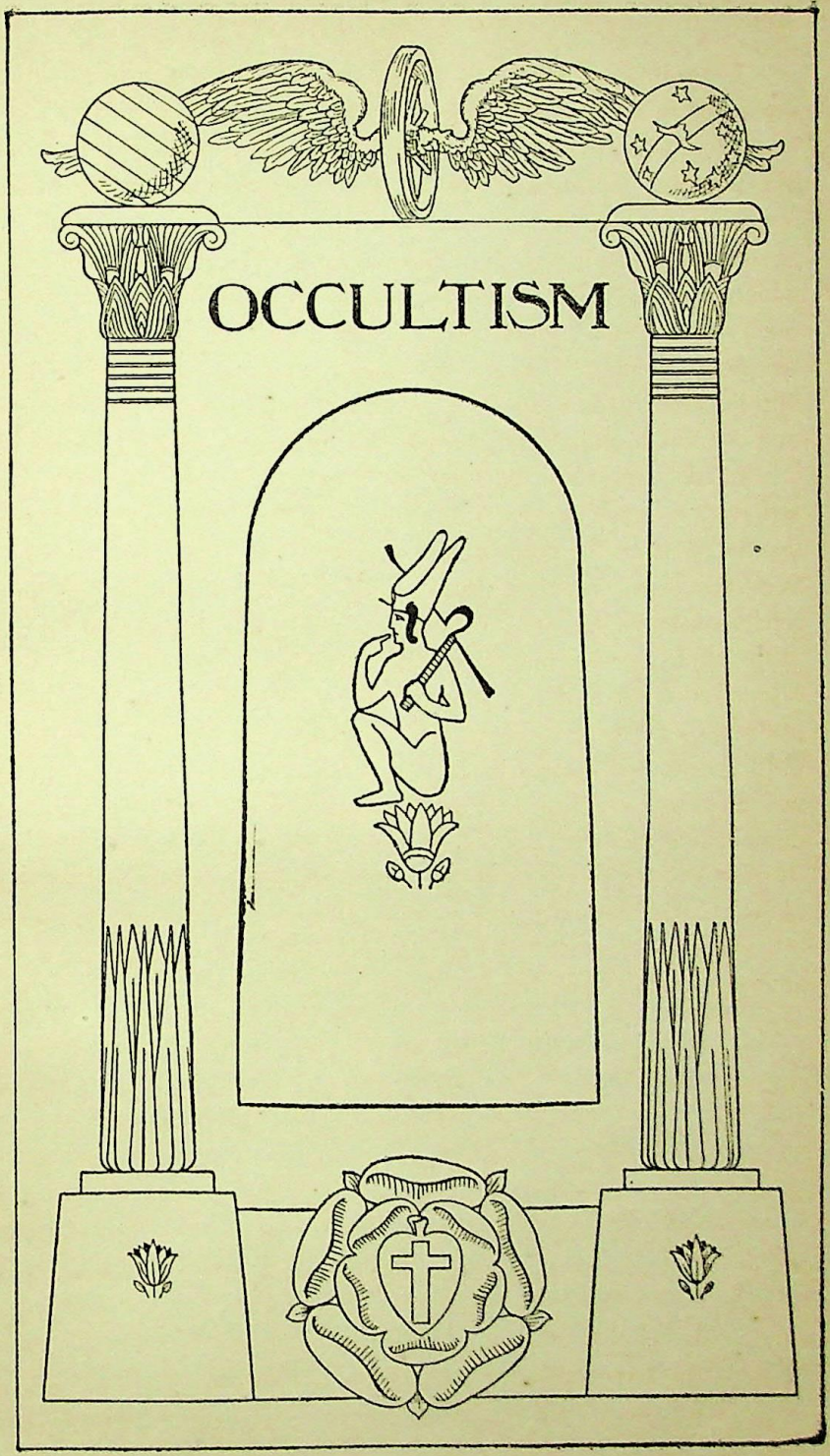
GOVINDA ḌĀSA.

In the world's most crowded streets,
Often, in the din of strife,
There rises an unspeakable desire
After the knowledge of our buried life,
A thirst to spend our fire and restless force
In tracking out our true original course,
A longing to inquire
Into the mystery of this heart which beats
So wild, so deep in us—to know
Whence our lives come and where they go.

MATTHEW ARNOLD.

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THE ÆTHER OF SPACE.

MUCH discussion has taken place, especially between physicists and chemists, over the nature of the substance with which all space must, according to scientific hypothesis, be filled. One side contends that it is infinitely thinner than the thinnest gas, absolutely frictionless and without weight ; the other asserts that it is denser than the densest solid. In this substance the ultimate atoms of matter are thought to float, like motes in a sunbeam, and light, heat and electricity are supposed to be its vibrations.

Theosophical investigators, using methods not at the disposal of physical science, have found that this hypothesis includes under one head two entirely different and widely separated sets of phenomena. They have been able to deal with states of matter higher than the gaseous, and have observed that it is by means of vibrations of this finer matter that light, heat and electricity manifest themselves to us. Seeing that matter in these higher states thus performs the functions attributed to the æther of science, they have (perhaps unadvisedly) called these states etheric, and have thus left themselves without a convenient name for that substance which fulfils the other part of the scientific requirements.

Let us for the moment name this substance *koilon*, since it fills what we are in the habit of calling empty space. What mūlaprakṛti, or 'mother-matter,' is to the inconceivable totality of universes, koilon is to our particular universe—not to our solar system merely but to the vast unit which includes all visible suns. Between koilon and mūlaprakṛti there must be various stages, but we have at present no direct means of estimating their number or of knowing anything whatever about them.

In an ancient occult treatise, however, we read of a "colorless spiritual fluid" "which exists everywhere and forms the first foundation on which our solar system is built. Outside the latter, it is found in its pristine purity only between the stars [suns] of the universe. . . . As its substance is of a different kind from that known on earth, the inhabitants of the latter, seeing *through it*, believe, in their illusion and ignorance, that it is empty space. There is not one finger's breadth of void space in the whole boundless universe."*

* Quoted in *The Secret Doctrine*. H. P. Blavatsky, I. 309.

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"The mother-substance" is said, in this treatise, to produce this æther of space as its seventh grade of density, and all objective suns are said to have this for their 'substance.'

To any power of sight which we can bring to bear upon it, this koilon appears to be homegeneous, though it is probably nothing of the kind, since homogeneity can belong to the mother-substance alone. It is out of all proportion denser than any other substance known to us, infinitely denser—if we may be pardoned the expression; so much denser that it seems to belong to another type, or order, of density. But now comes the startling part of the investigation: we might expect matter to be a densification of this koilon; it is nothing of the kind. Matter is not koilon, but *the absence of koilon*, and at first sight, matter and space appear to have changed places, and emptiness has become solidity, solidity has become emptiness.

To help us to understand this clearly let us examine the ultimate atom of the physical plane, as drawn in a recent issue of *The Theosophist*. It is composed of ten rings or wires, which lie side by side, but never touch one another. If one of these wires be taken away from the atom, and, as it were, untwisted from its peculiar spiral shape and laid out on a flat surface, it will be seen that it is a complete circle—a tightly twisted endless coil. This coil is itself a spiral containing 1680 turns; it can be unwound, and it will then make a much larger circle. This process of unwinding may be again performed, and a still bigger circle obtained, and this can be repeated till the seven sets of spirillæ are all unwound, and we have a huge circle of the tiniest imaginable dots, like pearls threaded on an invisible string. These dots are so inconceivably small that many millions of them are needed to make one ultimate physical atom, and while the exact number is not readily ascertainable, several different lines of calculation agree in indicating it as closely approximate to the almost inconceivable total of fourteen thousand millions. Where figures are so huge, direct counting is obviously impossible, but fortunately the different parts of the atom are sufficiently alike to enable us to make an estimate in which the margin of error is not likely to be very great. The atom consists of ten wires, which divide themselves naturally into two groups—the three which are thicker and more prominent, and the seven thinner ones which correspond to the colors and planets. These latter appear to be identical in constitution

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though the forces flowing through them must differ, since each responds most readily to its own special set of vibrations. By actual counting it has been discovered that the numbers of coils or spirillæ of the first order in each wire is 1680; and the proportion of the different orders of spirillæ to one another is equal in all cases that have been examined, and correspond with the number of dots in the ultimate spirillæ of the lowest order. The ordinary sevenfold rule works quite accurately with the thinner coils, but there is a very curious variation with regard to the set of three. As may be seen from the drawings, these are obviously thicker and more prominent, and this increase of size is produced by an augmentation (so slight as to be barely perceptible) in the proportion to one another of the different orders of spirillæ and in the number of dots in the lowest. This augmentation, amounting at present to not more than ·00571428 of the whole in each case, suggests the unexpected possibility that this portion of the atom may be somehow actually undergoing a change—may in fact be in process of growth, as there is reason to suppose that these three thicker spirals originally resembled the others.

Since observation shows us that each physical atom is represented by forty-nine astral atoms, each astral atom by forty-nine mental atoms, and each mental atom by forty-nine of those on the buddhic plane, we have here evidently several terms of a regular progressive series, and the natural presumption is that the series continues where we are no longer able to observe it. Further probability is lent to this assumption by the remarkable fact that—if we assume one dot to be what corresponds to an atom on the seventh or highest of our planes (as is suggested in *The Ancient Wisdom*, p. 42), and then suppose the law of multiplication to begin its operation, so that 49 dots shall form the atom of the next or sixth plane, 2401 that of the fifth, and so on—we find that the number indicated for the physical atom (49^6) corresponds almost exactly with the calculation based upon the actual counting of the coils. Indeed, it seems probable that but for the slight growth of the three thicker wires of the atom the correspondence would have been perfect.

It must be noted that a physical atom cannot be directly broken up into astral atoms. If the unit of force which whirls those millions

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of dots into the complicated shape of a physical atom be pressed back by an effort of will over the threshold of the astral plane, the atom disappears instantly, for the dots are released. But the same unit of force, working now upon a higher level, express itself not through one astral atom, but through a group of 49. If the process of pressing back the unit of force is repeated, so that it energises upon the mental plane, we find the group there enlarged to the number of 2401 of those higher atoms. Upon the buddhic plane the number of atoms formed by the same amount of force is very much greater still—probably the cube of 49 instead of the square, though they have not been actually counted. Therefore one physical atom is not *composed of* forty-nine astral or 2401 mental atoms, but *corresponds* to them, in the sense that the force which manifests through it would show itself on those higher planes by energising respectively those numbers of atoms.

The dots, or beads, seem to be the constituents of all matter of which we, at present, know anything ; astral, mental and buddhic atoms are built of them, so we may fairly regard them as fundamental units, the basis of matter.

These units are all alike, spherical and absolutely simple in construction. Though they are the basis of all matter, they are not themselves matter ; they are not blocks but bubbles. They do not resemble bubbles floating in the air, which consist of a thin film of water separating the air within them from the air outside, so that the film has both an outer and an inner surface. Their analogy is rather with the bubbles that we see rising in water, before they reach the surface, bubbles which may be said to have only one surface—that of the water which is pushed back by the contained air. Just as such bubbles are not water, but are precisely the spots from which water is absent, so these units are not koilon, but the absence of koilon—the only spots where it is not—specks of nothingness floating in it, so to speak, for the interior of these space-bubbles is an absolute void to the highest power of vision that we can turn upon them.

That is the startling, well-nigh incredible, fact. Matter is nothingness, the spaces obtained by pressing back an infinitely dense substance ; Fohat "digs holes in space" of a verity, and the holes are the airy nothingnesses, the bubbles, of which 'solid' universes are built.

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What are they, then, these bubbles, or rather, what is their content, the force which can blow bubbles in a substance of infinite density? The ancients called that force 'the Breath,' a graphic symbol, which seems to imply that they who used it had seen the kosmic process, had seen the LOGOS when He breathed into the 'waters of space,' and made the bubbles which build universes. Scientists may call this 'Force' by what names they will—names are nothing; to us, Theosophists, it is the Breath of the LOGOS, we know not whether of the LOGOS of this solar system or of a yet mightier Being; the latter would seem the more likely, since in the above-quoted occult treatise all visible suns are said to have this as their substance.

The Breath of the LOGOS, then, is the force which fills these spaces, His the force which holds them open against the tremendous pressure of the koilon; they are full of His Life, of Himself, and everything we call matter, on however high or low a plane, is instinct with divinity; these units of force, of life, the bricks with which He builds His universe, are His very life, scattered through space; truly is it written: "I established this universe with a portion of myself." And when He draws in His breath, the waters of space will close in again, and the universe will have disappeared. It is only a breath.

The outbreathing which makes these bubbles is quite distinct from, and long antecedent to, the three outpourings, or Life-Waves, so familiar to the theosophical student. The first Life-Wave catches up these bubbles, and whirls them into the various arrangements which we call the atoms of the several planes, and aggregates them into the molecules, and, on the physical plane, into the chemical elements. The worlds are built out of these voids, these emptinesses, which seem to us 'nothing' but are divine force. It is matter made from the privation of matter. How true were H.P.B.'s statements in *The Secret Doctrine*: "Matter is nothing but an aggregation of atomic forces" (iii. 598); "Buddha taught that the primitive substance is eternal and unchangeable. Its vehicle is the pure luminous ether, the boundless infinite space, not a void, resulting from the absence of all forms, but on the contrary, the foundation of all forms" (iii. 402).

How vividly, how unmistakably this knowledge brings home to

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us the great doctrine of Māyā, the transitoriness and unreality of earthly things, the utterly deceptive nature of appearances! When the candidate for initiation sees (not merely believes, remember, but actually *sees*) that what has always before seemed to him empty space is in reality a solid mass of inconceivable density, and that the matter which has appeared to be the one tangible and certain basis of things is not only by comparison tenuous as gossamer (the 'web' spun by 'Father-Mother'), but is actually composed of emptiness and nothingness—is itself the very negation of matter—then for the first time he thoroughly appreciates the valuelessness of the physical senses as guides to the truth. Yet even more clearly still stands out the glorious certainty of the immanence of the Divine; not only is everything ensouled by the LOGOS, but even its visible manifestation is literally part of Him, is built of His very substance, so that Matter as well as Spirit becomes sacred to the student who really understands.

The koilon in which all these bubbles are formed undoubtedly represents a part, and perhaps the principal part, of what science describes as the luminiferous æther. Whether it is actually the bearer of the vibrations of light and heat through interplanetary space is as yet undetermined. It is certain that these vibrations impinge upon and are perceptible to our bodily senses only through the etheric matter of the physical plane. But this by no means proves that they are conveyed through space in the same manner, for we know very little of the extent to which the physical etheric matter exists in interplanetary and interstellar space, though the examination of meteoric matter and kosmic dust shows that at least some of it is scattered there.

The scientific theory is that the æther has some quality which enables it to transmit at a certain definite velocity transverse waves of all lengths and intensities—that velocity being what is commonly called the speed of light, 190,000 miles per second. Quite probably this may be true of koilon, and if so it must also be capable of communicating those waves to bubbles or aggregations of bubbles, and before the light can reach our eyes there must be a downward transference from plane to plane similar to that takes place when a thought awakens emotion or causes action.

In a recent pamphlet on *The Density of Æther*, Sir Oliver Lodge remarks: "Just as the ratio of mass to volume is small in the case of a solar system or a nebula or a cobweb, I have been driven to

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think that the observed mechanical density of matter is probably an excessively small fraction of the total density of the substance, or æther, contained in the space which it thus partially occupies—the substance of which it may hypothetically be held to be composed.

"Thus for instance, consider a mass of platinum, and assume that its atoms are composed of electrons, or of some structures not wholly dissimilar: the space which these bodies actually fill, as compared with the whole space which in a sense they 'occupy,' is comparable to one ten-millionth of the whole, even inside each atom; and the fraction is still smaller if it refers to the visible mass. So that a kind of minimum estimate of ætherial density, on this basis, would be something like ten thousand million times that of platinum." And further on he adds that this density may well turn out to be fifty thousand million times that of platinum. "The densest matter known," he says: "is trivial and gossamer-like compared with the unmodified æther in the same space."

Incredible as this seems to our ordinary ideas, it is undoubtedly an understatement rather than an exaggeration of the true proportion as observed in the case of koilon. We shall understand how this can be so if we remember that koilon seems absolutely homogeneous and solid even when examined by a power of magnification which makes physical atoms appear in size and arrangement like cottages scattered over a lonely moor, and when we further add to this the recollection that the bubbles of which these atoms in turn are composed are themselves what may be not inaptly called fragments of nothingness.

In the same pamphlet Sir Oliver Lodge makes a very striking estimate of the intrinsic energy of the æther. He says: "The total output of a million-kilowatt power station for thirty million years exists permanently, and at present inaccessibly, in every cubic millimetre of space." Here again he is probably underestimating rather than overestimating the stupendous truth.

It may naturally be asked how, if all this be so, it is possible that we can move about freely in a solid ten thousand million times denser, as Sir Oliver Lodge says, than platinum. The obvious answer is that, where densities differ sufficiently, they can move through each other with perfect freedom; water or air can pass through cloth; air can pass through water; an astral form passes unconsciously through a physical wall, or through an ordinary human

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body ; many of us have seen an astral form walk through a physical, neither being conscious of the passage ; it does not matter whether we say that a ghost has passed through a wall, or a wall has passed through a ghost. A gnome passes freely through a rock, and walks about within the earth, as comfortably as we walk about in the air. A deeper answer is that consciousness can recognise only consciousness, that since we are of the nature of the LOGOS we can sense only those things which are also of His nature. These bubbles are His essence, His life, and, therefore, we, who also are part of Him, can see the matter which is built of His substance, for all forms are but manifestations of Him. The koilon is to us non-manifestation, because we have not unfolded powers which enable us to cognise it, and it may be the manifestation of a loftier order of LOGOI, utterly beyond our ken.

As none of our investigators can raise his consciousness to the highest plane of our universe, the Ādi-tattva plane, it may be of interest to explain how it is possible for them to see what may very probably be the atom of that plane. That this may be understood it is essential to remember that the power of magnification by means of which these experiments are conducted is quite apart from the faculty of functioning upon one or other of the planes. The latter is the result of a slow and gradual unfoldment of the Self, while the former is merely a special development of one of the many powers latent in man. All the planes are round us here, just as much as at any other point in space, and if a man sharpens his sight until he can see their tiniest atoms he can make a study of them, even though he may as yet be far from the level necessary to enable him to understand and function upon the higher planes as a whole, or to come into touch with the glorious Intelligences who gather those atoms into vehicles for Themselves.

A partial analogy may be found in the position of the astronomer with regard to the stellar universe, or let us say the Milky Way. He can observe its constituent parts and learn a good deal about them along various lines, but it is absolutely impossible for him to see it as a whole from outside, or to form any certain conception of its true shape, and to know what it really is. Suppose that the universe is, as many of the ancients thought, some inconceivably vast Being, it is utterly impossible for us, here in the midst of it, to know what

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that Being is or is doing, for that would mean raising ourselves to a height comparable with His ; but we may make extensive and detailed examination of such particles of His body as happen to be within our reach, for that means only the patient use of powers, and machinery already at our command.

Let it not be supposed that, in thus unfolding a little more of the wonders of Divine Truth by pushing our investigations to the very furthest point at present possible to us, we in any way alter or modify all that has been written in theosophical books of the shape and constitution of the physical atom, and of the wonderful and orderly arrangements by which it is grouped into the various chemical molecules ; all this remains entirely unaffected.

Nor is any change introduced as regards the Three Outpourings from the LOGOS, and the marvellous facility with which the matter of the various planes is by them moulded into forms for the service of the evolving life. But if we wish to have a right view of the realities underlying manifestation in this universe, we must to a considerable extent reverse the ordinary conception as to what this matter essentially is. Instead of thinking of its ultimate constituents as solid specks floating in a void, we must realise that it is the apparent void itself which is solid, and that the specks are but bubbles in it. That fact once grasped, all the rest remains as before. The relative position of what we have hitherto called matter and force is still for us the same as ever; it is only that, on closer examination, both of these conceptions prove to be variants of force, the one ensouling combinations of the other, and the real 'matter,' koilon, is seen to be something which has hitherto been altogether outside our scheme of thought.

In view of this marvellous distribution of Himself in 'space,' the familiar concept of the 'sacrifice of the LOGOS' takes on a new depth and splendor ; this is His 'dying in matter,' His 'perpetual sacrifice,' and it may be the very glory of the LOGOS that He can sacrifice Himself to the uttermost by thus permeating and making Himself one with that portion of koilon which He chooses as the field of His universe.

What koilon is, what its origin, whether it is itself changed by the Divine Breath which is poured into it—does 'Dark Space' thus become 'Bright Space' at the beginning of a manifestation ?—these

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are questions to which we cannot at present even indicate answers. Perchance an intelligent study of the great Scriptures of the world may yield replies.

ANNIE BESANT.
C. W. LEADBEATER.

THE SUPERPHYSICAL WORLD AND ITS GNOSIS.

(*Concluded from p.* 746.)

THE conditions of entrance into an occult school are not of such a kind that anyone can closely declare them at will. They are the natural outcome of occult knowledge. Just as a man will never become a painter if he does not wish to handle a paint-brush, so can no one receive occult training if he is unwilling to accept the conditions which are put forward by the occult teacher. In fact, the teacher can give nothing except advice, and it is as such that everything he states ought to be considered. He has already trodden the probationary path, which leads to the knowledge of higher worlds. From experience he knows what is necessary, and it all depends on the free will of each particular person whether he chooses to follow the same path or not. If anyone, without intending to satisfy the conditions, should demand occult training from a teacher, such a demand would be as much as to say: "Teach me to paint, but do not ask me to handle a brush." The occult teacher never goes a step further, except it be in accord with the free will of the recipient. But it must be emphasised that a general desire for higher knowledge is not sufficient, and many will probably have such a desire. With him who has merely this vague desire, and is not prepared to accept the particular conditions of the occult teacher, the latter, for the present, can do nothing. This ought to be held in mind by those who complain that occult teachers do not "meet them half way." He who cannot, or will not, fulfil the severe conditions necessary, must for the present abandon occult training. It is true that the conditions are, indeed, severe, and yet they are not hard, since their fulfilment not only ought to be, but must be, an altogether voluntary deed.

To him who does not remember this it is easy for the claims

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of the occult teacher to seem a coercion of the soul or the conscience ; for the training, here mentioned, is founded on a development of the inner life, and it is the work of the teacher to give advice concerning it. And yet if something be demanded as the result of free choice, it cannot be considered as a fetter. If anyone says to the teacher : " Give me your secrets, but leave me my customary sensations, feelings, and thoughts," he is then making an impossible demand. Such a one desires no more than to satisfy his curiosity, his thirst for knowledge, and by one who takes an attitude like this, occult knowledge can never be obtained.

Let us now consider in their right order the conditions of discipleship. It should be emphasised that the complete fulfilment of anyone of these conditions is by no means demanded, but only the effort after such fulfilment. No one can altogether fulfil these conditions, but the path which leads to their fulfilment may be entered by everyone. It is the will that matters, the attitude taken when entering the path.

1. The first condition is the directing of the attention to the advancement of bodily and spiritual health. Of course, discipleship does not in the first place depend on the health of a man, but everyone can endeavor to improve in this respect, and only from a healthy man may proceed a healthy perception. No occult teacher would refuse a man who is not healthy, but it is demanded that the pupil should have the desire for a healthy life. In this respect he must attain the greatest possible independence. The good counsel of others which, though generally unsought, is received by everybody, is as a rule superfluous. Each must endeavor to take care of himself. From the physical aspect it will be more a matter of warding off harmful influences than of anything else. For in carrying out one's duty one has often to do things which are disadvantageous to health. One must learn how, at the right moment, to place duty higher than the care of health, but with a little good-will, what is there that cannot be omitted ? Duty must in many cases be accounted higher than health, often, indeed, than life itself, but the disciple must never put pleasure higher than these. Pleasure for him can only be a means to health and life, and in respect of this it is absolutely necessary that we should be quite honest and truthful with ourselves. It is of

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no avail to lead an ascetic life so long as it is born of motives like those that give rise to other enjoyments. There are some people who find satisfaction in asceticism as others in wine-bibbing, but they must not imagine that asceticism of this kind will assist them to attain the higher knowledge. Many ascribe to their unfavorable circumstances everything which apparently prevents them from making progress in this direction. They say that with their conditions of life they cannot develop themselves. In other connexions it may be desirable for many to change their conditions of life, but no one need do so for the purpose of occult training. For this it is only necessary that one should do for one's health so much as one finds possible in the position one holds. Every kind of work may serve the whole of humanity, and it is a surer sign of greatness in the human soul to perceive clearly how necessary for the whole is a petty—perhaps even an unlovely—employment, than to think: "This work is not good enough for me: I am destined for something else." It is especially important for the disciple to strive after complete spiritual health. In any case, an unhealthy emotional and thought-life leads one away from the path to higher knowledge. The foundations here consist of clear, calm thinking, reliable conceptions, and stable feelings. Nothing should be more alien to the disciple than an inclination toward a whimsical, excitable life, toward nervousness, intoxication, and fanaticism. He should acquire a healthy outlook on all the circumstances of life; he should go through life steadily and should let things act on him and speak to him in all tranquillity. Wherever it is possible he should endeavor to do justice to life. Everything in his tastes and criticisms which is one-sided or extravagant ought to be avoided. If this be not so, the disciple will strand himself, in a world of his own imagination instead of touching the higher worlds, and in the place of truth his own favorite opinions will assert themselves. It is better for the disciple to be "matter-of-fact" than overwrought and fanciful.

2. The second condition is that one should feel oneself as a single link in the general life. Much is included in the fulfilment of this condition, but each can only fulfil it after his own manner. If I am a school teacher and my pupil does not answer what is desired of him, I must first direct my feeling not against the pupil but

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against myself. I ought to feel myself so much at one with my pupil that I ask myself : " May not that in the pupil which does not satisfy my demand be perhaps my own fault ? " Then, on the other hand, I shall cogitate on the way in which I ought myself to behave, so that the pupil may, in the future be better able to satisfy my demands. From such a manner of thinking there will come gradually a change over the whole mental attitude. This holds good for the smallest as well as for the greatest. From this point of view I look on a criminal, for instance, altogether differently from the way I should have looked upon him of old. I suspend my judgment and think to myself : " I am only a man as he is. Perhaps, the education which, owing to favorable circumstances, has been mine, and nothing else, has saved me from a similar fate." I may even come to the conclusion that if the teachers who took pains with me have done the same for him, this brother of mine would have been quite different. I shall reflect on the fact that something which has been withheld from him has been given to me, and that I may, perhaps, owe my goodness to the fact, that he has been thus deprived of it. And then will it no longer be difficult to grasp the conception that I am only a link in the whole of humanity, and that consequently I, too, in part, bear the responsibility for everything that happens. By this it is not implied that such a thought should be translated immediately into external action. It should be quietly cultivated in the soul. It will then express itself gradually in the outward behavior of a person, and in such matters each can begin only by reforming himself. It were futile, from such a standpoint, to make general claims on all humanity. It is easy to form an idea of what men ought to be, but the disciple works, not on the surface, but in the depths. And, therefore, it would be wrong if one should endeavor to bring these demands of the occult teacher into relation with any external or political claims. As a rule, political agitators know well what can be demanded of other people, but they say little of demands on themselves.

3. Now with this the third condition for occult training is intimately connected. The student must be able to realise the idea that his thoughts and feelings are as important for the world as his deeds. It must be recognised that it is as pernicious to hate a

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fellow-being as to strike him. One can then discern, also, that by perfecting oneself one accomplishes something not only for oneself but for the whole world. The world profits by one's pure thoughts and feelings as much as by one's good behavior, and as long as one cannot believe in this world-wide importance of one's inner Self, one is not fit for discipleship. Only when one works at one's inner Self as if it were at least as important as all external things, only then is one permeated with a true conception of the soul's importance. One must admit that one's feelings produce an effect as much as the action of one's hand.

4. In so saying we have already mentioned the fourth condition : the idea that the real being of man does not lie in the exterior but in the interior. He who regards himself as merely a product of the outer world, a result of the physical world, cannot succeed in this occult training. But he who is able to realise this conception is then also able to distinguish between inner duty and external success. He learns to recognise that the one cannot at once be measured by the other. The student must learn for himself the right mean between what is demanded by his external conditions and what he recognises to be the right conduct for himself. He ought not to force upon his environment anything for which it can have no appreciation, but at the same time he must be altogether free from the desire to do merely what can be appreciated by those around him. In his own sincere and wisdom-seeking soul, and only there, must he look for the recognition of his truths. But from his environment he must learn as much as he possibly can, so that he may discern what those around him need, and what is of use to them. In this way he will develop within himself what is known in occultism as the "spiritual balance." On one of the scales there lies a heart open for the needs of the outward world, and on the other lies an inner fortitude and an unfaltering endurance.

5. And here, again, we have hinted at the fifth condition : firmness in the carrying out of any resolution when once it has been made. Nothing should induce the disciple to deviate from any such resolution when once it has been made, save only the perception that he has made a mistake. Every resolution is a force, and even if such a force does not produce immediate effect on the point at which it was directed, nevertheless it works in its own way. Success is only

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of great importance when an action arises from desire, but all actions which are rooted in desire are worthless in relation to the higher worlds. There the love expended on an action is alone of importance. In this love, all that impels the student to perform an action ought to be implanted. Thus he will never grow weary of again and again carrying out in action some resolution, even though he has repeatedly failed. And in this way he arrives at the condition in which he does not first wait for the external effect of his actions, but is contented with the doing of them. He will learn to sacrifice for the world his actions, nay more, his whole being, without caring at all how it may receive his sacrifice. He who wishes to become a disciple must declare himself ready for a sacrifice, an offering, such as this.

6. A sixth condition is the development of a sense of gratitude with regard to everything which relates to Man. One must realise that one's existence is, as it were, a gift from the entire universe. Only consider all that is needed in order that each of us may receive and maintain his existence ! Consider what we owe to Nature and to other men ! Those who desire an occult training must be inclined toward thoughts like these, for he who cannot enter into such thoughts will be incapable of developing within himself that all-inclusive love which it is necessary to possess before one can attain to higher knowledge. That which we do not love cannot manifest itself to us. And every manifestation must fill us with gratitude, as we ourselves are the richer for it.

All the conditions here set forth must be united in a seventh : to regard life continually in the manner demanded by these conditions. The student thus makes it possible to give to his life the stamp of uniformity. All his many modes of expression will, in this way, be brought into harmony, and cease to contradict each other. And thus he will prepare himself for the peace which he must attain during the preliminary steps of his training.

If a person intends, earnestly and sincerely, to fulfil the conditions mentioned above, he may then address himself to a teacher of occultism. The latter will then be found ready to give the first words of counsel. Any external formality will only consist of giving to these conditions a complete expression, but such formalities can only be imparted to each individual candidate, and are not without their own value, since everything interior must manifest itself in

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an exterior way. Even as a picture cannot be said to be here when it exists only in the brain of the painter, so, too, there cannot be an occult training without an external expression.

External forms are regarded as worthless only by those who do not know that the internal must find expression in the external. It is true that it is the spirit and not the form that really matters, but just as the form is void without the spirit, so would the spirit remain inactive so long as it should not create a form.

The stipulated conditions are so designed that they may render the disciple strong enough to fulfil the further demands which the teacher must make. If he be faulty in the fulfilment of these conditions, then before each new demand he will stand hesitating. Without this fulfilment he will be lacking in that faith in man which it is necessary for him to possess; for on faith in man and a genuine love for man, all striving after truth must be founded. And the love of man must be slowly widened out into a love for all living creatures, nay, indeed, for all existence. He who fails to fulfil the conditions here given will not possess a perfect love for all up-building, for all creation, nor a tendency to abstain from all destruction and annihilation as such. The disciple must so train himself that, not in deeds only, but also in words, thoughts and feelings, he will never destroy anything for the sake of destruction. He must find his pleasure in the growing and creating aspect of things, and is only justified in assisting the destruction of anything when by destroying he is able to promote a new life. Let it not be thought that in so saying it is implied that the disciple may suffer the triumph of evil, but rather that he must endeavor to find even in the bad these aspects through which he may change it into good. He will see more and more clearly that the best way to combat imperfection and evil is the creation of the perfect and the good. The student knows that nothing can come from nothing, but also that the imperfect may be changed into the perfect. He who develops in himself the tendency to create, will soon find the capacity for facing the evil.

He who enters an occult school must be quite sure that his intention is to construct by means of it, and not to destroy. The student ought, therefore, to bring with him the will for sincere and devoted work and not the desire to criticise and destroy.

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He ought to be capable of devotion, for one should be anxious to learn what one does not yet know ; one should look reverently on that which discloses itself. Work and devotion, these are the fundamental attributes which must be claimed of the disciple. Some have to learn that they do not make real progress in the school, even if in their own opinion they are unceasingly active ; they have not grasped in the right manner the meaning of work and devotion. The work which is done for the sake of success will be the least successful, and that kind of learning which is undertaken without devotion will advance the student least. Only the love of work itself, and not of its fruit, only this brings any advance. If he who is learning seeks for wholesome thoughts and sound judgment he need not spoil his devotion with doubts and suspicions.

One need not fall into a slavish dependence of judgment, if one does not oppose some communication which one has received but considers it rather with devotion and calm hearing. Those who have arrived at a somewhat advanced stage of knowledge are aware that they owe everything to a quiet listening and assimilating, and not to a stubborn personal judgment. One should always remember that one does not need to learn what one is already able to understand. Therefore, if one only desires to judge, one cannot learn any more. What is of importance in an occult school, however, is study ; if one cannot understand something it is far better not to judge, lest one wrongly condemn ; far better to wait until later for a true understanding. The higher one climbs on the ladder of knowledge, the more does one require this faculty of calm and devotional listening. All perception of truths, all life and activity in the world of spirit, becomes in these higher regions delicate and subtle in comparison with the activities of the ordinary mind, and of life in the physical world. The more the spheres of man's activities widen, the finer become the matters he must accomplish. It is for this reason that although there is in reality only one possible opinion regarding the higher truths, men come to see them from such different points of view. It is possible to arrive at this one true standpoint if, through work and devotion, one has so risen that one can really behold the truth. Only he who, without sufficient preparation judges in accordance with preconceived ideas and habitual ways of thought, can arrive at

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any opinion which differs from the true one. Just as there is only one correct opinion concerning a mathematical problem, so also with regard to things of the higher worlds; but before one can arrive at this opinion one must first prepare oneself. If this were only sufficiently considered, the conditions laid down by the occult teacher would be surprising to no one. Truth and the higher life do, indeed, abide in every human soul, and it is true that every one can and must find them for himself; but they lie deeply hidden and may only be brought up from their deep shafts after the clearance of certain obstacles. Only he who has had experience in occult science can advise one how this may be done. It is advice of this kind that is given by the occult teacher. He does not urge a truth on any one, he proclaims no dogma, but points out a way. It is true that every one could find this way alone, but only, perhaps, after many incarnations. By this occult training the way is shortened. A person by means of it, more quickly reaches a point from which he becomes able to co-operate in those worlds wherein the salvation and evolution of man are assisted by spiritual work. Thus we have outlined as much as may at present be communicated, concerning the attainment of knowledge relating to the higher worlds.

DR. RUDOLF STEINER.

BROKEN SWORD.

Fight ever on : this earthly stuff
If used God's way will be enough.
Face to the firing-line, O friend :
Fight out life's battle to the end.

One soldier, when the fight was red,
Threw down his broken sword and fled :
Another snatched it, won the day,
With what his comrade flung away !

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OCCULT CHEMISTRY.

VI.

WE must now consider the ways in which the members of the tetrahedral groups break up, and as we proceed with this study, we shall find how continual are the repetitions, and how Nature, with a limited number of fundamental methods, creates by varied combinations her infinite variety of forms.

Beryllium (Plate III., 2, and VIII., 1).

Beryllium offers us four similar funnels and a central globe, and the proto-elements consist of these five bodies, set free. The funnel, released from pressure, assumes a spherical form, with its four ovoids spinning within it, and the central globe remains a sphere, containing a whirling cross. On the meta level, the ovoids are set free, and two from each funnel are seen to be positive, two negative—sixteen bodies in all, *plus* the cross, in which the resultant force-lines are changed, preparatory to its breaking into two duads on the hyper level. On that level, the decads disintegrate into two triplets and a quarter, the positive with the depressions inward, the negative with the depressions outward.

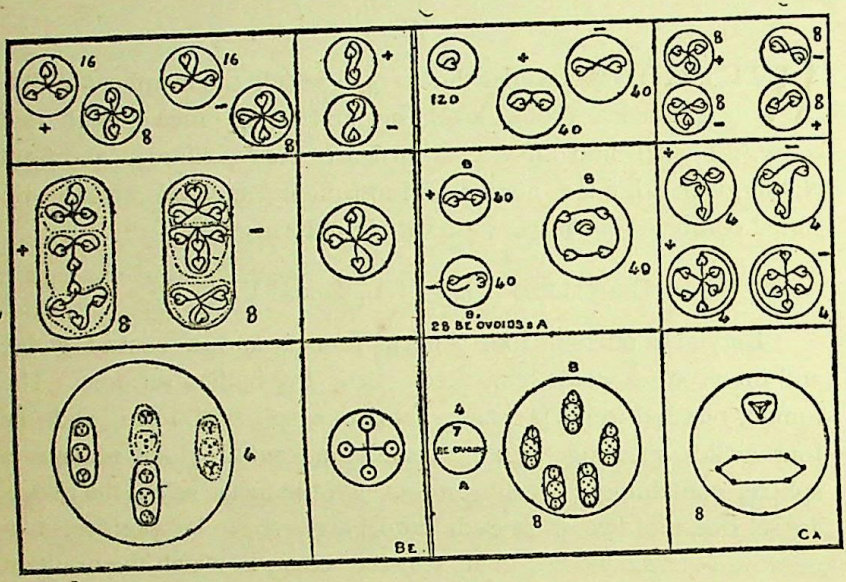
Calcium (Plate VIII., 2).

The funnels, as usual, assume a spherical form on the proto level, and show, in each case, three spheres containing ovoids. These spheres, still on the proto level, break free from their containing funnel, as in the case of gold (p. 730), twelve bodies being thus liberated, while the central globe breaks up into eight segments, each of which becomes globular, and contains within it a 'cigar' and a somewhat heart-shaped body. Four spheres, each containing seven ten-atomed ovoids, are identical with those in beryllium, and can be followed in its diagram. Eight spheres, each containing five nine-atomed ovoids of a different type, set free, on the meta level, eighty duads—forty positive and forty negative—and forty quintets, which

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are identical with those in chlorine. On the hyper level, the duads become single atoms within a sphere, and the central atom from the quintet is also set free, one hundred and twenty in all. The remaining four atoms of the quintet divide into two duads.



The central globe, dividing into eight, becomes eight six-atomed spheres on the meta, the 'cigar' behaving as usual, four 'cigars' being positive and four negative, and becoming dissociated into triplets; the four atoms within the heart-shaped body appear as a tetrahedron, remain together on the meta level, and break up into duads on the hyper.

STRONTIUM (PLATE VIII., 3).

The third member of this group repeats the *a* groups of beryllium and the *b* groups of calcium, and they dissociate into the bodies already described under these respectively. The two upper globes in each funnel repeat each other, but each globe contains four smaller spheres, showing three varieties of forms. The two marked *g*, which are repeated in the central globe as *h*, are seven-atomed, and appear as spheres or ovoids according to pressure. They are figured on p. 632, under iodine; *e* and *f* are related as object and image, and we have already seen them in copper (pp. 537 and 632);

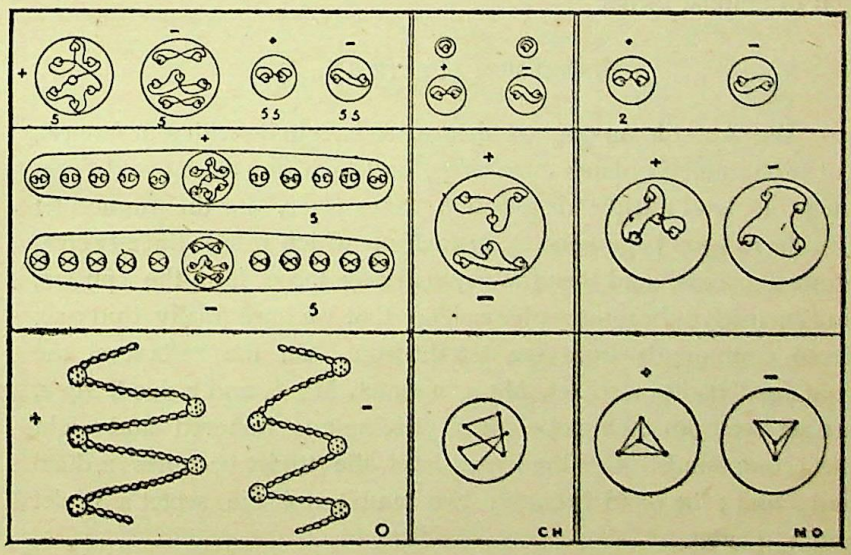
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in each case, as in copper, they unite into a ten-atomed figure; on the meta level the pair of fours form a ring, and the remaining two atoms form a duad; *i*, which repeats *f*, makes a ring with the fifth in the centre, as in the five-atomed *b* of calcium, as shown above. There is, thus, nothing new in strontium, but only repetitions of forms already studied.

OXYGEN (PLATE VIII., 4).

The disintegration of oxygen as given in 1895 may be repeated here, and the better presentation given on p. 731 renders it easier to follow the process. On the proto level the two 'snakes' divide; the brilliant disks are seven-atomed, but are differently arranged, the positive snake having the atoms arranged as in the iodine ovoids, whereas the negative snake has them arranged as in a capital H. The snakes show the same extraordinary activity on the proto level as on the gaseous, twisting and writhing, darting and coiling. The body of the snake is of two-atomed beads, positive and negative. On the meta level the snakes break into ten fragments, each consisting of a disk, with six beads on one side and five on the other, remaining as lively as the original snake. They shiver into their constituent disks, and beads on the hyper level, there yielding the ten disks,



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five positive and five negative, and the 110 beads, fifty-five positive and fifty-five negative.

Chromium (Plate VIII., 5).

When we go on to chromium and molybedenum, we return to our familiar funnels and central globes, and the secondary spheres within the funnels—quickly set free, as before, on the proto level—give us no new combinations in their contained spheres and ovoids. The *a* of beryllium, the *b* of calcium and strontium, and *d* of calcium, the *e* and *f* of strontium, are all there ; *j* in chromium is the same as the central sphere in the *b* ovoid. In the central globe, *k* is a pair of triangles as in hydrogen, consisting of only six atoms, which on the meta level revolve round each other, and break up into two duads and two units on the hyper.

Molybedenum (Plate VIII., 6).

Molybdenum presents us with only two new forms, and these are merely four-atomed tetrahedra, occurring in pairs, as object and image. All the other bodies have already been analysed.

II *a*. We come now to the second great tetrahedral group, which though very much complicated, is yet, for the most part, a repetition of familiar forms.

Magnesium (Plate IX., 1).

We are still among tetrahedra, so have to do with four funnels, but each funnel contains three rings, and each ring three ovoids ; on the proto level a triple dissociation takes place, for the funnels let free the rings as large spheres, in each of which rotate three twelve-atomed ovoids, and then the ovoids break loose from the spheres, and themselves become spherical, so that we have finally thirty-six proto compounds from the tetrahedron. On the meta level the contained bodies, a triplet, Mg *a*, a septet, Mg *b*, and a duad, Mg *c*, are set free from each globe, thus yielding one hundred and eight meta compounds. On the hyper level the triplet becomes a duad and a unit ; the duad becomes two units ; and the septet a triplet and a quartet.

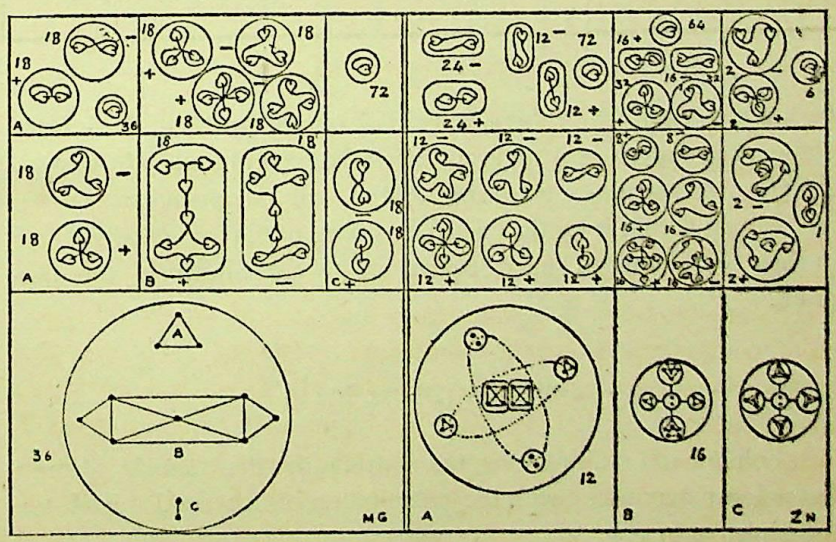
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ZINC (PLATE IX., 2).

We can leave aside the funnel, for the only difference between it and the magnesium funnel is the substitution of a second septet for the triplet, and the septet is already shown in the magnesium diagram. We have, therefore, only to consider the spikes, pointing to the angles of the enclosing tetrahedron, and the central globe. These are set free on the proto level and the spikes immediately release their contents, yielding thus thirty-two separate bodies.

The triangular arrangement at the top of the spike is the same as occurs in copper (*b* on p. 632), and can be there followed. One of the three similar pillars is shown in the accompanying diagram under Zn *a*. The compressed long oval becomes a globe, with six bodies revolving within it in a rather peculiar way : the quartets turn round each other in the middle ; the triplets revolve round them in a slanting ellipse ; the duads do the same on an ellipse slanting at an angle with the first, somewhat as in gold (*a* and *b*, p. 540). The spheres within the globes at the base of the spikes, Zn *b*, behave as a cross—the cross is a favorite device in the II *a* groups. Finally, the central globe, Zn *e*, follows the same cruciform line of disintegration.

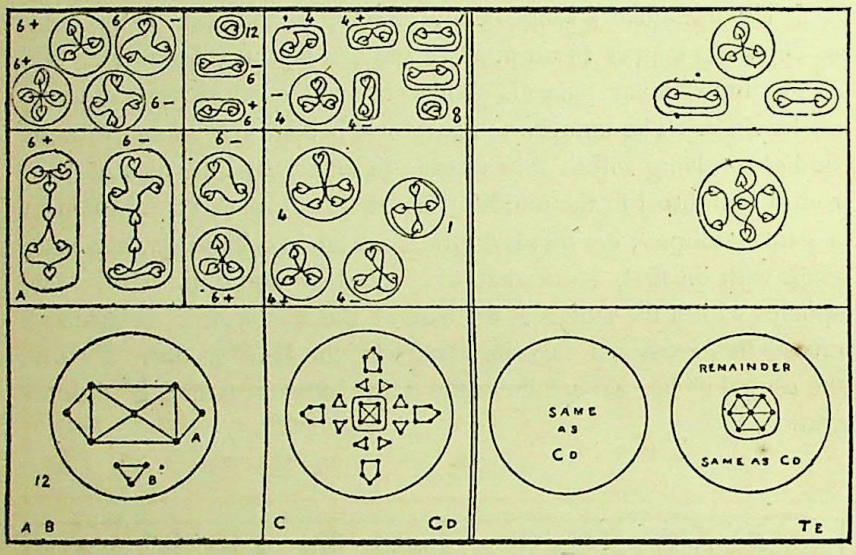


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CADMIUM (PLATE IX., 3).

Cadmium follows very closely on the lines of zinc ; the pillars of the zinc spike are reproduced in the rings of the cadmium funnel ; the globes are also the globes of cadmium ; so neither of these needs attention. We have only to consider the three ten-atomed ovoids, which are substituted for the one ten-atomed triangle of zinc, and the central cross. The ovoids become spheres, (Cd *a*, *b*,) the contained



bodies revolving within them, *a* whirling on a diameter of the sphere, cutting it in halves, as it were, and *b* whirling round it at right angles ; the cross also becomes a sphere, (Cd *c*), but the cruciform type is maintained within it by the relative positions of the contained spheres in their revolution. The subsequent stages are shown in the diagram.

SULPHUR (PLATE X., 1).

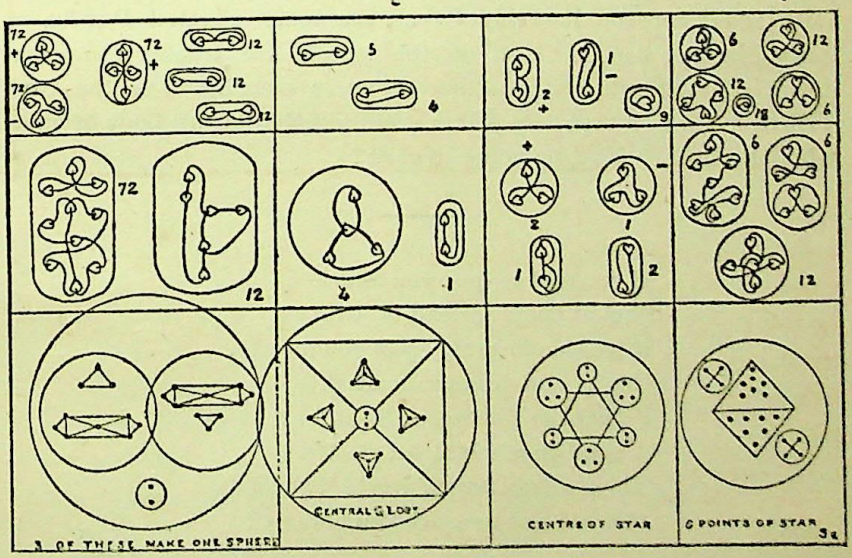
Sulphur has nothing new, but shows only the funnels already figured in magnesium, with the substitution of a second septet for the triplet, as in zinc.

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SELENIUM (PLATE X., 2).

The funnel of selenium is a re-arrangement of the twelve-atomed ovoids of magnesium and the ten-atomed ovoids of cadmium. The funnels, on disintegrating, set free twelve groups, each containing nine spheres. On the meta level, the ten-atomed bodies are set free, and the twelve-atomed divide into duads and decads, thus yielding seventy-two decads and thirty-six duads; the duads, however, at once recombine into hexads, thus giving only twelve meta elements, or eighty-four in all from the funnels. The central globe holds together on the proto level, but yields five meta elements. The star also at first remains a unit on the proto level, and then shoots off into seven bodies, the centre keeping together, and the six points becoming spheres, within which the two cones, base to base, whirl in the centre, and the globes circle round them. On the meta level all the thirty bodies contained in the star separate from each other, and go on their independent ways.



Selenium offers a beautiful example of the combination of simple elements into a most exquisite whole.

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TELLURIUM (PLATE X., 3).

Tellurium very closely resembles cadmium, and they are, therefore placed on the same diagram. The pillars are the same as in chlorine and its congeners, with a duad added at the base. The ten-atomed ovoid is the same as in cadmium and follows the same course in breaking up. It would be interesting to know why this duad remains as a duad in selenium and breaks up into a septad and triad in the other members of the group. It may be due to the greater pressure to which it is subjected in selenium, or there may be some other reason. The cross in tellurium is identical with that in cadmium, except that the centre is seven-atomed instead of four-atomed.

ANNIE BESANT.

[*To be continued.*]

This body is the holy Kāshī; the river of Gnosis flowing through and through the three worlds is the sacred Ganges; devotion and faith stand for the heavenly Gaya; the much coveted Prayāg, is indeed, in deep concentration on the feet of the teacher: and this inner Self, the fourth, the witness of every ones mind is the God Viṣhveṣhvara;—if thus holy places stand together in this body of mine what other place could be holier to seek?

If you and I--just you and I—
Should laugh instead of worry;
If we should grow—just you and I—
Kinder and sweeter hearted,
Perhaps in some near by-and-by
A good time might get started;
Then what a happy world 'twould be
For you and me—for you and me!

—*Longfellow.*

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The President concluded by voicing a message of love to all friends on the other side, of gratitude to the Founders, of devotion to the Masters, praying that the Elder and the younger Brethren might form one band for the service of Humanity.

The meeting then adjourned to the spot where the body of the President-Founder was given to the flames on February 17th, 1907, and the memorial tablet was placed on the pillar, and duly cemented in. Much pleasure was expressed that such an idea has been conceived and carried out. The tablet bears the inscription : " Henry Steel Olcott, Colonel of the U.S.A. Army, President-Founder of the T.S. On this spot his body was given back to the elements by fire, February 17th 1907. May he soon return."

Across the palm-grove, then, to the site of the new press-building, where the foundation-stone was slung above the wall at the North-East corner ; there it was duly laid on the bed of mortar spread by the President, who—like a fit and proper Master Mason—tried it with square, and declared it to be well and truly laid. She spoke a few words of the high position held by the Mason's craft in the past, and hoped that the building thus founded and dedicated would prove of real service to the cause. The Memorial tablet bears the words : " This Stone was laid and the Building dedicated to the spreading of the Supreme Wisdom through the Service of the Masters, by Annie Besant, President of the Theosophical Society, White Lotus Day, 1908." Mr. Sheṣhāchārri added a few appropriate words, and brought to a close the commemoration of White Lotus Day, 1908.

SCIENTIFIC NOTES.

The reference by the Editor in the April issue (p. 580) to Ireland, as the India of Europe, reminds me that in that country there resides a scientist of rather pronounced mystical tendencies, and one who, judging from his initial efforts, promises to exert a very powerful influence in turning scientific thought in the direction of occult teachings.

Up to this time his works appear to have escaped the view of those who are standing on the Theosophical Watch Towers, but men of science on the other hand have been greatly attracted by them, and so far have received them with every mark of approval. The name

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of the writer is E. E. Fournier D'Albe, and two of his recent books are *The Electron Theory* and *Two New Worlds*, both of which are published by Longmans. It is in the second of these, *viz.*, *Two New Worlds* that the characteristics of the mystic chiefly display themselves, but as this book is the sequel of the other, they are best studied in conjunction.

The principle characteristic of this writer's method of research may be said to be the application to modern science of the occult doctrine, "as above so below," and he passes from the higher to the lower, or *vice versā*, by means of a number applied equally to the time and space relations of each universe. This number is 10^{22}, or ten raised to the twenty second power. In the ordinary way it would be written by one followed by twenty-two ciphers.

By dividing the linear dimensions of a solar system by this number, he obtains the corresponding parts of an atom; and by dividing the time periods by the same number, he obtains the time periods of the atom. This atomic universe he calls the 'Infra-World,' or the world within us, and shows that in spite of its minuteness it is possible for each atom to contain the whole universe. We have thus a scientific demonstration of the reasonableness of one of the least comprehensible of the occult teachings that the whole universe is contained in every point of space.

The other world described by him is what he terms the 'Supra-World.' In this higher world the bodies which appear to us as suns and stars are atoms performing the same functions in the 'Supra-World' as the ordinary atoms perform in our own. He obtains the dimensions and time periods of this higher world by multiplying our solar time and space relations by the same number 10^{22}, which, therefore constitutes the key to both orders of worlds, and he suggests that there may be an indefinite series of such worlds which may if required be reached by a further application of the same number.

To Theosophists one of the most interesting features of the work will be where he shows that time and space magnitudes are purely relative to our consciousness; thus to a being living on an atom the atom will appear as large as our solar system does to us, and the

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surrounding atoms as our stars and Milky Way. And although a second of our time is three hundred billions of years to the Infra Man, yet these years to him will appear as long and as full of events as ours to us. On the other hand to the Supra Man our longest geological periods will pass in a small fraction of a second and our evolution of rounds and races as in the twinkling of an eye. This rather reminds one of the instant in Heaven spent by Rājā Raivaṭa, as described in the *Viṣṇu Purāṇa* (S. D., Vol. III, p. 259.)

In the Frontispiece of the book, he represents our sidereal system in the form of a germ-cell, in which the ring of bright stars mentioned in my April notes is the nucleus or nucleolus. This cosmic germ-cell he thinks may be in process of impregnation (p. 139). This is indicated by the discovery of Kapteyn, that our sidereal system consists of two opposite drifts of stars, which he thinks may be a commingling of two cosmic germs, requiring about twenty billions of years to complete it. This vast period is, however, only a part of a second in cosmic time. In this connexion it is interesting to note that the cosmic second is almost exactly one hundred years of Brahmā, the period of elemental manifestation, after which the whole universe goes into pralaya. Hence if the number of years in an age of Brahmā be reduced to seconds, we obtain the number which has enabled me to discover two new worlds, and to introduce men of science to some of the most profound truths of Occultism.

In the long ages covered by this process of cosmic germination, he thinks that man will be able to acquire higher and higher powers, until the forces of planets and solar systems come under his control, and that the consciousness of humanity will eventually become identical with the consciousness of the great cosmic Being of whom our sidereal system is the physical germ (Chap. VI).

It will be evident from the above that the ideas of the book are in practical accord with the main teachings of the *Secret Doctrine*, and the wonder is that he has succeeded in planting these occult views in the scientific world, not only without opposition but with marks of strong scientific approval. Dr. G. Johnstone Stoney writes the Preface to one of his books, and both have had very favorable reviews in *Nature* and the *Philosophical Magazine*, which are the leading organs of orthodox science.

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The writer is a man of strong Irish sympathies, although his name suggests that he is not of pure Irish ancestry. It is also clear that behind the hard-headed man of science there is the inspiration of the warm-hearted religious Mystic. This shows itself in several parts of the book, and particularly in the closing words of his preface where he says : " I have carefully avoided the field of theological controversy ; but I hope that those who believe that this world of ours is in good hands, that it is not governed by blind chance or inflexible destiny, that it offers infinte possibilities of faith, hope and love, will derive some additional comfort and encouragement from the following pages, even though these proceed from a dry analyses of known facts. May this, together with the circumstance of this book being written in Ireland, and largely inspired by Irish thoughts and thinkers, go to justify its Irish motto, ' For the Glory of God and the Honor of Ireland.' "

If, as above suggested, there is a number of Irish thinkers who have contributed their inspiration to the above book, the Editor's anticipation that Ireland will turn out to be the western pole of the spiritual magnet receives some promising evidence in its favor ; and those of us who study the signs of the times, and like to keep in touch with the spiritual forces, now everywhere simmering beneath the surface, will do well to glance occasionally in that direction, and watch for the spiritual upheaval that may there burst forth.

G. E. SUTCLIFFE.

AN INTERESTING LECTURE.

LONDON, *April 10th*, 1908.

On Wednesday last at the H.P.B. Lodge here, Dr. Baraduc of Paris showed us, by means of a limelight lantern, a number of most interesting photographs of what he calls ' fluidic human emanations.' I think your readers may be interested in a description of some of the slides, even though such a description can give but a very inadequate idea of what was shown.

The photographs are of people suffering from strong nervous excitement, or who are the recipients of psychic or telepathic forces sent to them from others, or, in some cases, of physical bodies from which the Ego has just fled. In every case there appears on the plate, in addition to the person photographed and his ordinary surroundings, a band or streak, or rays, or balls of light, or spheres,

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(as the case may be) of light. These peculiar features have, Dr. Baraduc tells us, made their appearance on the carefully sensitised plates which he has used, in photographing his patients and others, in these special conditions.

One phenomenon, which he has found to be of common occurrence, is a broad band or streamer going out from one person, and attaching him to another person of whom he is constantly thinking. Dr. Baraduc showed us a photograph of himself as the recipient of one such stream of force. In some cases the power thus exercised is not beneficial to the recipient, and one of the doctor's good deeds often is to set a patient free from the influence of such a bond. To do this he has to use a sharp instrument of steel or silver, and a sensation of pain is felt by the patient, followed by a great feeling of relief after the link has been severed and the pent up force has been dissipated.

Another interesting series of photographs were those showing spheres of different sizes, full of light. These made their appearance on plates which were exposed in the presence of people worshipping—*e. g.*, amongst the pilgrims at Lourdes ; and also in photographs of people engaged in concentrated thought. One such sphere was seen to be resting on the head of a psychometrist who was practising his art.

In the photographs taken at Lourdes there are a great many of these unusual appearances, which the lecturer attributed to the fact that the mental atmosphere was here saturated with thoughts of devotion and of supplication to spiritual Beings. On one plate, which he exposed during the passing of the Host, a whole complicated network of lines of force appeared.

Perhaps the most interesting series of photographs were those taken shortly after the passing from the physical body of Dr. Baraduc's little son, and of his wife. In one of these, taken in the room where his son's dead body lay in the coffin, a number of most curious serpentine lines or bands are seen, curling about the room, and finally taking form in a face which gazes intently on the picture of the Christ standing at the head of the bier. In another part of the photograph a shaft of light seems to be shedding its influence downwards. Again, in a photograph taken after the child's body was buried, is seen the view of the Cathedral and surrounding buildings, as in an ordinary photograph, whilst up above, in the sky, is the faint outline of a child's face. In the plate exposed almost immediately after the passing away of Dr. Baraduc's wife, we see three spheres of

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light, resting on the body of the dead woman. The lecturer told us that he had been conscious for about a month after his wife's death of her presence, and of her anxiety to get advice and help from him, until one day he suddenly realised that she had passed away beyond his sphere.

Besides the slides which Dr. Baraduc presented to his audience, he had a number of other photographs of unusual appearances, which he showed to members at an informal gathering previous to his lecture. One of these photographs represents a cat, and it was obtained in the following curious manner. A lady, whom Dr. Baraduc was visiting, complained that she constantly heard a kind of scratching noise behind her sofa, and said to the Doctor: "I wish you would put one of your plates down there." To oblige her the Doctor did as she asked, and what was his surprise to find, when he developed the plate, the figure of a cat. The lady was able to explain the matter, for she now understood that the noises were caused by a very favorite cat of hers who had recently died!

The audience, greatly appreciated Dr. Baraduc's lecture though the good Doctor presented the phenomena, and did not commit himself too much in the way of explanation of them. He seemed to think that the appearances must have been caused by superphysical forces. The difficulty is to understand how such non-physical forces can affect a photographic plate. May it be perhaps that we have here the manifestation in physical (etheric) matter of forces which are set going on subtler planes? I am sure we should all be grateful, dear Editor, if you could enlighten us somewhat in this matter.

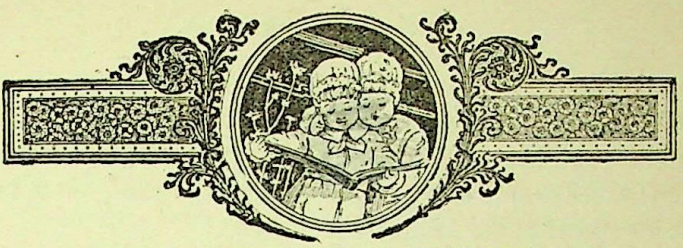
Dr. Baraduc prosecutes his researches in the interests of those who are suffering from nervous diseases, as well as in the interests of science. He is seeking to push scientific research beyond the hard and fast limits of the dense matter within which for so long it has been limited. The Doctor will be glad to hear from any fellow-workers on the subject of their investigations, his address being 191, Rue St. Honoré, Paris.

ETHEL M. MALLET.

[An emotion, or a desire, is answered by vibrations in astral matter. These, in turn, cause vibrations in physical etheric matter, electrical for the most part, and the electric action affects the sensitive plates. For the most part, the electrical disturbance will be shown by a great swirl, and nothing of the nature of a distinct form—apart from these lines—will be seen. But in a few cases, not yet thoroughly understood, clearly defined forms may be obtained.—ED.]

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THEOSOPHY IN MANY LANDS.

INDIAN SECTION : BENARES.

THE meetings of the Behar Federation, held at Muzaffurpur, were presided over by Mrs. Annie Besant ; ten Branches were represented by 40 delegates. Several short addresses were given by different members ; a League was formed in connexion with the T.S. Order of Service, and a committee was appointed for the translation of Arabic and Persian philosophical works into English. Mrs. Besant gave two public lectures, both of which were very largely attended, and greatly appreciated ; the subjects were " The Duty of the T.S. to India," and " The Place of Yoga in Evolution." The Third Session of the All-Bengal Federation was a very successful and harmonious gathering. The resolutions passed at the previous session relative to the division of the affiliated Branches into groups was carried into effect, and it was further resolved that united action should be taken in promoting the dissemination of religious education amongst boys and girls ; a Famine Fund was also started, which was enthusiastically taken up by the members. Miss Lilian Edger was presented at the Federation meetings and read a paper in two parts on " A Few Thoughts on the Real Life ; " this will shortly be published by the Federation Committee.

White Lotus Day passed off very quietly at Headquarters, but in spite of many absences, there was a fair gathering of members at the evening meeting, when readings and addresses were given as usual, the Hall being prettily decorated for the occasion, and the portraits of H.P.B., Colonel Olcott and Mrs. Besant garlanded.

The General Secretary of the Section left Benares on April 30th for Kashmīr, where he is to spend the summer months, in the hope that the rest and change will effect a complete recovery from his recent illness ; from telegrams received we learn that he is already receiving benefit from the change of air and scene. During his absence he has placed the office in the charge of Miss Lilian Edger, and the Executive Committee has been asked to make arrangements for the Boarding Establishment.

M. J.

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CEYLON.

There is yet another member of the Hope Lodge, who will shortly leave Ceylon and she is Miss S. Pieters. She will be away for six months with her people in Holland. Before she came out to Ceylon, she was a member of the Amsterdam Lodge.

Mr. D. B. Jayatilike has assumed duties as General Manager of Buḍḍhist School, and he is getting ready to put in a lot of useful work as is his wont.

Mrs. Besant passed through on her way to Australia. During the early part of this month, the Ceylon Social Reform Society held its Annual General Meeting at Colombo. Mr. Donald Obeyésékere was elected its President. Mrs. Besant is one of its many distinguished honorary members.

H.

JAVA.

It was with a feeling of deep gratitude that we received the good news that our beloved President had made it possible for Mr. Fricke to pay a visit to Java, and to preside at the first Congress of the members of the Theosophical Society in the Dutch Indies. Most of our members down here are officials and native chiefs who seldom get an opportunity of leaving for Europe, and thus come in contact with the leaders of the movement in Holland or England ; we, therefore, appreciate this opportunity which makes it possible for many of us to profit by Mr. Fricke's stay amongst us, to get a better insight into the ways and means by which this movement can be made a more useful instrument in the hands of Those who guide our Society. In respect to the inhabitants of the Archipelago, where could we get better teaching and guidance in that respect than from the spiritual centre at Aḍyar * where our President lives. It is from that fount that the spiritual life must flow again to the Java people as of old. Our Congress, as we call it, is to be held in the middle of Java at a town called Yogjakarta, (well-wrought) the capital of a small kingdom of a native Sultān under the supervision of the Dutch Government, on the 18th and 19th April. I had the pleasure of meeting Mr. Fricke on his arrival at Batavia, and of leaving in his company the next day for Djocjacaita where a Branch of the Theosophical Society is situated in the middle of Java between mountain ranges and deep ravines which show geologically a condition that proves the age of

* The word Aḍyar means in the Javanese language Guru.

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the country. Java is a very, very old part of the world, a remnant of the sunken Lemurian continent. The peaks of those Lemurian mountains rise out of the ocean, and have formed on their sides the long-stretched islands of the Archipelago, giving room on the fertile soil, consisting of lava, ashes and weathered granite, for forty millions of natives, of which there are in Java, the emporium of the Archipelago, alone 30 millions. These inhabitants are of pre-Āryan descent, with a language of their own that has nothing in common either with the Samskṛṭ or with the Semitic stock, but that has developed in a mostly two-syllabic language out of a mono-syllabic, of which the affinities are to be traced with the mono-syllabic Mon-kmer and South-Tibetan languages on one side, and still more notably with the seemingly poly-syllabic languages of the New-Zealand and Polynesian tribes. Long ago it has been proven that the languages of the last continent in the southern ocean, from Madagascar in the West to Hawai and Eastern Island in the East, are of one and the same stock.

In this extensive part of the world we find tribes in very different stages of evolution, from the naked Papuan to the refined and well-bred Javanese, but the language is of one and the same origin, and more remarkable still, the strong religious feeling has everywhere the same basis : the knowledge that the phenomenal world is only the mask of a spiritual life. The rice and the trees that give food, the art of weaving that furnishes clothing, are all seen as personalities ; everywhere are felt the real actors behind the veil. It seems to me, that those feelings are an inheritance of the higher knowledge of the old Third Race.

Notwithstanding the basic truth underlying all the religious conceptions of the natives, they are mostly, as a whole, in a primitive stage, with the exception of the tribes who have benefited by the diffusion of later Āryan knowledge. Amongst all the tribes, the most civilised are the Javanese and the Balinese.

The civilisation of the best days of Hiṇḍū growth has been transplanted to a great extent to Java, by channels which are as yet only vaguely known, and a lasting impression has been made on the Javanese mind, that remains till this day, notwithstanding the fact that for more than five centuries after the downfall of the Hiṇḍū civilisation, all intercourse, practically speaking, has ceased ; at present Muhammaḍanism has the exclusive sway.

The awakening of Āryan spirituality in our days gives great promise of improvement for the Javanese, and the other peoples of

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the Archipelago, among whom are still cannibals and people that practise old forms of sorcery. The visit of Mr. Fricke may be one of the forces in the reconstruction of the chain that is to lift our people out of the depths of ignorance into which some are gradually sinking, and where sensuality, through the influence of the West, is having sway instead of spirituality, and materialism is now-a-days trying to sweep away all poetic feeling and grateful recognition of the boons of nature to mankind.

I have been trying to give you in a few words a sketch of the great work that is to be done in Java by the Theosophical Society, the still small nucleus of Brotherhood and real civilisation, to which our anxious humanity is looking—the leaven that is to penetrate all the bread of life of our people. How is the Theosophical work in Java to be best carried on? To consider this problem the first Java Congress is held.

The first work will be to retrace the old channels of spiritual life mentioned above, in order to find again the chakrams of old, that only need to be revivified in order to go on with the work already begun but for a short time retarded by a kind of pralaya.

The great influence of Hinḍū civilisation over Java proclaims itself everywhere. *Mahābhārata* and *Rāmāyana* have found a prominent place in Javanese literature; the whole of the natives feel the same admiration for the great heroes. The higher religious conceptions of the people are framed on Hinḍū lines, though they now bear the etiquette of Muhammaḍan names. Hinḍū viḍyā got mixed with Muhammaḍan sufism and gave rise to a syncretism that goes under the name of Muhammaḍanism—and the people refuse to be now-a-days other than Muslim, though there is but little difference in the idea if you speak about Ḍevas or about Alalaikats. Many monumental structures, temples and dagobas are standing still as a token of a great Hinḍū civilisation in Java. Some of them are dedicated to Mahāḍeva, others to Viṣhṇu, others again to Buḍḍha. These temples now-a-days without priests, vihāras and monks are standing peacefully side by side, a proof of broadmindedness and great tolerance on both sides.

The most remarkable amongst all these monuments is the Borobaedoer, a Buḍḍhist ṣtūpa 25 miles north of Yogjakarta, where the members of the Theosophical Congress will gather and here I brought Mr. Fricke and, from here now post these lines.

L.

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REVIEWS.

TO THOSE WHO SUFFER.*

Miss Aimée Blech certainly deserves the thanks of a large number of people for the message of comfort and help that is gained on reading her valuable little book. She has condensed in this small volume the plain, helpful truths of Theosophy, practically applied to the difficulties in the daily walks of life, and one feels in reading it the earnest desire of the writer that it may be a real friend in need. May the message that it brings be a comfort to the many.

M. B. R.

ADYAR POPULAR LECTURES.†

These are three highly interesting lectures of Annie Besant delivered at the Adyar Headquarters. They are very timely and ought to be carefully pondered over by every thoughtful Indian and all those who have the interests of India at heart. In the present precarious position they are really valuable and have justly brought appreciation from good government heads and considerate men. Beyond India they may not find a wide and ready sale and yet theosophists would act wisely by spreading them especially the one entitled *The Spirit of the Age*.

B. P. W.

MAGAZINES.

The Theosophical Review, May contains two articles on "Music and Theosophy." M. A. H. Ward writes on "Cosmic Consciousness, Cosmic Love, and Cosmic Life." The editor's "Some questions and answers" are worth a perusal; some of the ideas expressed are fine: "Theosophy to be Theosophy must satisfy the philosopher, the scientist, and the religionist in man; it must not satisfy one portion only of his nature, and force him to shut off the rest of himself. It is a saving reality to which he must give himself wholly, and in so far as it does not appeal to the wholeness in him, it falls short of just expression."

The Vāhan for May is full of business notices.

The Central Hindū College Magazine for May keeps up its interest, but we doubt if the vigorously written article on "Unrest in schools and colleges" will make Mrs. Besant more popular with the extremists. It was written in April, and receives a sad comment on the May outrages. Mr. Arundale's letter to the Prefects of the C. H. C. School is a model of what a Headmaster should say to his elder boys.

The American Theosophist is a new monthly edited by Mr. L. W. Rogers of New York. The first number contains useful reading for young students of Theosophy. One on "Vegetarianism" is interesting; "questions and answers" and "propaganda work" complete the number. The price is 1/—

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* By Aimée Blech. T.P.S., 161, New Bond Street, London. W.

† (1) Public Spirit, Ideal and Practical; (2) Education as the basis of national life and (3) The Spirit of the Age—*The Theosophist* Office, Madras.

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The Italian *Bollettino*, for April contains an interesting study of Giordano Bruno and Jacob Böhme, by C. P. Stauroforo. The Annual Congress of the Section is to be held, on the 17th and 18th of April, at Genoa. There are the usual notices and among the reviews is a terse and interesting opinion of Sir Oliver Lodge's new book, *The Substance of Faith.*

We have received with pleasure a new French quarterly *Theosophical Annals.* It says : " Our Review will become an important source of precious documents on philosophy, metaphysics, occultism, the hidden side of religious, the science of numbers, etc." The present number contains most interesting articles : " Number in the manifested universe," by Colonel X. ; " Behaism," by H. Dreyfus, and " Facts About Western Hermetisism, " by Ed. Dace.

The South African Bulletin is the third new theosophical journal we have to welcome this month. This one owes its birth to our energetic and earnest worker Mr. Henri Dijkman, Presidential Agent for South Africa. We wish the journal every success and shall eagerly watch its rise and progress. May it do the noble work of spreading Theosophy in South Africa.

The Message of Theosophy of Rangoon is now turned into a monthly which speaks for the steady growth of Theosophy in Burma. We are pleased to note that members and sympathisers are engaging themselves in active work for the T.S. Order of Service. Among articles are " the Planets of Romance," " What is Occultism ? ," and " The Place of Woman in the Buddhist Church."

The Lotus Journal, May, in publishing Mr. C. W. Leadbeater's article on " The Wanganui River " says: " We are very glad to be able to print in this issue an interesting article from Mr. Leadbea ter which will, we hope, be followed by others, as he has time to spare to write them for us. The interruption in the series of articles with which Mr. Leadbeater, with characteristic kindness, so liberally supplied us, has been due to causes into which we do not intend to enter. Our reasons for our change of policy are founded upon a statement by Mr. Leadbeater and Mrs. Besant which appears in the supplement to the *Theosophist* for February ; to this we refer any readers who are interested, and we shall be happy to answer any letters addressed to us on the subject." The number as usual is interesting.

Acknowledged, with thanks : The *Metaphysical Magazine* for April containing a thoughtful article on the "Metaphysics of Matter;" *Modern Astrology* for May, the 100th number of *The Indian Review* and various others. *Theosophy in New Zealand* is the new name of our official organ in that land, which also has a new cover design and its contents are as usual good. The *Revue Théosophique* for April contains a translation into French, of Mrs. Besant's splendid address at the City Temple, London, Dr. Pascal's article on *Consciousness* is continued, as is also the translation of Mrs. Besant's pamphlet on *H.P.B. and the Masters of the Wisdom.*

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SUPPLEMENT TO THE THEOSOPHIST.

JUNE 1908.

HEADQUARTERS' ARRANGEMENTS.

During my absence from Headquarters on the Australasian tour, my correspondence, except letters marked "private" or "personal," will be in the hands of Mrs. Russak. Letters thus marked will be forwarded. Mr. B. P. Wadia will be in charge of the *Theosophist*. The other arrangements, prevailing during my presence here, will go on during my absence: Mr. G. Soobbiah Chetty, the Superintendent, controlling the menial staff, grounds, and general work, Mr. Ranga Reddy carrying on the *Theosophist* Office, Mr. Sītārāma Shāstri the E.S. office and press. Judge Rāmachandra Rao, the Corresponding Secretary of the E.S. for Southern India, will be on tour visiting the T.S. Lodges and E.S. groups during most of the time.

ANNIE BESANT, P.T.S.

THE VASANTA PRESS.

Sometime ago a little group of members became incorported as the Vasanta Institute, for carrying on theosophical propaganda in the south of India, especially in the vernaculars, and purchased a small press and a few cases of type. In view of the large amount of printing done in connexion with Headquarters, and the very great inconvenience caused by our printers, Messrs. Thompson and Co., living seven miles away from Adyar, I have decided to have a press of our own, and have purchased that belonging to the Vasanta Institute for small work. A building is being erected, close to Headquarters, the foundation stone having been laid on White Lotus Day. A good machine and the necessary type are being ordered. The Capital required to start the undertaking properly is between Rs. 15,000 and Rs. 20,000; this is being raised by debentures of Rs. 100 each, bearing 4½ per cent. interest, secured on the building and plant, and my own personal security. During my absence, Mr. Schwarz has kindly taken charge of these, and will issue them to applicants. The full amount in cash must be forwarded with the application. The debentures may be paid off at any time, but depositors must give twelve months' notice of withdrawal in writing. When the debentures are paid off, the whole concern will become the property of the T.S. All letters respecting debentures should be sent to A. Schwarz, Esq, Theosophical Society, Adyar, Madras, S. to whom all cheques should be made payable.

ANNIE BESANT, P.T.S.

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PEACE.

Our Brother Shaṅkara Iyer of Shivaganga, has passed away, leaving a gap that will not easily be filled among the local workers of his community. To him was due the building of the Lodge, at a cost of Rs. 8,000. To him the boys' school, needing Rs. 23,000. To him the girls' school, taking another Rs. 7,000. He showed ungrudging kindness to all, and knew no distinctions of caste and creed. Broad-minded and benevolent, he was universally beloved. Followed by the sorrow of hundreds, he has passed into the peace.

ANNIE BESANT, P.T.S.

EXECUTIVE COMMITTEE.

The Executive Committee held its quarterly meeting at the Headquarters, Adyar, on May 10th, at 4 P.M.. Present: The President, the Vice-President the Treasurer, Judge Rāmachandra Rao, Mr. Jehangir Sorabji, and Mr. Wadia as acting for the Recording Secretary, absent in Java. Dr. English was absent at Ooṭacamund.

The minutes of the last meeting were read and confirmed. The President reported on them that the purchase of Olcott's Gardens had been completed, and that the present tenant was likely to leave at the end of June, as he was going to England. Mr. Schwarz had taken the upper story at Rs. 70 per mensem; Dr. Schrāder the larger part of the lower story, at Rs. 50 per mensem—the Library defraying half the rental—and the Olcott Free Schools' Board had secured the remainder of the lower story at Rs. 25. The Auditor, as directed at the last meeting, had been appointed.

The Treasurer read his quarterly report, and drew attention to the numerous defects in the past keeping of the Society's accounts. Large balances and deficits had been carried on from year to year, the latter being placed in a suspense account. Payments due had been allowed to run into a succeeding year, with many other irregularities. He proposed, this year, to strike off all irrecoverable debts, to pay all accounts within the financial year, and thus present the balance-sheet of the Society in a form easily intelligible. It was also necessary to show the value of the Society's property, which had never been entered at all. At the quarterly meeting in November, it would be possible to draw up a budget, for submission to the Council, based on facts, instead of the tentative budget based on guesses, of the current year.

The President proposed and the Committee approved the carrying out of the Council's permission to erect some blocks of buildings for the use of Indian Section workers, visitors and residents on rent, and to add some rooms to the river bungalow.

In view of this, the Vice-President was requested to draw up a Rule, for submission to the General Council, explicitly placing the Headquarters under the control of the President, as it already was implicity, under Rule 20, so that only fit and suitable persons might be allowed to take up residence there.

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The President mentioned the Propaganda Fund, left by Mr. Yog to the Society, and stated that she had sent Rs. 300, to aid in the printing of theosophical standard works in Polish, to the infant Lodge there. She also proposed that a sum of Rs. 3,000 (£200) be set aside from this fund, to enable Mr. Fricke, on finishing his term as Recording Secretary, to go to South Africa, to organise the work there, to visit the various centres, and assist in creating a strong South African Section. The Yog fund was entirely under the President's control, but she preferred to seek the advice of the Committee on the assignment of so large a sum. The matter was discussed, and the President's proposal approved.

As the Library expenses were well within the prescribed limits, Rs. 300 were assigned to Dr. Schrāder for the purchase of certain books of reference for the Library.

The Committee directed the Recording Secretary to send out notices to all unattached Lodges and members, in non-sectionalised countries, who were in arrears with their dues, two months before the close of the financial year, requesting payment.

B. P. WADIA.

Acting Recording Secretary.

DR. M. C. NANJUNDA ROW.

The silver dish, ordered by the General Council to be presented to Dr. M. C. Nanjunda Row, the medical attendant of the President-Founder during many years, as a work of gratitude for his generous services, was presented to him by the President on May 3rd. It was a large silver deeply serrated leaf, beautifully worked, and the stalk of the leaf bore the inscription—"Presented by the Theosophical Society to Dr. M. C. Nanjunda Row, B.A., M.B., F.C.S., in grateful memory of his loving services, rendered through many years to the President-Founder, February 17th, 1907."

MONTHLY FINANCIAL STATEMENT.

The following receipts from 21st April to 15th May 1908, are acknowledged with thanks :—

ANNUAL DUES AND ADMISSION FEES.	Rs.	A.	P.
From Hungarian Section	93	2	0
From Mr. C. W. Sanders, New Zealand Section, £14 19-4 ...	225	5	0
From Theosophical Society, Benares, Indian Section ...	1,294	0	0
COLONEL OLCOTT'S STATUE FUND.			
From Mr. Ch. Blech, £12-0-0 From Holyoke Branch, £ 0-8-0 ...	186	4	0

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PRESIDENT'S TRAVELLING FUND.

	Rs.	A.	P.
From Mr. Ch. Blech, Paris	22	8	0
From Mr. D. Gostling, Bombay	250	0	0

INTEREST AND RENTS ACCOUNT.

From Manager, Oriental Publishing Co., Ld., being rent of the house at Mylapore for February and March 1908...	36	5	0

GARDEN INCOME.

From the Garden Contractor	100	0	0
Total ...	2,207	8	9

A. SCHWARZ,
Hon. Treasurer, T.S., Adyar.

OLCOTT PAÑCHAMA FREE SCHOOLS.

Financial Statement.

The following receipts from 21st April to 15th May 1908, are acknowledged with thanks :—

DONATIONS.

	Rs.	A.	P.
From Lotus Circle, Christ Church, N.Z.	5	10	0
From Miss Barber and Mlle. Lyon	75	2	0
From Mr. Blech, Paris, £12-0-0 / From Sale of Stamps 1-2-6 ...	197	3	6
From A Friend from Ranipett, North Arcot	2	0	0
From Mr. D. Srinivasa Iyengar	5	0	0
From Mr. S. Sitaramiya, Observatory, Kodaikanal ...	5	0	0
From Mr. Dubray M. Oza, Bhavanagar...	5	0	0
From "Servant," Bombay	2	0	0
From Mr. A. Mahādeva Sastry, Mysore...	8	0	0
From Mr. G. Nagarajen, Observatory, Kodikanal ...	12	5	0
From Mr. Ramachandra Row, Adyar	20	0	0
From Mr. A. Schwarz, Adyar	20	0	0
From Mr. M. H. Master, Nandurbar, Khandesh District ...	5	0	0
From The Ananda, T.S., Allahabad	5	0	0
From Mr. John H. Cordes, Natal	15	0	0
From A Friend from Mylapore	2	0	0
From Theosophical Society, Quetta	5	0	0
From Shantidaya T.S., Moradabad	6	0	0
Total ...	395	4	6

A. SCHWARZ,
Hon. Secretary and Treasurer, O. P. F. S.

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The treasurer of the Mahinda College, Ceylon, acknowledges with thanks Rs. 5 from India ; name of donor not given.

NEW BRANCHES.

Place.	Branch Name.	Date of Branch charter.	President or Secretary with Address.
1. Cambridge, N. Z....	Cambridge T.S. ...	7-2-'08...	William Rout, Esq., Pres.
2. Matanzas, Cuba ...	Dharma T. S. ...	5-3-'08...	Matco I. Fiol, Esq., Pres R. Duquede Heredia, Esq., Secy. Maceo 88, Matanzas.
3. Iisalmi, Finland ...	Valva Kohti T.S.	11-3-'08 ..	Mrs. K. Ignatius, Pres.; Mr. Santeri Rissanen, Secy., Isialmi, Finland.
4. Barcelona, Spain ...	Arjuna T. S. ...	4-4-'08	.....
5. Milan, Italy ...	H. P. Blavatsky T.S.	16-4-'08	.....

NON-SECTIONALISED.

A charter was issued on 7th May to Mme. la Comtesse Olga de Le'bedef, M. Leon Charles Oltramare, M. H. Demirgian Bey, Mme. H. Demirgian Bey, M. Guy Demirgian Bey, Mrs. H. Geniusz and M. C. Marazio to form a Branch of the Theosophical Society at Cairo, and Egypt, to be known as " El Hikmet El Kadīm " Branch of the T.S. ; President, Mme. Olga de Labedef; Secretary, M. Leon Charles Oltramare, P. O. Box 501, Cairo, Egypt, Africa.

B. P. WADIA,
Acting Recording Secretary.

NOTICE.

Owing to lack of time and other business Mrs. Marie Russak has resigned as Honorary Treasurer of the Olcott Panchama Schools in favor of Mr. A. Schwarz, Treasurer of the Theosophical Society.

Printed by THOMPSON AND Co., in the *Theosophist* Department of the " Minerva " Press, Madras, and published for the Proprietor by the Business Manager, at Adyar, Madras.

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NEW BOOKS JUST RECEIVED.

	Rs.	A.	P.
Adyar Popular Lectures, by Mrs. Annie Besant, each one anna, 100 Copies Rs. 5 ; 500 Copies Rs. 21 ; 1000 Copies	40	0	0
No. I A Public Spirit, Ideal and Practical			
No. II Education as the Basis of National Life			
No. III Spirit of the Age			
Benares Convention Lectures of 1907 (on Yoga), by Mrs. Annie Besant. (Cloth) .	1	4	0
Do. do. do. (Board)...	1	0	0
London Lectures of 1907, by Mrs. Annie Besant	1	8	0
H. P. B. and the Masters of the Wisdom, by Mrs. Annie Besant ...	0	12	0
Science of Emotions, by Babu Bhagavan Das (revised and enlarged edition)	3	0	0
From the Caves and Jungles of Hindustan, by H. P. B.	3	12	0
To Those who Suffer, by Aimee Blech	0	12	0
Fragments of Thought and Life, by M. C.	1	8	0
Medical Astrology, by H. Däath	0	12	0
Practical Psychomancy and Crystal Gazing	0	12	0
A Soul's Pilgrimage, by Annie Bright	2	8	0
Cradle Tales of Hinduism, by Sister Nivedita	1	4	0
Mental Healing, by L. E. Whipple	4	14	0
The Logic of Vegetarianism, by H. S. Salt	1	4	0
Self-Knowledge (cloth, Rupee one) paper	0	8	0
Iamblichus Exhortation to the Study of Philosophy, translated from the original Greek, by Johnson	3	2	0
Occult Experiences, by Willy Reichel	0	12	0
Practical Health, by Whipples	4	14	0
On the Education of the Imagination, by C. H. Hinton	0	12	0
A Plane World, by C. H. Hinton	0	12	0
A Picture of our Universe, by C. H. Hinton	0	12	0
The Mystic Will, by Leland	1	8	0
Secret of Mental Magic, by W. W. Atkinson	3	6	0
Mental Fascination, by W. W. Atkinson	3	6	0
Studies in the "Pedigree of Man," by L. Edger	0	4	0
Electrons, by Sir Oliver Lodge	4	8	0
School Teaching and School Reform, by Sir Oliver Lodge	2	4	0
Elementary Text-Book of Sanathana Dharma (Tamil)	0	12	0
Self-Culture, by Rama Prasad	1	8	0
Last days of Colonel H. S. Olcott and Mrs. Annie Besant's Presidential Address	0	6	0

SECOND HAND BOOKS FOR SALE.

English translation of Shrimad Bhagavatam, by M. N. Dutt, M.A., M.R.A.S., two volumes quite new, original price 15 rupees reduced to	14	0	0

All orders apply to The Manager, Theosophist Office, Adyar, Madras, S., India.

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